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MR. STRYPE's Abilities for writing an *Ecclesiastical History* of the *Church of England*, at, and after, the first REFORMATION of it, are well known by the WORKS which he hath already publish'd ; which have given great Light to the Affairs and Transactions of Our Church, and the State of Religion and Learning within that Compafs of Years, which we had but very short and imperfect ACCOUNTS of before. And therefore We cannot but approve of his Labours, and do heartily recommend this his NEW WORK (being the *Second Volume* of his ANNALS of the REFORMATION) which carries on so useful and desirable a Piece of *Church History*, so much wanted.

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ANNALS
OF THE
REFORMATION
AND
Establishment of RELIGION,
And other various OCCURRENCES in the
Church of England;

Commencing at the Thirteenth Year of Queen
ELIZABETH's Reign: And ending at
the Conclusion of the Year of our **L O R D,**
MDLXXX.

Together with other Matters, relating to the State of Learning,
and Civil Affairs of Remark, happening in this Kingdom within
that Period: Tending to the rectifying Mistakes, and supplying
Defects in our HISTORY of those Times.

All taken from Original Letters and Papers of State, and other Authentick
Manuscripts preserved in our Publick, as well as more private ARCHIVES
and LIBRARIES.

W I T H

An APPENDIX of ORIGINAL PAPERS,
Referred to in the foregoing History.

By JOHN STRYPE, M. A.

V O L. II.

L O N D O N:

Printed for THO. EDLIN, at the Prince's Arms over-against Exeter-
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THE P R E F A C E.

I Must acquaint the Reader with some Reasons, that prevailed with me to set forth another VOLUME of our Church's History under Queen ELIZABETH; and what Encouragement I had to take it in Hand, and to proceed therein. And then to give some brief Account of what I have done.

In the former VOLUME of these ANNALS was shewn particularly, what Method was used, and what Steps were taken in that great and happy Enterprize of the REFORMATION of this Church from the Popish Errors in Doctrine, and Superstitions in Worship; wherein it was deeply plunged in the Reign of Queen MARY, Queen ELIZABETH's immediate Predecessor, and how from Year to Year that good Work was carried on, and arrived to some joyful Settlement by the Twelfth Year of the said Glorious Queen's Government. But because that VOLUME reached no farther; and so seemed to break off somewhat abruptly in the Course of that History, and the Reader that had gone so far in the reading of these godly Proceedings, would probably be willing to know more of the Progress thereof, and how it went on; I was moved to prosecute the said Purpose: And that this distinguishing Favour of GOD to this Land might remain on eternal Record; and for Posterity to know, how the Divine Blessing accompanied, from Year to Year, along that Queen's Reign, that Noble Work of delivering Prince and People from the usurped Tyranny of Rome; and advancing the true Knowledge, and free Profession of the Gospel among us: And that, amidst all the Opposition, Plots and Endeavours both at Home and Abroad, from Time to Time, to overthrow it. Which ought to be had in everlasting Remembrance by all the Inhabitants of this happy Island of GREAT-BRITAIN.

I was also willing to comply with the Desires of divers Learned Men, as well of the Clergy, as others, studious of our Church's History; who having read the Entrance and Beginning of this REFORMATION in the former VOLUME, wou'd gladly understand farther of its Success, and of the Events of it

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it afterwards; and have thought it pity, so useful an HISTORY should make a final Stop so soon, and go no farther.

And indeed I was loth that all my Collections, which I have for many Years past been making (for my own Satisfaction) and digesting from abundance of MSS. and Original Letters and Records in the Nation; and discovering thence so desirable a Piece of our Ecclesiastical HISTORY, should be lost. Especially also, being encouraged by the Esteem and Approbation of these my Pains, so publickly given me (in the PROPOSALS for the Printing this VOLUME) by all our Pious and Learned Archbishops and Bishops: As also by the good Opinion I have obtained from the Prelates, Dignified and Learned Men in the other Kingdom of Ireland. Which I cannot but acknowledge here, in Gratitude to them all.

That which I have done in this VOLUME is, following the Method of the former, to set down the various Occurrences of the Church under each Year, as I have met with them. Wherein Observations are made of the Bishops in each of their Diocesses; and of their Businesses, Cares and Diligence among their respective Clergy, in the Discharge of their Function; and of the Opposition, Troubles and Discouragements they met with: partly by the Inconformity of some of their Clergy to the Liturgy, and the Custom and Practice enjoined; partly by the creeping in of Popish Priests and Jesuits, to draw away the Queen's Subjects from their Obedience, and for the reconciling them to Popery; and partly, by Means of the Endeavour of many, to rend away the Revenues from their respective Bishopricks.

Here is related also what was done in Parliaments, (chiefly with Respect to Religion) in Convocations, Ecclesiastical Commissions, and Episcopal Visitations: and what occurred from the Endeavours of the Romanists, and other disaffected Parties and Factions, to undermine the Church and its Constitution: And what Courses were taken with them from Time to Time, for the Safety of the Queen, and preserving the Peace of her People.

There will be found likewise set down here divers other important Matters, well worthy Knowledge, concerning Secular, as well as Ecclesiastical Affairs, in this Juncture of Q. ELIZABETH's Reign: and her Concerns and Transactions in that busy and dangerous Time, with foreign Princes and States; as Spain, France, Germany, the Netherlands, Scotland; especially, where Religion was concerned; and being such Matters, as our Historians have slipt over in Silence; tending to the Praise of that Queen and her Government, and of the wise Counsellors about her.

There



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There will be also met with, in the Current of this HISTORY, under each Year, Matters more private, Personal and Domestick. Whereby many particular Things of Remark will be seen : and Notices of some Persons of Eminence, either for Learning or Quality, or Office of Trust, are given. Whereby their Memories are revived, and that when by this Time they are almost sunk into Oblivion ; tho' Men of Figure in their Lives-time.

I have also taken the Liberty of relating something concerning Literature and our Universities, and of Controversies arising in the Colleges, and among the Students there ; with Characters of some of the learned Heads and Members of the Colleges there. Mention also is made of Books, especially of more Note, which came forth under each Year. And some Accounts are given of them and their Authors also.

I have been wary in this Work, not to repeat any Thing, which hath been read before in any other of my Writings published : Unless I have done it sometimes to improve the HISTORY, or to add some Enlargements and more particular Accounts of what had been more briefly and imperfectly spoken of elsewhere. And where there may be in this Work any Omissions or Defects observed, or Matters more lightly touched ; they will be supplied to him, that will please to consult the Lives and Acts of the Two Archbishops of Canterbury, PARKER and GRYNDAL ; Contemporary with the Times of this HISTORY.

In this whole Undertaking I have used all Faithfulness and Impartiality : and set down Things according as I found them in the ORIGINALS, whether Letters, Records, Registers, Papers of State, or other MSS. being the Imports of them, and often in the same Words. So that the Reader may the readier depend upon the Truth of what I offer. And for the better Credit to be given to me, there is an Appendix set at the End of the Book : Wherein are entered great Numbers of useful Papers, and Authentick Writings ; some taken from the King's Paper-Office, others from the Cotton Library, more of them from the Benet College Library, in short, many more from the best MS. Libraries in the Kingdom : Exactly thence and carefully exemplified by my own Pen from the ORIGINALS.

Perhaps some of the Readers of this Book may esteem some Matters set down there, as trivial, and of little Import. But I had other Thoughts of them, otherwise I should not have suffered any of them to have taken Place there. For oftentimes there be Matters of Moment depending upon things seemingly of smaller Account. And on this Occasion I may use the Words of Mr. Madox, late of the Augmentation Office ; Who gave this Answer to such a Censurer of a Book of his ; Viz. 'That the

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Formular.
Anglican.
Pref.

' Formula's entred into his Book, were some of them of little Value. He desired such upon this Occasion to call to mind the several Monuments of Antiquity: Which at the first Sight appeared of little Value; but had afterwards been found to serve some not contemptible Uses. And that many Things in Antiquity prove of good Use to some, which to others may be of little or no Use at all.

In short, I hope this will prove an useful History. And the greatest and best Use of it will be, to observe the wonderful Mercy and Goodness of God to us, in the Preservation and Continuance of our excellent Reformed Religion through that Queen's Reign, against all the Spight and Opposition, at Home and Abroad, to undermine and overthrow it. The Benefit and Comfort whereof we enjoy to this Day. For which Success we are beholden under GOD to the said Queen ELIZABETH, and her watchful and steady Government: accompanied with the Prayers of the Faithful.

JOHN STRYPE.

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Manuscripts and other Old Books,

Made Use of, or Cited in these

ANNALS,

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MANUSCRIPTS.

COttom Library, several Vols. there.
K. Edward's Council Book.
Minutes of Council under Q. Eliz.
MSS. Ceciliiana & Burghlian.
MSS. Guilielmi Petyt, Armiger,
Sometime Keep. of the Tower Records.
MSS. in the King's Paper Office.
Sir William Cecil's Diary.
MSS. in the Heralds Office.
Letters of the Earl of Shrewsbury,
lying in the same Office.
MSS. C. C. C. Vol. Synodal. &c.
MSS. of the L. Grey of Ruthin ;
now L. Visc. Longueville.
Sir Hen. Sidney's Memorials.
Archbp. Usher's MSS.
MSS. in Biblioth. Eccles. Tigurin.
MSS. in Biblioth. Eccles. Londino-
Belgic.
MSS. in Biblioth. Lambethan.
MSS. Johann. D. Ep. Elien.
Registr. Parker.
Registr. Grindal.
Registr. Durham.
Registr. Decani & Capitul. Cantuar.
MSS. Harlian.
Tower Records.

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K. Edward's Book of Sales.

MSS. Foxian.

MSS. penes me.

MSS. Academica.

Extract of the Regift. of Convocation,
penes Rev. Fr. Atterbury, D. D. De-
can. Carliol.

Archiv. Editor. Parliamenti.

Tho. Randolph, (Sometime Ambassa-
dor to Q. Eliz.) his Journ. & Instruc.
MSS. Tho. Baker, S. Tb. B.

Collectanea Matt. Hutton, D. D.

Old printed BOOKS.

Harborough of faithful and true
Subjects, against the late blown Blast
concerning the Government of Women,
printed at Strasborough 1559.

The first Blast against the monstrous
Regiment or Empire of Women. By
J. Knox, printed 1557.

Gilbies Admonition to England.

How superior Powers ought to be obey-
ed of their Subjects : and wherein they
may lawfully be disobeyed, and rejected.
By Christ. Goodman. Printed at Ge-
neva 1558.

William Whittingham's Pref. to it.
A Popish Paper upon the burning of
S. Paul's Church. 1561.

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Pilk-

A Catalogue of Manuscripts, &c.

- Pilkington Bp. of Durham, his *Confutation of the said Paper*. Printed by Will. Seres 1563.
- Popish Questions and Cases*, privately dispersed.
- Bp. Pilkington's *Answer to the said Questions and Cases*.
- Declaration of the Proceedings of a Conference at Westminister*, ult. Mar. Print. by Jugg and Cawood 1559.
- Troubles at Frankford*.
- Germaniae ad Angliam, restituta Evangelii Luce, Gratulatio*. Basileæ.
- Ad Christum Anglorum exulantium Euæ*. 1564.
- De Religionis Conservatione & Reformatione vera, &c.* Per Lawrentium Humfredum. Basileæ 1559.
- The Book of Psalms in English*. Print. ad Geneva 1558. Dedicated to the Queen.
- The Geneva Bible*, first Edit. 1560.
- The Great Bible*, Print. 1562.
- The Bishop's Bible*, 1572.
- Musculus common Places translated, by J. Man. The Epist. Dedic. to the Archbp. of Cant.* Print. 1562.
- Camden's E L I Z.
- Sir Simmons D'ews, his *Journal of Parliaments*.
- Life of Archbp. Whitgift*, by Sir George Paul.
- Letters of the Martyrs*.
- Bp. Jewel's *Sermons*.
- Apology, or Answ. in Def. of the C. of Engl.* by Bp. Jewel. Print. 1562.
- Jewel's *Def. of the Apology*, Print. 1569.
- Harding's *Confut. of Jewel's Apol.*
- A Detect. of sundry foul Errors, &c.*
- Bp. Jewel's *View of the Pope's Bull*, Anno 1569.
- Jewel's *Works*.
- Vita Juelli*, per Humfred.
- Archbp. Cranmer's *Answer to Dr. Ric. Smith's Pref.*
- Archbp. Cranmer's *Catechism*.
- His Book of the Sacrament*.
- Memorials of Archbp. Cranmer*, by J. Strype.
- Foxes *Martyrology*.
- Life of Bernard Gilpin*, by Carleton, Bp. of Chichester. Print. 1636.
- Hollingshed's *Chronicle*.
- Review of the Court of K. James*.
- Athenæ Oxonienses*, A. Wood, Auth.
- Fuller's *Church Hist.*
- Abbot Fecknam's Decla. of Scruples and Stays of Conscience*, 1564.
- His Book to the Queen's Commissioners, touching the Oath of Supremacy*.
- Horne Bp. of Winchest. his *Answ. to Fecknam's Book*. Print. 1565.
- Variorum Itinerum Deliciae*.
- Antiquitates Britannicae*. Print. ad Hanov.
- Execut. of Just. in Engl.* Print. 1582.
- Answ. to the Engl. Just. by Cardinal Allen*.
- Visions of Elizeus Hall in Metre*, 1561.
- Erasmi *Catechesis*.
- Secretary Cecill's Letters*.
- Admonit. to the Parl.*
- Dr. Whitgift's *Answ. to the Admonition*.
- Treatise of the Cross*, by John Marshall, a Student in Divinity at Lovain. Print. 1564.
- The Answ. to it*, by James Calhill, B. D. Print. 1565.
- Bullinger's *Comment on Daniel*.
- Lavater's *Comment on Joshua*.
- Phil. Melanthon's *Epit. of Moral Philosoph*.
- His Disc. upon the 13th Chap. of the Epist. to the Romans*.
- A brief and lamentable Consideration of the Apparel*.
- A Book containing the Judgments of learned Foreigners; Concerning Cap and Surplice*.
- Campiani *Opuscula Selecta*. Antw. 1631.
- The rooting out of the Romish Supremacy*, by Will. Chancy, Esq;
- A Romish Discourse; whereby the two Religions were compared*.
- A Warning against the dangerous Practices of Papists* 1569.
- Hieron. Oforius's Latin *Epist. to the Queen* 1562.
- Dr. Haddon's *Answ. to Oforius by Way of Letter to him* 1563.
- Oforius's *Answ. to Haddon*.
- Dr. Haddon and John Fox; their Reply in Latin more largely: Afterwards printed in English.
- Haddoni *Lucubrations*. Print. 1567.
- Roger Ascham's Latin *Epistles*.
- His School-master*.
- Hist. of the Council of Trent*, by Father Paul.
- A godly and necessary Admonition of the Decrees and Canons of the Council of Trent*. Translated out of Latin into English. Print. 1564.
- An Apology written by Bp. Hooper*. Print. 1562.

A Catalogue of Manuscripts, &c.

A Pearle of a Prince; being Osorius's Epist. to the Queen. Translated into English by Shacklock. Printed at Antwerp 1565.

A Declaration of the Doings of the Ministers in London, which have refused to wear the Upper Apparel, and ministering Garments of the Pope's Chur. Printed 1566.

Examination, for the Time, of a certain Declaration lately put in print in the Name and Defence of certain Ministers of London, refusing to wear the Apparel. Printed 1566.

Pet. Martyr's Comment upon Gen.
His Dialogue De utraq; in Christo Natura.

His Epistles.

Archbp. Usher's Letters.

Archbp. Bramhall's Works.

Coke's Institut. Part III. & IV.

Dyer's Reports.

Coke's Reports.

Two Sermons preached in Lent 1553 before Q. Mary, by Watson Bp. of Lincoln.

The setting open of the subtil Sophistry of Tho. Watson, D. D. By R. Crowley, 1569.

Sir Tho. Smith's Orations, for and against the Queen's Marriage.

Hemingius's Postils. Translated into English. Print. 1569.

A Treatise of Justification. Printed at Lovain. Found among the Writings of Cardinal Pole.

Leicester's Common Wealth.

A Discovery and plain Declaration of the Inquisition of Spain. Translat. into Engl. Print. 1569.

Sandys Archbp. of York, his Sermons.

Dr. Geo. Abbot against Hil's Reasons unmask'd.

Tortura Torti. By Bp. Andrews.

Homilies against wilful Rebellion. Printed 1569.

Bp. Sparrow's Collections.

Synodus Anglicana. The Appendix to it. Printed 1702.

A Tract to the Queen's poor deceived Subjects in the North Country; drawn into Rebellion. 1569.

A Warning against the dangerous Practice of Papists; and especially the Partners of the late Rebellion. 1569.

State of the English Fugitives.

Part of a Register.

Latymer's Sermons.

Bullæ Papisticæ contra Sereniss. Reginam ELIZABETHAM, & contra inclytum Anglia regnum promulgatae, Refutatio. Per Henricum Bullingerum. Printed 1571.

An Exposition of the Prophecy of Aggee. By Jam. Pilkington, Master of S. John's in Camb. Print. 1560.

His Exposition upon Nehemiah, set forth by John Fox.

Common Places of Erasmus Sarcerius. Translated into English by Ric. Taverner. Dedicated to K. Hen. VIII.

The Commons humble Submiss. and Desire to return to the Cath. Faith. 1570.

A Detect. of certain Practices. 1570.

Demosthenes Orations. Translated into Engl. by Dr. T. Wylyson. Pr. 1570.

A Proof of certain Articles in Relig. by Dormer, denied by Mr. Jewel, Anno 1564.

Nowel's Reproof of Dormer's Proof.

Nowel's Confut. of Dormer. Pr. 1567.

Life of John Knox.

Brief Reply to a certain odious and scandalous Libel, dispersed by N. D. By Dr. Sutcliff.

A sparing Restraint of many lavish Untruths, which Mr. Dr. Harding doth challenge, &c. By Edw. Dering. Printed 1568.

Zanchies Epift.

De Ministerio Anglicano. By Mason.

De Schismate Anglicano. By Nic. Saunders.

De Visibili Monarchia. By ditto.

Hunting the Romish Fox.

Dugdale's Hist. of S. Paul's.

A Catechism in Latin, intitled, Christianæ Pietatis prima Institutio, ad usum Scholarum, 1570. By Alex. Nowel.

K. Edward's Latin Catechism.

Mr. Joseph Mede's Letters.

Admonition to the People of Engl. By Bp. Cooper. Print. 1589.

A Declaration of certain principal Articles of Religion, &c. for Unity of Doctrine; to be taught and holden of all Parsons, Vicars, and Curates, &c. Printed by Jugg 1560.

An Admonition for the Necessity of the present Time, &c. to all such as shall intend hereafter to enter into the State of Matrimony. Print. 1560.

Latin C. Prayer; Et celebratio Cœnæ Domini in Funebribus. Pr. 1560.

Office

A Catalogue of Manuscripts, &c.

- Office of Commendation of Beneficē. for the Uſe of Colleges.* 1560.
Pincier's Antidotum. Basil. pr. 1561.
The Laws and Statutes of Geneva in English. printed 1562.
Life of Melancthon. By Camerarius Adrian. Saravia, De diversis Grandibus Ministerii Evangel. Frankfort. Horarium, *A Prayer-Book.*
A Collection of private Devotions of the Ant. Church. By Colins. pr. 1626.
Spanish Bible. print. in Engl. 1563.
The Three Conversions. By Parsons. Fabian's Chronicle.
Calvin's Epift.
— of Reliqts.
Hen. Bullinger's Sermons upon the Revelations.
Martin Bucer de regno Christi.
Supplication to the Parl. for Reform. of Discipline. By Tho. Sampson.
De Antiquitate Cantab. & Acad. Per Joan. Caius. 1568.
Affertio Antiq. Academ. Oxoniens.
Apologia Antiquitat. Academ. Oxoniensis. per Brianum Twine.
A godly and necessary Admonition of the Decrees and Canons of the Council of Trent, Anno 1564. Translated out of Latin.
Polydore Vergil, *de Inventoribus rerum.*
Dr. Whitgift's Defence.
Cartwright's Reply to Dr. Whitgift.
John Hales's Book of the House of Suffolk's Title to the Crown: And Defence of the Earl of Hertford's Marriage with the Lady Kath. Gray.
Book of Advertisements, 1564.
De Nobilitate. By Dr. L. Humfrey.
His Translation of Cyril's Commentary upon Eſay.
Kilburn's Survey of Kent.
Life of Parker Abp. of Canterbury.
Life of Archbp. Grindal.
Life of Elmer Bp. of London.
Summary of Chronicles. By J. Stow. printed 1573.
Dr. Wylson's English Logic, &c.
Annals of England, faithfully collected. By John Stow. Print. 1605.
- Discovery of Counterfeit Practices, in casting out evil Spirits.* By S. Harsnet, D. D.
A Confutation of Arianism. By W. Wilkinson. printed 1579.
Dee's Instructions for the N. East Pass.
His Discourse of reforming the vulgar Kalendar. 1574.
Apology of the Family of Love. Set forth 1575.
The Queen's Reception at Kenelworth Castle, by the Earl of Leicester, in her Progress. 1575.
The Sacking of Antwerp. 1576.
Popish Books answered by Dr. Fulk.
Dr. Dav. Powel's Cambria. pr. 1584.
Sermon of Geo. Downham at the Consecration of Bp. Mountague, Anno 1608.
General Hisſ. of the Netherlands. Translated by E. Grimston. pr. 1578.
Hibernia Anglicana. By Cox.
Reformatio Legum Ecclesiasticarum: Ex Authoritate primū R. Hen. VIII. incōbata. printed 1640.
Reformation no Enemy to her Majestie and State. By Penry.
A brief and pithy Sum of the Christian Faith. By Northbroke. pr. 1571.
A Sermon preached by W. Kethe; against profaning the Sabbath. pr. 1571.
Melvil's Memoirs, &c.
Abridg. of the Book of Martyrs. By T. Bright. printed 1572.
Lectures upon Jonah. By Geo. Abbot, D. D.
Lambard's *Perambulation of Kent.*
Life of Sir Tho. Smith. By J. S.
A Letter published in Latin and French, to cover the Massacre at Paris.
Practice of the Devil. By Laur. Ramsey.
A View of Popish Abuses yet remaining.
Catalogue of Charitable Act̄s. By Andr. Willet, D. D.
A Way of Reconciliation touching the true Nature and Substance of the Body and Bloud of Christ in the Sacrament. Print. 1605. Translated out of French into Engl. by the Lady Russel.
With divers others.

ANNO

1570.

ANNALS OF THE REFORMATION OF RELIGION,

And AFFAIRS of the CHURCH, in this
Kingdom of ENGLAND;

From the Twelfth Year of the Reign of Queen
ELIZABETH to the Twenty Third.

CHAP. I.

A Testimonial from some in the University of Cambridge concerning Cartwright's Readings. His Letters to Sir William Cecil concerning himself. But is discharged the College and University. Richard Greenham. Dr. Geo. Downham: The odd Tempers of several of Cartwright's Followers; and their affected Separation. Anthony Gilbie's Letter to Co- verdale, &c. Exiles. Dangers from Papists. The Archbishop of Cassils Discovery. Steukley comes to the King of Spain. The dangerous Condition of Ireland from the Spaniard and French. Caution for the Low Countries.

 *S*IN the Conclusion of the former Volume somewhat was related concerning *Cartwright*, one of the Publick Readers of Divinity in the University of *Cambridge*, and of his *Deprivation* for certain *Positions* delivered in his Lectures; so I shall begin this Book with several other Notices concerning him; being the Head and most learned of that Sect of Dissenters, then called *Puritans*.

In this Year, 1570, the Heads of that University contended with the said *Cartwright*, B. D. and late Lady *Margaret* Professor, for VOL. II. B his

A N N O his Readings, wherein he vented his Dislike of the established *Discipline* of the Church of *England*, (as deviating from the Primitive Institution and Practise,) and the *Habits* enjoined to be worn by the Ministers of it; and in Effect, the whole Constitution Ecclesiastical. What his Opinoris and Assertions were, have been specified in the First Volume of the *Annals of the Reformation* of Religion. He had indeed a great Party in the University, and some of them Men of Learning, who stuck close to him, exceedingly admiring him; tho' some of them, better inform'd, fell off afterwards. Great Differences and Animosities by these Means were bred among the Scholars; which being past the Power of the Heads to allay, they complained thereof to Sir *William Cecil*, Secretary of State, their High Chancellor, desiring him to interpose his Authority; but chiefly informing him of the Unsoundness of *Cartwright's* late Lectures.

Cartwright's Favourers, their Testimonial of him. Nor were the Favourers and Hearers of *Cartwright* less forward to write their Letters to the same; testifying in his Behalf how sparing and tender he was in treating of those Subjects, for avoiding Offence, whose Testimonial ran in this Tenor;

Pap. Office. *Percrebuit tue Prestantiae Mag. Cartwrightum hoc esse suspectum nomine, quod in Theologia Professionis munere quosdam Discordie igniculos, qui post in incendium creverunt, sparserit, & in controversiis de Ministerio & re Vestiaria omnino se immodice jactaverit. Nos vero, quorum Nomina subscripta sunt, & qui illis Lectionibus interfuiimus, ex quibus iste rumor fluxit, testamur nullas quas unquam audire potuimus, unde similitates aut discordias emersisse; de Vestibus Controversiam ne attigisse quidem: De Ministerio proposuisse quedam, quorum ad uniusm nostrum hoc formari cupiebat sed ea & cautione & moderatione, que illum debebant, meritò tueri, & ab ista quæ circumfertur calumniā vindicare.*

*Robertus Tower.
Robertus Willan.
Cbrisoph. Kirkland.
Rob. Soome.
Johan. Swone.
Thomas Barbar.
Simon Bucke.
Richard Chambers.*

*Richard Howland.
Laurentius Washington.
Thomas Aldrich.
Alan Par.
Johan. Still.
Wilhelm. Tabor.
Johan. More.*

So that if this Testimony be to be relied upon, *Cartwright's* Reading touched not the Contest about the *Garments*, but only about the *Ministry*; taking Occasion from some Part of Scripture which he read upon, to wish it reformed according to certain Rules he then spake of.

Gives Account of his Readings to Cecil. Besides this Testimonial, *Cartwright* himself pleaded his own Innocency in an elegant Latin Letter to *Cecil*, (accompanying the Testimonial,) written in the Month of July; Complaining, "How he was slandered; troubled especially, that these his Slanders should reach as far as the Court and him. Then he declared and freely professed

" professed to him, that none was so averse to Sedition and the Study *ANNO*
 " of Contention: And that he had taught nothing which flowed not
 " naturally from the Text which he treated of. And that when an *1570.*
 " Occasion offered itself of speaking concerning the *Habits*, he wa-
 " ved it. He denied not but that he taught, that our Ministry declin-
 " ed from the Ministry of the antient and Apostolical Church, which
 " he wished might be framed and modelled according to the Purity
 " of our Reformation. But that he did this sedately, that none could
 " find fault with it, but some ignorant or maligne Hearers, or such
 " as catched at something to calumniate him. That of these Things
 " he heard he was accused before him, their Chancellor. But how
 " false and unjust the Reports of his Reading were, he offered the
 " Testimonial of a great many sincere Persons that were present: Af-
 " ferring farther, that he had well-nigh gotten the whole University
 " for the Witness of his Innocency; and had not the Vice-Chancel-
 " lor denied him a Congregation, he doubted not he had obtained it.
 " That he had not room in his Letter to relate every little Particular
 " of that Lecture, that raised the Rumour: But promised the Chan-
 " cellor, that he would deny nothing to him of those Things he then
 " proposed, if he would require it. And as he refused not to suffer,
 " if any real Guilt were discovered in him, so as far as his Cause was
 " just, he implored his Patronage: Praying him, that he would not
 " suffer him, nor the Truth, to be overthrown by some Men's
 " Hatred; who while they privately hated him, had a mind to set
 " themselves against the honourable and glorious Name of *Peace* and
 " the *Church*." But it will give better Satisfaction to read the whole *Number I.*
 Letter, as he penned it himself in his own Behalf, which I have *II. III.*
 therefore put into the *Appendix*. To which I have added two Let-
 ters more, written by several Men of the University to the same, in
 his Behalf.

Cartwright wrote also another Letter to *Cecil*, in the Month fol-
 lowing, having been lately suspended from his Reading; which was in
 Answer to the said *Cecil*, who had humainly, in the midst of his
 weighty Affairs, spared some Time to give some Advice to him by his
 own Hand. He seemed to have signified to *Cartwright*, how his Ad-
 versaries had charged him with a factious Innovating, and that he
 brought into Suspicion of Novelty that most antient Cause that sprung
 up with Christ and his Apostles. But he answered, "That he was
 " no *Noeligerus*; no such *Stirrer of new Things*; and yet that he
 " would not be affrighted, by the Envy of *Novelty*, from the Truth.
 " That he hoped, that *Cecil* was not of that Number, that charged
 " that Proverb, Ηλαντιλα κιναι. [i. e. to move Things that ought not
 " to be moved] upon whosoever innovated in any Thing whatsoever.
 " And that he knew whose Words those were, παλαιος ρουες νιας διπλως κι
 " λαργανεις. [i. e. that old Laws were very weak and rude.] But
 " he added, that he needed not at all to plead in the Defence of No-
 " velty, since the Cause, being almost 1570 Years old, was venera-
 " ble enough for its Antiquity."

*Another Let-
ter of his to
Cecil.*

And whereas the Heads had denied him the Liberty of his Publick
 Reading, he complained of them to *Cecil*, and accused them of Inju-
 Vol II.

ANNO stice, since upon some Conditions, which he, the Chancellor, had
 1570. propounded to them, he allowed him to read, (which Conditions, notwithstanding he was willing to comply with,) yet they would not suffer him to read again. This was dated Aug. 18. In this Letter he was very earnest with *Cecil*, to hear and judge of his Cause, being very willing to leave it to him. But lest that Statesman might say, that his Abilities were not equal to judge in such a Cause, nor yet his Leisure did permit, he urged him with this Reply; "That if the Cause were just, if it were necessary for the Church, if without it the Common-Wealth were dissolved, and the Parts in Danger to fly asunder from one another, (which without Discipline must needs be) the Cause was worthy for him to undertake; and wherein he might bring forth that rare Light of his own Understanding, and those divine Endowments of his own Mind. And the Cause would again, in Recompence, embrace him, and render him a Person, however eminent before, still more honourable, and however oppressed with infinite Busines, he dared to promise, would revive and refresh him, and tho' ready to sink, would uphold him with strong and mighty Supports." These were the over-weaning Conceits he had of his Discipline.

I do not find any Thing more done with Cartwright in the University, being discharged of his Lecture, outed the College, stopped of his Degree of Doctor, and silenced from preaching in or near the University. But we shall hear of him hereafter in his Writings and Attempts of setting up the Discipline in certain Places in the Land, which brought him into further Trouble, and Restraint of his Liberty, from the Ecclesiastical Commission; which could not but take Notice of him, making himself the chief Preacher and Head of the new Form of Church Government. Only I must give a Hint concerning some of his zealous and well meaning Followers in Cambridge, who upon more mature Deliberation afterwards fell off from him. Two whereof I will mention among others.

Some fall off from him, as Rich. Greenham. One was Rich. Greenham, of Chrift's Col. Cambr. a pious and good Man; whose Name we see subscribed to the earnest Letters that were sent to *Cecil* in his Commendation and the high Character given him. The

young Men in the University were diverted by Cartwright's Readings from the more necessary Study of the Grounds and Principles of Divinity, and the substantial Doctrines of Christianity, as rescued from Popery, to Controversies of the right Way and Manner of governing the Church. This was afterwards justly disliked by the said Greenham, who thought fit to reprove it in the Pulpit; blaming the young Divines, who, before they had studied the Grounds of Theology, would over-busy themselves in Matters of Discipline: "And (as he said)

"before they had laid the Foundation of their Studies, would be setting up, as it were, the Roof." This Passage Dr. George Down-

Dr. George Downham, Ep. before his Consecration Serm. of Montagu, Bishop of Bath and Wells, Anno 1570. Dr. George Downham, of the same College tells us, he heard himself, when he was a young Student in Cambridge: Who himself consoled among the Youth there of that Faction that disliked the Habits, and other established Ceremonies of the Church, and was a Hearer of Cartwright's Lectures, in his Consideration about this Church of England and the Differences

Differences in it. Who tells us of himself what Course he took, *ANNO 1570.*
 " That at first, seeing Things grew so hot, he thought it the best
 " Course for himself and the rest to be no Meddlers on either Side.
 " But afterwards I considered with myself, said he, that this Church
 " of *England*, wherein I was called to be a Minister, did hold
 " and profess all substantial Points of Divinity, as sound as any
 " Church in the World, none excepted, neither in this Age, nor
 " in the Primitive Times of the Church. And, Secondly, That it
 " had the Testimony of all other true Churches. And, Thirdly,
 " That in it the Means of Salvation are ordinarily and plentifully
 " to be had. And therefore to make a Separation from it, I took
 " to be schismatical and damnable Presumption."

This *Greenbam* was alive many Years after, a godly Preacher, living in *London*. For I find a Letter of his dated *Anno 1591*, from *Warwick-Lane, London*. And when in the Year 1599, his Works were published by *H. Holland*, in his Epistle he gives this Character of the pious and peaceable Spirit that was in him, (shewing, That tho' his Judgment in some Points differed from the Church established, yet he was no *Separatist*.) " That in his Ministry he was ever careful to avoid all Occasion of Offence : Desiring in all Things to approve himself, as the Minister of Christ. He much rejoiced and praised God for the happy Government of our most Gracious Queen *ELIZABETH*, and for this blessed Calm and Peace of God's Church and People under it. And spake often of it, both publickly and privately, as he was occasioned ; and stirred up the Hearts of all Men, what he could, to pray and praise God with him, for it continually : Yea, this Matter so affected him, that the Day before his Departure out of this Life, his Thoughts were much troubled, for that Men were so unthankful for that strange and most happy Deliverance of our most gracious Queen from the dangerous Conspiracies and Practices of that Time."

Some Account of Greenham, from H. Holland.

D. Lopez.

The Writer saith further of him, " That he was the special Instrument and Hand of God, in bringing many, both Godly and Learned, to the Holy Service of Christ in the Ministry ; and to restrain and reduce not a few from Schism and Error ; striving always to retain such in Obedience of Laws : And thereby to esteem and regard the Peace of the Church and People of God."

To which I may add, That this Party of Men that thus divided and distinguished themselves by this Schism, were observed also to divide from the rest in their Behaviour, in their Tempers and Qualities, and in their Strangeness and Aversion, from their Christian Brethren, who adhered to the established Church. For this is their Character that Dr. *Whitgift* gave of them about this Time ; comparing them unto the *Pharisees* : " That when they walked in the Streets, they hung down their Heads, looked austerey ; and in Company sighed much, and seldom or never laughed : Their Temper was, that they sought the Commendation of the People : They thought it an heinous Offence to wear a Cap or Surplice, but they slandered and backbit their Brethren, railed on them by Libels, contemned Superiors, discredited such as were in Authority ;

The Manner of the Behaviour of these Followers of Cartwright.

Brief Ans. to the Admonit. in Quarto, the latter End.

ANNO " rity ; in short, disquieted the Church and State. And as for
1570. " their Religion, they separated themselves from the Congregation,
" and would not communicate with those that went to Church
" neither in Prayer, hearing the Word, nor Sacraments : They de-
" spised all those that were not of their own Sect, as polluted, and
" not worthy to be saluted, nor kept Company with. And there-
" fore some of them meeting their old Acquaintance, being godly
" Preachers, had not only refused to salute them, but spit in their
" Faces ; wishing the Plague of God to light upon them ; and say-
" ing, they were damned, and that God had taken his Spirit from
" them." And all this, because they did wear a Cap ; which
" strange, unchristian Speech and Behaviour, *T. C.* in his Reply did
not deny, but that they neither defended nor allowed of any such
Behaviour : And that the Fault of one should not be imputed to so
many. No ; but it was brought to shew what ill Effects and Pre-
judices *Cartwright's* Doctrines against the present Constitution of
this Church had occasioned in many.

A. Gilby's Letter to divers Ministers against the Habits. Part of a Regist. This Year (if it were not before) did a Brother of this Party ; Mr. *A. G.* [*Anthony Gilby*, I suppose,] write a very hot and bitter Letter to several Reverend Divines, that had been Exiles for the Gospel, and returned upon Queen *Elizabeth's* Access to the Crown ; exciting them with all their Might against the Bishops, for imposing the Habits to be worn by Ministers in their Ministrion ; and rather to lay down their Ministry, than comply. It was directed, *To his Reverend Fathers and Brethren in Christ, Mr. Coverdale, Mr. Turner, Mr. Whittingham, Mr. Sampson, Mr. D. Humphrey, Mr. Leaver, Mr. Crowly, and others, that labour to root out the Weeds of Popery, Grace, and Peace.* Where, in one Place he thus expresseth himself ; " I wot not, by what Devilish Cup they [the Bishops] do make such a Diverlity between Christ's Word and his Sacraments ; that they cannot think the Word of God to be safely enough preached, and honourably enough handled, without Cap, Cope, or Surplis ; but that the Sacraments, the Marrying, the Burying, the Churching of Women, and other Church-Service, as they call it, must needs be declared with Crossing, with Coping, with Surplising, with Kneeling, with pretty Wafer-Cakes, and other Knacks of Popery. — Well, by God's Power, we have fought with the Wolves, for these and such like Popish Chaff ; and God hath given [us] the Victory : We have now to do with the Foxes, [i. e. the Bishops.] Let us not fear.

Danger from Papists. Bp. Cox very sensible thereof. As for the *Papists*, the other adverse Party to the legally established Church, and to the Queen, the supreme Governor thereof, on Earth : the great Apprehensions of them were not yet blown over ; tho' the Rebellion in the North was now quieted. *Cox*, Bishop of *Ely*, was an old experienced Court-Divine, and that by long Observation knew what a dangerous Sort of Men they were, and what a mortal Hatred they bore to the Gospel, and all those about the Queen that sincerely professed it. He was therefore in this Juncture very solicitous for Secretary *Cecil*, the Queen's faithful and able Counsellor ; who for his Wisdom and Stability to Religion was hated by them : And in this dan-

dangerous and rebellious Time, I find him in one of his Letters making this Prayer for him : " I heartily wish you from our heavenly Father and his dear Son Christ, the full Strength of his Holy Spirit, to the Confusion of the Enemies of God and of the Queen's Majesty, and of us all, God's true Servants, and her Grace's true Subjects." But let me open some Light into the Practices of Papists at this Time.

And in order to that, I shall begin with an Embassy the Queen dispatched into France to the King in the Month of August by Francis Walsingham, Esq; Sir Henry Norris, Kt. then her Resident there. The chief and main of his Business was for the sake of the Reformed Religion, and for an Accord between that King, and the Protestant Princes, *viz.* the Prince of Navarre, the Prince of Conde, and the Admiral, with the rest being the King's Subjects. That it might be made as favourable, for the reasonable Contentation and Surety of the said Princes and their Party, as might possibly be : To the Maintenance and Continuance of them in the Liberty of their Consciences : There being no small Labour made by some, directly to impeach this Accord, and by others (tho' not openly) to withstand it, yet by double Dealing in the granting of their Requests, to ruin the said Princes and their Party in the End. " Therefore, (as it ran in the Queen's Instructions to the said Ambassadors) she found it the more necessary to use all good Means to countervail such contrary Labours, and to procure not only a good Accord, but therewith a Continuance thereof ; as in a Matter, which in her Conscience and Honour she thought good both for the King and his whole Estate."

The Petitions and Demands those Protestant Princes made, were, First, That they might be restored to his Grace and Favour, as humble and faithful Subjects ; and consequently, to serve him with their Lives, Lands, and Goods. Next, That they might be permitted to serve Almighty God by the Exercise of Christian Religion, according to their Profession, and to the Quietness of their Consciences. And lastly, That they might have Assurance thereof in some better Sort, than by former Experience they had : Which Petitions the Queen had herself considered. And the First she esteemed a Thing most meet for a King to grant, both readily and bountifully. The Second was, she said, to a King most profitable to embrace and accept. And the Third, a Thing in the Sight of God most commendable and needful of all Christian Subjects. And the last, a Matter of the most Moment to be regarded, for a full Perfection of all the rest. But this Peace and Accord between the King and his said Subjects was finished before Walsingham came. So that when he came, he congratulated the King on the said good Accord ; and offered on the Queen's Part all her Endeavours to further the good Continuance thereof. And he gave the Admiral and his Party to understand the Queen's good Intentions in sending of him at that Time ; and to make it appear how careful she was of their well doings.

The Archbishop of Cassils in Ireland, a Papist, was an Exile in Spain ; and (whether it were to reconcile himself to the Queen, or upon some personal Peak) comes in January this Year 1570 into Spain.

France;

A N N O
1570.

*An Embassy
from the Queen
for the French
Protestants.
Her Instructions to her
Ambassadors.*

*Those Protestant
Petitions and Demands.*

*The Archbishop
of Cassils dis-
covers to Wals-
ingham Steu-
kley's coming
to the King of
Spain.*

ANNO France; where at *Paris* resided *Walsingham*, the Queen's Ambassador: to whom in *March* following he made a Visit. When *Walsingham* in Discourse asked him concerning the Report that went abroad of the King of *Spain*'s Intent of invading *Ireland*; the Archbishop then brake and said, That about *September* last, the last Year, *viz.* 1569, one *Steukley* arrived in *Spain*, with a Design to address to that King for an Army to reduce *Ireland* to his Obedience: Who (as *Camden* writes) took upon him with 3000 *Italians* or *Spaniards*, to reduce all *Ireland* under the Subjection of the *Spaniard*; and with one or two Pinaces to fire the *English* Fleet. This *Bravo*, soon after his coming to *Madrid*, before he went to the King, came to the said Archbishop, (as he related it himself to *Walsingham*) telling him he came to see him there, whom he knew to be Catholickly bent. And that his Intent in coming into that Country was to deal with the King of *Spain* about the reducing of the Kingdom of *Ireland* to his Government, whereby Heresy might be expelled, and true Catholick Religion planted. And that therefore he, by his Interest with the President of the Council, would procure him Access to the King. But upon some Pretences, as the Archbishop proceeded in his Relation to the Ambassador, of Loyalty to the Queen, and Love to his Country, not to see it under any Government than that of the Queen, and her Successors, he declined *Steukley*'s Motion. Whereupon he applied himself to Duke *Feria*, who brought him to the King. And the King had Conference with him; used him honourably; and appointed him a very fair House, and gave him 6000 Duckets, and a daily Allowance for the Maintenance of his Table: So that he spent 30 Duckets a Day, at least.

Steukley honourably received by that K.

Conference between the K. and the Arch-
bishop concerning Steukley;

The Archbishop, continuing his Speech, added, That within a Day or two after, the King sent for him, and asked him concerning *Steukley*. He said, he never saw him but there in *Spain*: But that he had heard of him, that he had been a Pirate upon the Sea, of Life dissolute, in Expences prodigal, of no Substance, neither a Man of any great Account in his Country. Notwithstanding he heard he was a Gentleman born, and descended from a good House. Then the King told him of the Offer he had made touching the Business of *Ireland*, and that he had assured him, that he had dealt so, before his coming, with the *Irish* Nobility, as the King would find them ready to receive such Forces as he should send. The Archbishop wished the King not to be so light of Belief: For that *Steukley* was not a Man of that Credit with the *Irish* Nobility, to be able to bring any such Matter to pass; whom they knew to be but a Shifter, and one, who for the Maintenance of his Prodigality, sought to abuse all Men. The King said, that beside his own Report, he was recommended unto him by his Ambassador, who wished the King to credit whatsoever he reported.

And between Duke Feria and the Arch-
bishop concerning him.

Duke *Feria* afterwards meeting the Archbishop asked his Opinion of *Steukley*. To whom he said he feared he would abuse the King. Then said *Feria*, the Likelihoods that *Steukley* shewed the King of the Enterprize were such, as they gave great Cause, why the King should

should embrace the same. For beside the *Irish* Nobility, added *A N N O*
he, he had won a great Number of the Garrison to be at his
Devotion, as wel *Soldiers* as *Captains*. Wel, said the Duke
further, I perceive you are not willing the Enterprize should
go forward: and therefore you seek to deface the Gentleman,
whom we honour here with the Name of *Duke of Ireland*. To
which the Archbishop replyed, that that Title and Calling was
more than ever *Ireland* was acquainted with. The Effect of this
was, that *Steukey* came afterwards and challenged the Archbishop,
and told him, if he were not a Man of the Church, he
would be revenged of him for the Report he made of him.
And when *Walsingham* had asked the Archbishop when *Steukey*
was likely to embark, he answer'd, about the End of *April*:
and now it was *March*.

At this was the Matter of Discourse this Archbishop had
with *Walsingham*; as he gave the Queen's Secretary *Cecill* Intel-
ligence in his Letter. Though he had a Suspicion even of this
Archbishop, notwithstanding al this that he had said. He pre-
tended by al this Discovery to shew himself loyal to the Queen;
and by this Means to obtain a Pardon from her Majesty, in
leaving his own Country without her Leave; and to have Li-
berty to return back again: and that Archbischopric being now void,
and his Successor dead, that he might be restored to it again.
This Man being put out of his Bishopric about two Years past, (*viz.* 1568) and another substituted in his Room,
made a great Disturbance and Outrage: Which he confessed to
Walsingham. Wherby he had justly incurred the Lord Deputy's
Displeasure. But in Excuse of his Departure without the
Queen's Leave, added, that it was of Necessity, to seek Main-
tenance otherwhere. That the King of *Spain* relieved him, and
honourably entertained him, and gave him yearly 2000 Duckets
Pension. But before he came to *Spain*, he was at *Nantes* in
France.

Certain it is, that what this Archbishop of *Cassil* or *Casbel*, *Loses his Im-
perialist in Spain.*
had communicated to *Walsingham*, gave great Offence in *Spain*,
and begat great Jarrs between *Steukey* and him. Which the
Earl of *Leicester* observed to *Walsingham*, in a Letter he wrot
him, *April* 1571, acquainting him, that his Brother, Sir *Henry*
Sidney, Deputy of *Ireland*, who was then arrived in *England*,
had shewed him the same; and that it had caused such a great
Dislike of the Archbishop in *Spain*, that it might possibly re-
cover him, and get him into *England*. This Archbishop's Name
was *Maurice Gibbon*, alias *Reagb*: And having the Pope's Bul
for the said Archbischoprick of *Cassil* or *Casbel*, by virtue of that, *Cox Hibern.*
demanded Possession of the same. Which being refused, the
other barbarously stabbed him with his Skein. But the Arch-
bishop escaped with his Life, and the other fled abroad.

But to return to *Steukey*. He came into such Favour with the
King of *Spain*, that he Knighted him: and he was commonly
called there *Duke of Ireland*. This *Walsingham* took notice of to *refused*.
*The Honour the
King of Spain
did Steukey,*

A N N O Olivarez, the King of Spain's Ambassador at Paris. To which
 1570. he answered, the King was willing to entertain a Gentleman of Countenance, that offered him Service, and to honour such with the Honour of Knighthood. Then *Walsingham* acquainted him with the Course of *Steukey's* Life: and also, how little he had to take to. And therfore willed him to consider, how unworthy he was of any Honour, or Entertainment, in respect of himself. But being (said *Walsingham*) a Rebel unto the Queen's Majesty, with whom the House of *Burgundy* had had so long Amity, this gave her Occasion to think, that Kind of Amity not to answer best to such good Will as ordinarily was professed.

Titles conferred upon Steukey by the Pope. Comd. Eliz. p. 230.

Our Historian tells us moreover, what Honours the Pope also conferred upon this dissolute Man, *viz.* The Title of Marques of *Leinster*, Earl of *Wexford*, and Viscount and Baron of other Places in *Ireland*. And that in a Vapour, he promised to make the Pope's base Son King of *Ireland*. The same Historian, under the Year 1578, gives an Account of his Death; being slain in a Battle in *Africa* with the King of *Fez*, going thither with *Sebastian King of Portugal*. For after the King of *Spain* had bestowed much upon him, he found him at length not worthy of any more. And his Practices were abated in *Spain*, by discovery at last of his Looseness and Insufficiency: As Secretary *Cecill* wrote to *Walsingham* about him.

Preparations upon Intelligence of Invasion of Ireland.

But upon the said English Ambassador at *Paris*, his Intelligence in *France*, and other Intelligences from *Spain*, concerning the invading of *Ireland*, the Queen sent a Gentleman out of Hand to that King, to understand the *Spaniards* Intention; and who should deal plainly and roundly with him in that Matter. And in the mean Time she gave Order, against all Events, for the withstanding of any Enterprizes; as wel by sending of Ships to the Sea Coasts of *Ireland*, as by other Land Forces to be sent thither. And ordered her Ambassador there, in *France*, (if he should have any Occasion) to deal with the *Spanish* Ambassador, and to shew him these Reports. And that if he should hear of the Queen's Preparations by Sea and Land, he should tel him, that it was for her Defence: and that in case she should be offended, she would use them not only for Defence, but to offend for her own Revenge: As she wrote in her Letter to *Walsingham* her Ambassador. Of these Affairs now happening concerning *Ireland*, our Historians are silent: and therefore I relate them the more particularly, and procede therein.

The ill Condition of that Kingdom at this Time.

MSS. Cecilian.

And it appears, that that Realm was but in an ill Condition, consuming the English Tresure. Letters August the 30. from the Council in *Dublin* the last Year, made al Things almost desperate, *viz.* That the *Butlers*, Brothers to the Earl of *Ormond*, increased their Rebellion, and would not cease upon their said Brother's Motions made to them. And that the Rebels in the North were coming to invade the English Pale. That the Power of the Pale was not able to withstand both the North and the *Butlers*. This Secretary *Cecill* wrote in his private Letters

ters to his Friend *Nicolas White*, Seneschal of *Wexford*. And ANNO
 that they, the Queen's Council, would attend to the North,
 and leave the *Butlers*. And many such Advertisements came
 daily. But that other News from *Ireland* came, that the *Butlers*
 now had stooped to the Earl their Brother: and that the Lord
 Deputy had had good Success. Yet the Wars and Hostilities
 went on this Year, and Peace went rather backward than for-
 ward. Insomuch that the Secretary called it, *A loathsome Charge*
to the Crown: adding, *Pænè mibi nauicam movet ista profusio, &*
inutilis inanitas Fisci Regii: Praying God to send some Stay.

Some Frenchmen the latter End of this Year, underhand had invaded unhappy *Ireland* by *De la Roche*. Who discovered to a Kinsman, that the Enterprize in *Ireland* was to have executed a Plot of Conquest, devised by *Peter Strozza* in King *Henry*'s Time: and which, if the Match then in Hand between *Monsieur* and the Queen went not forward, he was promised he should go in hand withal. This was the Queen's Secretaries Intelligence to *Walsingham* Ambassador in *France*. For notwithstanding the Correspondence between the French King and Q. Elizabeth at this Time, one *De la Roche* of that King's Chamber, was the Captain that led a Party of French that had lately made an Invasion in *Ireland*: but it seems without Success. And of this the Queen was informed from her Viceroy in *Ireland*. The Faction of *Guise* were the great Doers in this Enterprize. This when *Walsingham* had complained of to the French King, he denied his Knowledge of it: though it was thought he was privy to it.

It was discovered to be the Pope's *Nuntio*, that laboured to draw *Monsieur*, the King's Brother, into this Practice: Promising for the Maintenance thereof, to be paid in *Paris* 100,000 [Crowns] for his Encouragement; and made no Difficulty to bring the same to pass, in respect of the great Intelligence that they had both in *England* and *Ireland*. And that the same being won, it would be an easy Step to a Step of more Consequence; meaning *England*. But that if *Monsieur* would not accept this Promise, yet notwithstanding it was resolved to go forward: and that the Bill of Credit for the said Sum of an Hundred Thousand Crowns was already at *Paris*. At this an Intelligencer employed by Sir *Henry Norris*, Ambassador before *Walsingham*, came, and informed *Walsingham* of, *Norris* being gone home. And about this Time *Steukley* in *Spain* presented an Instrument unto the King there, not only subscribed with the Names of the most Part of the *Irish* Nobility, but of divers of *England* of good Quality, ready to be at his Devotion. But further concerning *De la Roche*, *Walsingham* told the French King, that he had been in *Ireland*, and had left certain Soldiers there. For whose Safety he, the said *De la Roche* had brought to *France* two Sons of one *Fitz-Morice* to be in Place of Hostages. Who then remained at *Brest* in *Britany*, at a Kinsman of *La Roche's*.

The French
make an At-
tempt against
Ireland.
Cecil's Letters.

Walsingham's
Letters.

De la Roche
brings Hostages
from Ireland.

ANNO By the Means of Duke D'Alva's seizing the Effects of the
1570. *English* Merchants in the *Netherlands* the last Year, and the Queen in Reprizal seizing of the *Netherlanders* Goods and Merchandizes in her Dominions, al the antient Traffick between *England* and the *Low Countries* was at a Stay. And great Damage was done by the *English* to the *Low Country* Merchants at Sea, by taking their Ships, and by the Trade remov'd to *Hamburgh* and other Parts. But after some Time, about this Year, or near it, a Motion was made for the renewing of Trade and Intercourse between the two Nations. Concerning this it was now seriously debated, and thought convenient to proceede more cautiously with *Spain*; both because of the Popish League against the State of Religion *Reformed*, and of the *Spanish* Malice against the Queen and her Realms: Also withal lest any Commodities might be carried from hence to *Flanders*, that might turn to the Disadvantage or Inconvenience of the Prince of *Orange*, and the *Reformed* in those Countries: that were now struggling for their Liberty and Religion, against that Tyranny and Oppression, then exercised in those Countries.

And for the better understanding of these Things, and how Matters stood between *England* and *Spain* at this Juncture, one *Aldersey*, an understanding Merchant, thus wrot to *Cecill* wisely, and to the Reputation of his Memory.

Aldersey a Merchant's Letter to Cecill thereupon. MSS. Cecilian.

' WHEREAS it hath pleased the Queen's Majesty to agree unto the opening of Traffic between this Realm and the Dominion of the King of *Spain*, I doubt not to her Majesties Honour, and the Benefit of the common Weal; so do I assuredly think the Duke of *Alva*, &c. hath sought and doth embrace the same, in hope thereby the sooner to supplant and overthrow the Prince of *Orange*, with the States of *Holland* and *Zealand*. And considering the Determination of the Papistical League, and the particular Malice of the *Spaniard*, and namely, the Duke of *Alva*, it is greatly to be feared, that if God should permit the said Prince and Countries to be overthrown, there would small Faith be kept towards her Majesty, her Highness Realms and Subjects. Wherefore there is great Cause to proceede in good Policy: How by the Use of this Traffic the said Prince, &c. may take the least Hurt that may be. Wherin hoping of your Lordship's Goodness to take my Meaning in good Part, I am bold to shew my simple Opinion.

' I hope there is no need, by this Agreement, to permit any more liberal Trade of her Majesties Subjects into the *Low Countries*, but by the Merchant Adventurers, and of the Staple, who have Privileges in the said *Low Countries*. Wherby of Right, and by long Use, other her Majesties Subjects might not occupy into the said Countries with any Commodities of this Realm more than to buy those Country Commodities.

' If

' If the same and none other may be permitted by her Maje- *ANNO*
 ' sty, there may so good Order be taken, that by, &c. only *1570.*
 ' those Commodities of the Realm, &c. to be vented, may be
 ' shipped into the *Low Countries*, which can no way so much hurt
 ' the Prince [of Orange] *Holland*, and *Zealand*, as may the car-
 ' rying of Corn, Wood, Hay, Coal, Beef, Butter, and other
 ' Victuals, into *Flanders*, and other Places under the Duke of
 ' *Alva*.

' And herein is to be considered, that as most of these Things
 ' be stolen out in Creeks, and in the Night-Time, and by Pre-
 ' tence of going from Port to Port within the Realm, without
 ' paying any Custom; so may greedy Desire of Gain (which is
 ' like to be great) cause so much to be transported, as this Realm
 ' may therby find Lack. And as the Doers therof be for the
 ' most Part Fishermen and of other Occupations, who leave
 ' their Faculties to follow these Things, and much more wil do,
 ' if they may be suffered; even so the restraining of them wil
 ' enforce them to use their several Sciences, to the Benefit of
 ' the Realm.

' Where it may be said, the *Flemings* wil send these Things,
 ' and serve the said Parties very amply, it is to be answered;
 ' that those of *Zealand* wil by no Means suffer them; but so to
 ' keep the Coast of *Flanders* and other Places, that the *Flemings*
 ' shall not stir: And yet none of them restrained by her Ma-
 ' jesty, &c.

' And if they of *Zealand* may without Offence restrain such
 ' *Englishmen* as shal cary Things into those Places which shal
 ' not be free by the said Privileges, nor allowed by such Order
 ' as may be taken with them of *Zealand*, they wil cause much
 ' better Order to be kept in that Behalf, than any Provision of
 ' her Majesty wil do.

' And these Things wel provided for, in my Judgment the
 ' Prince and the said Countries shal receive smal Hurt by this
 ' opening of Traffic, they having Liberty to use this Realm, as
 ' other Subjects of the King. And so craving Pardon for my
 ' Boldnes, I pray God long to preserve your Honor in Health:

Your Lordship's at Command,

THO. ALDERSEY.

C H A P.

ANNO

1570.

C H A P. II.

A Determination of the General Assembly of the Church of Scotland, for Obedience to the new King. Q. Elizabeth in perplexity about restoring of the Scots Queen. Match for the Queen with the French King's Brother. The Queen how affected towards it. Astrological Enquiry into her Nativity about it. The Pope's Bull against the Queen set up at Paris. A secret Popish Design against England. Wrecks upon the Coast of Sussex, claimed by the Bishop of Chichester. A Suit with the L. Admiral about it : Proclamations about Pyrates. The Governor of the Isle of Wight sends out Ships after them.

In Scotland the Queen deposed.

THE Affairs of Scotland and the Scots Queen, affected England also at this Time. And the Fear of Popery from that Quarter disturbed this Kingdom. Insomuch, that those of the Court, and the rest of the Land that favoured the Reformed Religion, were secretly well disposed to the Action in that Realm, of deposing that Queen, and to the Succession of her Son. Which was done by the States of Parliament there. And a Solemn Decree was also made by the Scotch Clergy in their General Assembly in the Month of July, 1570, and Obedience accordingly enjoyned to be given by al the Clergy to the King, and to pray for him. Which I have seen among the Papers of Randolph, the Queen's Ambassador to that Kingdom. Which also was printed, and ran in this Tenor.

A Determination of the General Assembly of the Church of Scotland, holden in Edinburgh, the viith Day of July, 1570, anent the Obedience to be given to the King's Majesty his Authority, and for praying for his Grace's prosperous Reign, &c.

Decree of the General Assembly of that Church for obedience to the new King.

IT was concluded by the whole Assembly convened, as wel Super-intendents, Commissioners to plain Churches, Commissioners of Towns, Universities, Provinces, Churches, Baronies, and Gentlemen, with uthers of Christes Congregation : That as it hath pleased God of his Mercy, to erect the Authority of the King's Majesty over us by publicke Consent of the Estates in Parliament, even so the same ought and should be universally obeyed throughout this Realm, without acknowledging any other Authority, whatsoever Title be pretended. Moreover, al Ministers are commanded in their publicke Sermons, to pray publicly for the Preservation of his Majesties Person and Authority : Assuring them, that al such as shal be found

• found negligent or inobedient heirinto, shal be punished as the ANNO
• Church shal think expedient. 1570.

• And further pronounceth, that if any Subject or Subjects
• of this Realm (of what Estate they) shal presumptuously take
• upon them to inhibit any Minister to obey this Ordinance of
• the General Church, what Cloik or Colour soever he or they
• shal pretend, or by manasing, make Impediment unto them, so
• that without Fear Ministers may not serve God in their Voca-
• tion; That in that Case such Troublers shal be summarlie,
• upon the Notoriety of the Fault, excommunicate; and shal be
• halden as rotten Members, unworthy of the Society of Christ's
• Body, &c.

• And last, Commandes al Superintendents of Commissioners
• of Provinces to cause this Determination to be published in al
• Parish Churches, that none hereafter pretend Ignorance, &c.
• Geven in the General Assembly of the Church of Scotland,
• and third Session therof. Subscribed by the Clerk of the
• same: Day, Year and Place aforesaid.

M. F. G R A Y.

Queen Elizabeth, apprehensive of her Danger from the Popish Party in Scotland, and Q. Maries Friends there, yet remained unresolved what to do; and whether to consent to what was done in Scotland towards their Queen. However, her own Security inclined her on the other Hand, that is, to favour what the Protestants had done: of whom she was better assured, that they were on her Side. And therefore, when Commissioners were sent out of Scotland to the Queen in March to adjust the Scots Queen Affairs, (viz. The Bishops of Galway and Ross, and Lord Leviston, on that Queen's Part; and Earl Morton, and two more, on the King's) and both Parties were very stiff; one, for the Queen to be restored to her Government; the other, for the King her Son to reign: The English Court stood variously affected: Which the Earl of Leicester in the said Month of March, gave this Account of, to Walsingham then the Queen's Ambassador in France: 'That the Queen was scrupulous about it. The Unworthines of their Queen to rule she granted: But the Instances of their Cause, to depose her from her Dignity, she could hardly be persuaded in. And so she remained much perplexed. That on the one Side she was loth to set her up, or to restore her to her Estate again. And on the other Side, as loth to defend that which she was not yet wel persuaded to have Justice with it. Between these, her Council sought for these two Things, viz. That her self might be preserved in Surety, and the true Religion maintained assuredly. For that as the State of the World stood, and upon true Examination of this Cause, it appeared, that both the Ways were dangerous touching the Queen of Scots. For as there was Danger in delivering her to her Government, so there was Danger in retaining her in Prison: her Friends abroad begin-

Q. Elizabeth
how disposed
towards the
Scots Queen,
deposed.

The Account
thereof by the
Earl of Leis-
ter.

Anno 'ning to speak proudly for her.' Thus the Earl of *Leicester*.
 1570. But it was known, that al that was don in this Conference was sent by special Messengers from the *Scotch* Queen's Party to the French King, the King of Spain, and the Pope: and Succours conveyed at this very Time from them: As appears by a Paper of Secretary *Cecill*, which may be read in the *Annals of Reformation*.

*How the Queen
stood affected
towards match-
ing with
France.*

*The Secretaries
Instructions to
Walsingham
in that Affair.
Compl. Amb.*

Religion was also very much concerned this Year, in the Motions that were made about Q. Elizabeth's Marriage. For tho' her Subjects earnestly desired her Marriage, to secure a Protestant Succession, yet they dreaded her matching with a Popish foreign Prince. But even they that were in the true English Interest, out of a Feat of the *Scots* Queen's Succession, could have been glad to see her married with whomsoever it were, equal in Dignity with herself. This appeared, and also how the Queen herself pretended, for the Good of her People, to be affected that Way, by Expressions in Secretary *Cecill's* Correspondence (in a Letter dated *March* the 3d) with *Walsingham*, Ambassador in *France*; instructing him from the Queen, 'That if any should deal with him to understand his Mind, in the Case of her Marriage, he might say, that at his coming from England, upon some common Bruit of such a Matter concerning her Majesty and *Monsieur D'Anjou*, the *French* King's Brother, he [*Walsingham*] was assured, that her Majesty, upon Consideration of the Benefit of her Realm, and to content her Subjects, resolved to marry, if she could find a Person, in Estate and Condition fit for her to match withal. And that she meant not to marry but with a Person of the Family of a Prince. And, that *Walsingham* should say, that he could not by any Means perceive, that her Majesty was altered from that Disposition. So as that he might conclude, that if any such Matter should be moved to him by any meet Person to deal therein, he would advertise her Majesty therof. And that her Majesty would have him so to do. And then that wise Counsellor added his own Judgment, 'That if God should permit this Marriage, or any other to take Place, he [*Walsingham*] might well judge, that no Time was to be wasted, otherwise than Honour might require. That he was not able to discern what was best: But that he saw no Continuance of her Quietness without a Marriage. And that therefore he remitted the Success to Almighty God.' But this, he said, he writ privately to him, as he trusted it should remain to himself. How Matters proceeded in Duke *D'Anjou's* Courtship of the Queen wil be shewn under the next Year.

*The Queen's
Nativity in-
quired into, for
her Marriage.*

And because the Welfare of the Nation did so much depend upon the Queen's Marriage, it seems some were employed secretly by calculating her Nativity, to enquire into her Marriage. For which Art even Secretary *Cecill* himself had some Opinion. I have met among his Papers with such a Judgment made, written al with his own Hand. Which Judgment I am apt

apt to believe (if not don secretly by himself) he had either *ANNO*
from one *Bonelius*, a Dutchman, and famous for Physic and this
Art, and resiant in *England* about this Time; or perhaps from
Sir *Thomas Smith*: who studied Astrology much, and by this
Scheme he found, that the Queen had not much Inclination to
Marriage: Yet that her Wedlock would be very happy to her:
That she should be somewhat elder, when she entered into Ma-
trimony: And that then she would have a young Man, that was
never before married*; That she then should be in the 31st * *And so the*
Year of her Age: That she should have but one Husband. Then *Duke of An-*
for the *Quality* of the Man, that he should be a Foreigner. That *jou was.*
(especially towards the Middle of her Age) she should not much
delight in Wedlock: That she should obey and reverence her
Husband, and have him in great Respect. That she should arrive
at a prosperous married Estate; but slowly, and after much
Counsil taken, and the common Rumour of it everywhere, and
after very great Disputes and Arguings concerning it for many
Years, by divers Persons, before it should be effected. And then
she should become a Bride without any Impediment. That her
Husband should dye first: And yet she should live long with her
Husband; and should possess much of his Estate. For *Children*,
but few, yet very great Hope of one Son, that should be strong,
famous, and happy in his mature Age: And one Daughter.
The Calculation of al this, by Judgment and Aspects of the
Planets, is set down in the *Appendix*: It was drawn up, no No. IV.
Doubt, privately, for *Cecill's* own Instruction, to judge the bet-
ter of so weighty an Affair, by what might be gathered from
Astrology; the Good Estate of the whole Realm so much de-
pending on the Queen's Marriage.

The Bul of Pope Pius V. against Q. Elizabeth, was set up in *Paris* at *Pont St. Etienne*, containing the self same Matter, and on the same Day (March the 2.) that *Felton* set it up at *S. Paul's*, *London*: putting her under a Curse, and al that adhered to her; and absolving her Subjects from their Oath of Allegiance: and those that should obey her to be involved under the said Curse. This insolent Bul may be read at length in our Histories: and particularly in *Camden's Elizabeth*. The People of *Paris* stocked mightily together about it. The Queen's Ambas- *Sub Anno 1570*
sadors then in *France* were the Lord *Buckhurst* and Mr. *Walsing-
ham*. Whose Servant went boldly and tore it down, and brought to his Master. Who with the Lord *Buckhurst*, after some Conference, repaired to the King; and immediately broke with him in that Behalf. He calling *Walsingham* unto him, asked him the Contents of the said Bull. Wheroft being advertised, and *Wal-
singham* presenting to him so much of the said Bull as was given him by his Servant, the King shewed himself very much moved therat, in such Sort as that both might very wel see he was unfeigned. And forthwith he called *Lansac* unto him, to take Order with the Judge Criminal, for the searching out of the *Compl. Amb.*
letter up of the same. And assured the Ambassadors, if by ^{p. 49.}

A N N O 1570. **any Means** he could be found, he should receive such Punishment, as such a Presumption required : considering the good Amity between him and his good Sister. *Walsingham* then shewed the King, that if he did not take Order in this, the like Measure might be measured to himself. To which he answered, that he did perceive that very wel : And that whosoever he were, that should seem to touch in Honour any of his Confederates, he would make account of him accordingly. After *Walsingham* departed from the King, *Lansac* told him in his Ear, that he had great Cause to gues, that this was done by some Spanish Practice.

An Italian Practice against England in hand. Compl. Ambas.

It may open a Door to the dangerous Practices that followed the next Year, by reason of the Scots Queen and the Duke of Norfolk, what was told to *Walsingham* the latter End of this. Which was, that one who desired his Name to be in Cypher, gave him to understand, that a Friend of his, in Talk with an Italian Bishop (who came lately to Paris from the Pope to Congratulate the Marriage of the French King) had learned of him, that he had a Practice in Hand for England : which would not be long before it brake forth : And further shewed, that one Merchant in that Town had 14000 Crowns to be employed in that Behalf.

Bishop of Chichester's Right to Sea Wrecks upon the Coasts of Chichester. Paper Office.

A Process upon it.

Dr. *Curteis* was this Year consecrated Bishop of *Chichester*, in the Room of *Barlow*, deceased. This Bishop had some Controversy with the Lord Admiral for Sea-Wrecks ; which he claimed, as Bishop of *Chichester* : not only such as were within his Lands and Manours, but also some Miles out at Sea, on the Coast of *Chichester*. Wherupon a Suit was commenced. Several Writings wherof remain in the *Paper Office*. There it appears, that Information was brought against the Bishop, that a Hull of a Ship was brought by one *Walkaden*, and seized by the Lord Admiral's Deputy, in the Havens Mouth of *Chichester* : Which was sold by the Bishop of *Chichester*, or his Officers, to a Servant of his : And was afterwards broken up by one *John Bulke* his Servant. For the which there was Process served upon the said *John Bulke*, out of the Court of Admiralty. There it was pleaded, that the said Bishop had nine or ten Slyages of Iron, Pieces of Cables, Sails, and divers other Things, fetched from a Ship sunk at the Shoals, twelve Miles from the Land, about a Year and Half past. And that there was no Process against the said Fetchers of the same ; because they were poor Men ; and that it was thought his Lordship would take order for it without Suit. That although the said Bishop had by Charter *Wrakea Maris*, within his Lordship's Manours, Lands, Tenements, Fees, and Possessions ; yet he might not meddle with the Hull of the said Ship, considering it was a Pyrate's and possessed and seized by the Lord Admiral, before it came near the Place, where the Bishop did claim that Privilege. The other Goods were fet from the Sea, twelve Miles from the Land. That the Charter which the Bishop shewed for the Jurisdiction of

of Admiralty made in Harry 6. his Time, was resumed by the *ANNO*
Statute of Resumption, in the 28th Year of his Reign. And
besides, that the Queen's Majesty had now the Lands where he
did now so challenge the Admiral's Jurisdiction, so that unless
he had reserved the said Jurisdiction when he departed with
his Lands to the Queen, his said Jurisdiction did pass away with
the Lands. This was the Plea on the Side of the Lord Admi-
ral: What that on the Bishop's was, I find not. But the Char-
ter of Henry VI. before mentioned, granting the Privilege of
Wrecks to this See, may be read in the Appendix.

No. V.

This, it seems, had been a Cause tryed before, in K. Henry
the Eighth's Time, between a Bishop of Chichester that then was,
and Sir Arthur Lisle, Lord Admiral: who was laying Hands up-
on a Wreck in the Coast of Sussex. Wherupon the Bishop of
Chichester claimed it, as his Right: And withal, to satisfy him
therin, produced to him a Copy of the foresaid Patent from the
said King Henry; granting to Adam the Bishop, al such Privile-
ges: Who was Bishop of Chichester, Anno 1443, 24 H. 6. Where-
upon the said Lord Lisle sent this Letter to the said Bishop.

*Lord Admiral
Lisle, under K.
H. 8. yields this
Right to the Bi-
shop.*

My Lord,
In my hertiest wise, I commend me unto you, plesyth yt
you tunderstand, that I haue perused your Graunt of your
Libertyes; which is sure and good, as I am informed by lern-
ed Men. Wherfore, I am very wel contented that you sell
this late Wrack, as yours; for I wylt not, in no wyse, be
against you, nor your Church, to break any such your Libdr-
ties or Franchises, which by your Graunt I perceive you have:
And also of old Tyme, accordingly to the Tenour hereof,
have occupyyed and used. And thus fare your good Lordship
hartily well. From London this vii. of March.

*His Letter to
the Bishop.
Pap. Off.*

Your own ARTHUR LISLE

The Wrack about which the Suit above mentioned was com-
menced was, it seems, of a Pyrate's Ship: which the Admiral
made his Plea for claiming it from the Bishop. I find indeed
the Pyrates were now very stirring upon our Seas. Which gave
Occasion of the Queen's issuing out a Proclamation dated in
June this Year from Hampton Court, against them: Who made
good Spoils of the Goods of the King of Spain's Subjects, as
wel as of others. These seemed to be chiefly Flemings. She
therfore minding to give as little Offence as possible, to that
great and proud King; and that he might have no real Cause of
quarelling with her, (as he sought Occasion) as she had therfore
restrained Sea-Rovers by a strict Proclamation the last Year, so
now by another she forbad any of her Subjects on the Coast of
the Sea, to receive the Commodities such Pyrates should bring
to sell. It set forth, ' How that by a special Proclamation last
Year given at Oteland, she had directed sundry good Orders to
her Ports, for the removing and expelling of al Pyrates out of
VOL. II.

D 2

' the

*Proclamation
against Pyrates,
and receiving
their Spoils.*

A N N O the narrow Seas upon the Coast of her Realms. And that
1570. therupon several evil Persons were apprehended in her Ports ;
and were, as it was notorious, executed of late Times as Pyrates.
But that tho' no manifest Pyrates were then known to resort
to any her Majesty's Ports ; yet it was supposed, that by the
Fraud and Greediness of some negligent Officers in some small
Ports or Creeks of the Realm, certain Goods and Merchandizes
were secretly brought into those Ports, as was said, from some
Ships of War of other Countries ; being upon the High Seas,
and out of the Danger of her Majesty's Castells or Bulwarks,
to be stayed ; and were thought to be by her Majesty —

For Remedy she eftsoons commanded al manner of Persons
to have a more earnest Regard to the Observation of al Things
contained in the foresaid Proclamation, upon several Pains
therin contained, and the same Proclamation now publish and
observe. And her Majesty presently addeth, ‘ That if any Of-
ficer in any Port or Creek, should have any Knowledge or In-
formation given of any Person, that should buy, or any Ways
attain to any Manner Goods or Merchandizes, brought in other-
wise than ordinarily and publickly by Merchants Ships, as
lawfully trading Merchandise ; the said Officers, for not ap-
prehending the Offender, and for notwithstanding such Frauds,
to be deprived of their Offices, and committed to Prison with-
out Bail, if their Offices be of her Majesty's Gift : And if by
Grant of any Corporation, the whole Liberty of the Corpo-
ration, for such Misuses, shal be secured into her Majesty's
Hands, and be extinguished, &c. Given at Hampton Court the
6. of June, 1570, the xii. of her Reign.

*The Governor
of the Isle of
Wight sends
Ships after Py-
rates in those
Seas. Compl.
Ambass.*

Notwithstanding Complaint was made, about the latter End
of the Year, by the *Spaniſh* Ambassador in *Paris*, to the *Engliſh*
Ambassador there, of Pyrates, haunting the narrow Seas, (espe-
cially about the Isle of *Wight*) that robbed the King's Ships.
It was true ; but the Crimes were committed by some belonging
to the Prince of *Orange* : as *Cecil* wrote to *Walsingham* : a Thing
the *Engliſh* could not help. But Mr. *Horsley*, Governor of the
Isle of *Wight*, was dispatched with Authority to set forth cer-
tain Ships, either to take them, or to drive them from the
Coasts. For he confessed to *Walsingham* privately, that they
were too much favoured *Lucri cauſa*. But however, he might
avow truly, as he added, that the Queen did not favour them.

ANNO
1570.

C H A P. III.

Orders and Injunctions for preventing Frays and Fightings in London. Constables to carry Staves. The Queen's daily learned Studies. Secretary Cecil created Lord Burghley. His Troubles. Sir Tho. Smith becomes Secretary in his Place. Walsingham Ambassador in France, his Complaint. Sir Nicolas Throgmorton; his Death; Disease and Character. Earl of Sussex. Mr. Thomas Cecil's Letter to him: who had recommended him to the Queen, Sir Francis Englefield's presumptuous Letter. Bishop Sandys nominated for London. His Excuse; and Acceptance: His first Visitation. The Italian Church in London. Fox's Second Edition of his Martyrology.

NO W for more Domestick Affairs, and Observations of *Disorders and Frays in London.* divers Persons of Character or Quality. This Year, or near it, a notable Proclamation was set forth by the Lord Maior of London, for the Regulation and good Order of that great Metropolitical City, not only upon the Queen's Charge to him to preserve Peace in that her Chief City, but also because lately there had been great Frays and Fightings, and Murthers too, committed in and about the said City, by Cudgels, called *Bastinadoes*, and other Weapons. The latter forbidden to be drawn, and the former to be carried by a very strict and wel penned Proclamation published in Print. Which al Constables, for their better Direction and Remembrance, were to have in their Houses: And they enjoyned to carry a white Staff. It was entituled, *For the Suppressing of Frays, and Fray-makers, and Disturbers of the Queen's Peace.*

' It began with the Mention of a Law of K. Edward I. in the *The Lord Maior his Proclama-*
 ' Third of his Reign; wherin he did enact, that the Peace *tion for pre-*
 ' of the Holy Church and of the Land, should be wel guarded, *venting the*
 ' kept and maintained in al Points; and that egal Justice should *same.*
 ' be done, as wel to the Rich as to the Poor, without Respect of
 ' Persons. And that K. Richard II. in his Parliament the First of
 ' his Reign, did in like Manner wel and straitly command, that
 ' Peace in his Realm should be surely observed and kept: So that
 ' al his lawful Subjects might from thenceforth safely and peace-
 ' ably go, come, and dwel, according to the Law and Usage of
 ' the Realm; and that Justice and Right should be indifferently
 ' ministered. It set forth likewise, that the Queen's most excel-
 ' lent Majesty, as wel by her own Mouth, as by her honourable
 ' Council, had sundry Times given strait Charge and Command-
 ' ment

ANNO 1570. ment to the Lord Maior and his Brethren, the Aldermen, and to their Predecessors, that they should wel and diligently con- serve and keep the Peace of our Sovereign Lady within the City and Suburbs. And forsomuch as a far greater Confluence, as wel of the Lords, Great Men, Prelates, Knights, and Gentlemen of this Land, and other the common People, was made to this honourable City of London, than to any other Part of the Realm, as wel for their Suits in the Queen's Highness Courts, as for other their Negotiations ; and for these Causes there was required a far greater and more diligent Care, within the City especially, for the Conservation of her Majesties Peace ; and chiefly for that this City is the principal City, and Spectacle of the whole Realm ; by the Government whereof, al other Cities and Places do take Example : And also, whereas the Lord Maior is the Queen's Highness Lieutenant in the same City ; and by the Charters, Liberties, Franchises, and Customs thereof, hath the ful Execution of the Queen's Prerogative Royal, for the Conservation of the Peace and Defence of bearing Armour within al Parts of this City, and the Suburbs thereof.

The Maior the Queen's Lieutenant.

Desperate Affrays in the City.

Reformation thereof.

No drawing Weapons.

And forasmuch as of late Times, within this Honourable City, and the Liberties and Suburbs, upon Quarels Begun, as wel in other Parts of the Realm, as within this City, and in other Places near adjacent, great and desperate Affrays have been foughten within the said City : Whereupon hath ensued horrible Murther, and desperate Man-slaughters ; to the great Displeasure of Almighty God, and to the manifest Contempt of the Queen's most excellent Majesty, her Crown and Dignity :

For Reformation whereof the Lord Maior, by the good and grave Advice of his Brethren, the Aldermen, did in the Queen's Name most straitly charge, will, and command, that as wel al her Majesties Subjects, as al other Persons, resorting, dwelling, or abiding within the said City, or the Liberties and Suburbs of the same, shal from henceforth firmly keep, guard, and maintain in al Points, the Peace of our said Sovereign Lady. And that no Person presume to draw or Use any Weapon to fight, upon Pain of Forfeiture of the same, and to have Prisonment of his Body, during her Majesties Pleasure, and to make Fine and Ransome for the same Offence.

And for the better repressing of such as be common Disturbers and Breakers of her Majesties Peace, He commanded al her Majesties good Subjects diligently to assist the Constables, and other her Majesties Officers, in pacifying of Affrays, and apprehending of such as were Breakers and Disturbers of her Majesties Peace, as often as they shal be called upon by the said Constables, upon Pain of Imprisonment, and further Punishment. And that the Constables within the said City and Liberties, may at the Time of such Affrays be the better known, the Lord Maior did hereby charge and command, that every Constable

' Constable should have a white Staff or Rod, of the length of *4 N N O*
 ' one Ell and an Half, and of the Bigness of a Standard Shaft. *1570.*
 ' Which Staff or Rod, he or his Deputy shal bear in his Hand,
 ' at al such Times as he shal go to the appeasing of such Affrays.
 ' And that no Persons but Constables only, or their Deputies, do
 ' use the like Staves upon Pain of Imprisonment.

' Herewithal charging al the Constables, as often as need
 ' shal require, to raise the Inhabitants of their several Precincts,
 ' and to take and apprehend al such as shal draw or use any
 ' Weapon to fight, or make an Affray, or otherwise break her
 ' Highness Peace. And al such Affray-makers and Peace-brea-
 ' kers to carry forthwith to one of the Counters, there to re-
 ' main ; until such further Order be taken with him or them,
 ' as may be to the Terror and Example of others.

' And further, he did straitly command and charge, that no
 ' Person presume to bear or carry in their Hands, or otherwise,
 ' within the City of *London*, and Liberties thereof, any Man-
 ' ner of ragged or smooth Cudgel, commonly called a *Bastinado*,
 ' either with a Pike of Iron, or without. And such as now of-
 ' fended therein, to be attached by the Constables, or their
 ' Deputies ; and brought before the Lord Maior or the Recor-
 ' der, or before some other Justice of Peace of the same City ;
 ' there to receive such Punishment for the same, as shal be
 ' thought expedient. And to the Intent that the Constables
 ' may not excuse themselves by Ignorance, the Lord Maior com-
 ' manded every Constable of the same City, to have one of
 ' these Proclamations fixed upon a Wal within his Dwelling
 ' House, in a Place meet and convenient for the same.

Imprynted at *London* by *John Day*.

If we turn our Eyes from the City to the Court : The Queen was now at *Windsor* : where, besides the publick and weighty Affairs of the State, she customarily set apart some Hours every Day in her Privy Chamber, in learned Studies ; as in reading *Greek*, in conversing with ancient Authors of Philosophy and Divinity, and in fair Writing, and inditing Letters and Discourses in divers Languages. Wherein she used the Conduct of the learned and ingenious *Roger Ascham* : Which he looked upon as one of the greatest Felicities of his Life. And reproached the young Gentry of the Nation, nay, and many of the elderly Divines, by her Example. And with what Words he addressed himself to them upon Occasion of the Queen's Studies, to excite them to Learning, is set down elsewhere.

One of this learned Queen's wife Counsellors was Sir *William Cecil*, her Secretary of State, learned himself, and also a chief Patron of Learning and Religion : Whom this Year she worthily advanced to the Honour of a Baron of this Kingdom, by the Title of *Baron of Burghley*, the Name of his noble House in *Northamptonshire* ; and still giving Title to his eldest Sons Issue, the Earls of *Exeter* ; not advanced for his Wealth, but for his Worth.

*Constables
White Staff.*

*Raise the Inha-
bitants.*

*No Cudgel to be
born.*

*The Queen em-
ploys herself
daily in Study.*

Rog. Ascham.

*Annals, Vol. I.
P. 392.*

*Secretary Cecil
created Lord
Burghley.*

ANNO Worth. But he remained Secretary for some Time after : tho' *1570.* it was thought then, (as the Earl of Leicester wrote to *Walsingham*) that ere long he should have the Office of Privy Seal. If we wil take his Title from his own Pen, thus he wrote to *Nicolas White*, his Friend in *Ireland*, ' My Stile is *Lord of Burghley*, ' if you mean to know it for your Writing, and if you list to ' write, truly the poorest Lord in *England*: *Yours*, not changed ' in Friendship though in Name, *William Burghley*. And about this Time he wrote to *Walsingham* in *France*, March the 1st, 1570, subscribing his Letter, *By your assured, as I was wont, Wil. Cecil; and as I am now ordered to iwrite, William Burghley*. And in *Cecil's Journal* his own Journal he wrote, ' that he was created Baron the 25th ' of February, being Shrove Sunday ; yet called *Lord Burghley* ' some time before.

The Bishop of Ross's Congratulation thereof to him. The Bishop of *Ross*, the *Scottish Queen's Ambassador*, (but for his Pragmatical and seditious Spirit, committed to the Tower) thought fit in a Letter to this Lord, to give him this Complement upon his new Honour : ' When I was going to wreit your ' Lordship's accustomed Style of Honour upon my Letter, I was ' warned of your late Honourable Promotion. Wheroft I am ' most heartily glad. For your Vertue, Wisdom, and Expe- ' rience, hath merite that, and much more. And happy is that ' Commonwealth, whair the Magistrates are so elected : *Et quum ' aut Sapientes gubernant, aut gubernantes philosophantur.*'

His Troubles and Dangers at Court: and Reflection thereon. If this wise and good Man took any Delight in Titles of Honour, it was some Recompence to him for the severe Troubles and Dangers he was oppressed with, for his publick and faithful Services. For the last Year he had certainly funk under the malicious Combinations of the Great Men at the Court against him, had not the Queen seasonably interposed ; knowing wel the Worth of the Man, and on that Account, the Zeal she had, and must have, for such a Man, obliged her on his Side. And this present Year, 1570, also, he had his Share of Trouble ; and the Court itself was ful of Changes. And how it stood with him now, take his own Words, in a Letter to his dear Friend in *Ireland*. ' I cannot wel resolve what to write, such are the Varieties and Changes of Time, that may alter my Advertisements between my Writing and your Receipt. Therefore I wil write of Things not subject to Change by me while I live. I do continue, nor wil defist, to love heartily the honest Virtues which I am persuaded are settled and rooted in you. For which I love you, and so wil, [however mutable he found the Love of others to him] except you make the Change. I am as you have known me, (if not more) tormented with the Blasts of the World : Willing to live in calm Places ; but it pleaseth God otherwise to exercise me, in Sort as I cannot shun the Rages therof; tho' his Goodness preserveth me, as it were with the Target of his Providence, from the Dangers that are gaping upon me. *Vita hominis est militia super terram.* I use no Armour of Proof against the Dart and Pellet, but Confidence in

Letter to Nico. White.

God by a clear Conscience. He was a Man that affected Meditation *A N N O* and Retyrement, but could not be spared from the Publick. For to 1570. repeat one Expression more, dropt in the same Letter: ‘ God send me some Intermission from Business, to meditate privately upon his mervailous Works, and to exercise my Thankfulness for his Mercies and Benefits.’ This was writ in *May*. But insted of a Recess from Business, the Queen layd more weighty Employment upon him not long afterwards. For upon the Death of the Lord Marquess of Winchester, Lord Treasurer, in the Year 1572, she advanced him to that Place. But yet the drawing up of most of the State Writings, as Instructions to Ambassadors, and Declarations, and Letters, lay upon him even then, and long after.

He was succeeded in the Office of Secretary of State by Sir Tho. Smith, Kt. another very faithful, wise, and learned Counsellor of the Queen’s: but not before *June 24, 1571*, who had late been the Queen’s Ambassador with the French King. He was first called to assist the said new Baron in the Office of Secretary: And was in order to that, admitted to the Council *March* the 4th, as the Earl of Leicester, but the Day before, wrote to *Walsingham*, that the said Sir Thomas should be admitted to the Council to morrow; and shortly after to be Secretary.

Happy was the Queen in her Secretaries, who were both faithful, able, and diligent. Such was Mr. *Walsingham*, afterwards Secretary, *viz. in January, 1573*, being then admitted Joint-Secretary with Sir Thomas Smith. Which *Walsingham*, by serving her Majesty faithfully in his Embassy, to his great Cost, in House-keeping and Intelligence, ran himself deep in Debt. Insomuch that in a Letter he wrote this Year from *France* to the Earl of Leicester, he shewed him, that his Charges grew to be so great, through the excessive Dearnels of the Place, (the like to which was never known) that Necessity forced him at that present to make his Moan unto his Lordship, and to desire his Aid, that he might not be, as he was, overburthened: Whereby his Care how to live, might not hinder the only Care he ought to have, How to serve. And that tho’ his Service could not deserve so much as he was allowed; yet his Place and his State required, he said, Consideration to be had of the present Time. Otherwise he should not be able to do that which should be for her Majesty’s Honour and Service: Adding, that always Change of Time brought Change of Allowance.

This Year, *February 12*, dyed Sir Nicolas Throgmorton, Kt. who had been the Queen’s Ambassador jointly with Sir Thomas Smith; and employed in other Embassies and Matters of State: and a great Creature of the Earl of Leicester’s. He dyed *ex Pleurisi & Peripneumonia*, as *Cecil*, in a Diary of his, expressed it. The Loss of whom Leicester signified in a Letter two Days after, (*viz. Febr. 14*) to *Walsingham*, in these Words: ‘ We have lost on Monday, our good Friend, Sir Nic. Throgmorton: who dyed at my House, being there taken suddenly in great Extremity on the Tuesday before. His Lungs were perished. But a sudden Cold he had taken was the Cause of his speedy Death. God hath his Soul: and we his Friends great Loss of his Body.’ Some apprehended his sudden Death came by Poison: but whether by Leicester’s Means, being in his

*Is made Lord
Treasurer,
Anno 1572.*

*Sir Tho. Smith
succeeds Secre-
tary of State.*

*And Walsing-
ham.*

*His Necessity
now in France.*

Compl. Amb.

*Sir Nicolas
Throgmorton
dyes.*

Cecil’s Diary.

*His Disease,
and the Loss of
him to the Pub-
lic.*

Compl. Amb.

ANNO his House, when he dyed, it is uncertain. He was a busy ~~it~~
1570. triguing Man. *Cecil* also wrote the same News of his Death to the
 same Correspondent, *viz.* ‘That he had been sick, and past six or
 ‘seven Days, of a Pleurisy, joyned with a Disease called *Peripneumonia*: Adding piously, *He doth but lead the Way to us.*’ *Walsingham*, in his Letter back to *Leicester*, taking Notice of the said Sir *Nicolas*’s Death, (whom he called a *dear Friend* to him) gave this Judgment of him, ‘That by the lack of him, if it were private to
 ‘his Friends, the Loss were great: but if weighed generally in
 ‘Respect to her Majesty and the Country, the Want of him would
 ‘appear greater. For be it spoken, said he, without Offence to any,
 ‘for Counsil in Peace, and for Conduct in War, he hath not left of
 ‘like Sufficiency, his Successor, that I know: Concluding, that he
 ‘would no more insist upon that Matter, unpleasant for his Lordship
 ‘to read, as for him to write.’ He was buried in the Church of
S. Katharine Creechurch, London: where he hath a fair Monument,
 with his Figure in Stone.

*Earl of Sussex
taken into the
Privy-Council.*

In the Month of *October*, the Earl of *Sussex* was admitted into the Privy-Council: who had merited wel: He was Lord President of the Council in the North: And the last Year being the Queen’s Lord Lieutenant in the North, he had great Succes against the Rebels in the North: and was accompanied with a great many *English* Gentlemen, volunteers. And among the rest, by Mr. *Thomas Cecil*, Secretary *Cecill*’s eldest Son: Who for his signal Service, and some Promise, expected some Reward with others. And having been particularly recommended unto the Queen by the said Earl, he wrote this handsome Letter in Acknowledgment to him; expressive also of his Modesty and Virtue, agreeable to the Spirit of his worthy Father.

*Cecil’s Letter
to him there-
upon.
Titus B. 2.*

That it might please his good Lordship:
 ‘**U**nderstanding that such as served under his Lordship in the late Rebellion of the North, did generally look at this Time by his Recommendation, for some Recompence of their Service; among whom, accounting himself one, and his Suit already being most favourably recommended unto the Queen’s Majesty by his Lordship’s special Favour unto him, more than any Desert of his Part; he was the bolder to remember himself unto his Lordship by these his Letters: Not as one, in respect of his particular Gain, meaning to be importunate with him; but as he, who neither meant to attempt other Mens Credits in this Behalf, neither to be bound or thankful unto any, but unto his Lordship only. And should think himself happy, if at any Time it might be in him, by any Service to acknowledge that Duty and Good-wil which he remained indebted unto his Lordship. In the mean Time he remained as his most bounden; and wishing his Lordship his Hearts Desire. It was dated from *Burgbleigh*, the 26th of *December*, 1570. Subscribing, Your Lordship’s at Commaunment,

THO. CECILL.

*Sir Fra. Engle-
field’s presump-
tuous Letter.
Cecil’s Diary.*

November the 18th, Sir *Francis Englefield* wrote a presumptuous Letter to the Earl of *Leicester*, against the Queen’s Majesties Authority.

thority. It is only so briefly set down by *Cecill* in his *Diary*: ground-
ing it, as it seems, upon the Pope's late excommunication of her,
and discharging her Subjects from their Allegiance, and giving her
Kingdoms to the King of Spain. He was a great Popish Zealot, and
had been a Privy Counsellor to the late Queen Mary, and Master of
her Wards and Liveries: But now living abroad upon Pretence of
his Religion, and a Pensioner to the King of Spain, held a Corre-
spondence with the Queen's Enemies. Though the Queen deserved
better at his Hands, as hath been related at large elsewhere. For
she allowed him the Revenues of his Estate here in England; and
retained only a small Part of it for the necessary Maintenance of his
Wife; who was an Heiress, and brought a considerable Fortune to
him. And whereas he pretended his Conscience for refusing, at
the Queen's Command, to return to his own Country, because he
might not enjoy his Religion here; she ordered her Ambassador then
in Spain to inform that King, (who had by his Ambassador inter-
ceded for him) that none of her Subjects were disturbed for their
Religion, if they were quiet in the State; nor should Sir Francis.
But his seditious Spirit and Animosity against the Queen and her
Authority stil remained, as appears by writing after this Manner to
one of her chief Statesmen.

Grindal, being the Beginning of this Year translated from the See Sandys Bp. of Wigorn. ap-
of London, to that of York, Sandys, Bishop of Worcester, was con-
cluded upon by the Queen, to be the fittest Person to be removed
into that Room; a Man dear to the Citizens, and earnestly desired
by them, to be their Pastor. Secretary *Cecil*, who was the great
Instrument of this intended Remove, dispatched a Message to him,
to acquaint him with the Queen's Resolution. And therfore prayed
him to hasten to London for that End. But the good Bishop, con-
scious to himself of his own Inability for so great a Charge, and
not caring, perhaps, to be placed so much in View of the Court, and
the whole Realm, pleading withal his Want of Health, and Bodily
Infirmity, laboured to decline it, as much as he could. And there-
upon sent up his Chancellor to lay before the Secretary his Unwil-
lingness on those Accounts to remove from that See, where he hoped
he did God Service. But the Chancellor did his Message after that
Manner, as tho' the Bishop were not in earnest, and as tho' it were
but a faint Excuse, and that he required only some further Solici-
tation to accept it. Which caused a gentle Reprimand of him from
Cecil; shewing him, how the Queen was not disposed to think of
any one else for that Place; and likewise, that the Citizens began to
be much displeased with him for his Denial. This troubled him,
and concluding this a Call from God to this Bishoprick, he sent up
a pious and modest Letter to the Secretary, importing his no longer
standing out; and that upon the Queen's and Council's Summons,
he would obey and come up. Which Letter, deserving to be in-
serted, as affording some Character of this godly Prelate, was as
followeth: *viz.*

S I R,

'I SHAL humbly pray you not to be offended, that thus often
' with my Letters I molest your Honour. My former and whole
' Suit was simple, my Meaning plain; saying of myself as I thought
His Excuse :
and Acceptance
of the Prefer-
ment. Letter
to Cecil.
Vol. II.

ANNO ^{1570.} *of myself. [i.e. Declining to be translated, because of his mean Opinion of himself and his Abilities.] If my Chancellor hath otherwise insinuated, he did it without Commission, or Knowledge of me. The Wants in Mind, and the Infirmities in Body, were the chief Causes of my Refusal. Yet hearing by my Chancellor, that you were offended with me, and understanding that the Queen's Majesty misliked to alter her Highness Determination; and being sundry Ways advertised of the Clamour of London against me for my Refusal, and how that with universal Joyfulness the People desired me; this touched my Conscience very near, and made me write to your Honour in such Sort as I did.*

Sir, your Answer unto my Man was such as hath wonderfully troubled me. I looked for Comfort and good Advice, but I fear to reap Grief and Displeasure. I have given no just Cause of Offence: My Conscience standeth clear. I have ever honoured and loved you, before al other Men. I have been and wil be very ready at your Commaunment in what I can. Wherein I cannot otherwise please you, I daily in my Prayers commend you unto him who can in al Things benefit you. This to be simple and true, I cal the true God to record. My Deserving being not to the contrary, I hope to find your old wonted Favour. You wil not in Honour and good Nature cast away your poor Friend without al Cause. If you glome upon me, I shal serve Christ's Church with less Comforthe, and to less Profit. The World understandeth, that you are my good Friend, and that I may do somewhat with you. If the Papists may learn Misliking, they wil easily over-crow me; and it wil much weaken my Work in God's Church. I have, as it were, already lost the Earl of Leicester, because I wrote privately to you, and not to him. He told my Chancellor, that therewith he was much offended. If you shal mislike of me also, evil is my hap.

Sir, if the Queen's Majesty and the Priyy Council be not otherwise resolved, if you bid me come up, I wil, and take that Office upon me, whatsoever become of me; and stand to your Favour and Courtesy. For in that Matter you shal wholly dispose of me. The ful Consent and Calling of the People of London, doth not a little touch me. If a meeter be already chosen, I shal be most glad of it: so that I may live here, and wherefoever, with your Favour and wonted Friendship. Which I humbly crave at your Hands: more esteeming the same, than the best Bishopric in the Realm. Good Master Secretary, stand my good Friend. Commaund me, and I wil obey. Bid me, and I wil do. Your Advice wil I follow fully. The Calling of the Prince and of the Privy Council, the Calling and Consent of the whole People, and my private Friends earnestly requiring the same, hath narrowly touched my Conscience; and moveth me to think that this Calling is of God. I pray you write me three Lines, that I may certainly know what to do, and whether I be fully discharged, or no. Thus commanding me wholly unto your Friendship, I commend you to the Grace of God. In hast, at Hartisbury, this 26th of April, 1570.

Your Honour's in Christ, ED. WIGORN.

Thus

Thus the good Bishop, partly to recover himself from the Dis- *ANNO*
pleasure taken at him, and especially being now touched in Con- *1570.*
science, that this universal Appointment of him to the Charge of
London was a Calling from God, was fain, with much Submission,
to comply, and revoke his former Refusal.

He visited his Dioces this first Year of his Translation. And *Ja-*
nuary the 10. he held his Visitation in *London*. Some *Articles* and
Injunctions of the Bishop then given the Clergy, I learn from a
Journal of one of these *London* Ministers. ‘ We are straitly char-
‘ ged, I. To keep strictly the Book of Common Prayer. II. No Man
‘ to preach without a Licence. III. To observe the appointed Ap-
‘ parel: That is, to wear the square Cap, the Scholar’s Gown, &c.
‘ And in al Divine Service to wear the Surplice. IV. None to re-
‘ ceive Strangers, that is, any of other Parishes, to their Commu-
‘ nion. V. Al Clerks Toleration to be called in.’ This wil be bet-
ter understood, when we are informed, that there had been divers
Ministers, who had private Meetings in Houses: where they preach-
ed, baptised, administered the Communion after a new Way, diffe-
rent from the publick Liturgy, and also condemned it, and the es-
tablished Government of the Church. For which, some of them
were imprisoned. But such was the Clemency of the Government,
that the former Bishop, by Permission and Order of the Privy Coun-
cil, granted them, after about a Year’s Restraint, their Liberty; and upon Promise of their peaceable Behaviour, and a certain Sub-
scription, allowed them some Toleration. But they misbehaved
themselves, among whom the chief were *Crane* and *Bonham*. Which
was the Cause of this Article of calling in al Toleration. ‘ VI. That
‘ Parish Clarks intrude not into the Priests Duty; as before they had
‘ sometimes done.’ That is, they had taken upon them, on some
Occasions, to say Common Prayer, and use some of the Offices.
This was Presumption not to be suffered: and thought fit therefore
to be taken notice of by the Bishop in his Visitation, and to be made
one of his Articles to the Clergy, no longer to suffer it.

The *Italian* Church in *London*, which first began in the Time of
K. Edward VI. was continued under *Q. Elizabeth*, and had the Fa-
vour of the State, for the Liberty of Religious Worship for such
Italians as embraced the Reformed Religion. Wheroft there were
many residing in that City, both Merchants and others, that had
fled thither from some Parts of *Italy*, where the Gospel had been
preached, but now persecuted. Which Church was thought profit-
able also for the Use of such *English* Gentlemen as had travailed
abroad in *Italy*. That by their resorting thither, they might both
serve God, and keep their Knowledge of the *Italian* Language:
which by Disuse they might otherwise have soon forgotten. But
it was an Observation now made, of the evil Consequence of young
Mens travailing from hence into those Parts, *viz.* That they lost all
the good and sober Principles they carried out of *England* with
them, and became negligent of Religion; and little better than Atheists. Which caused Mr. *Astcham* about this Time to say, ‘ These
‘ Men thus *Italianated* abroad, cannot abide our godly *Italian* Church
‘ at home. They be not of that Parish (they say) they be not of
‘ that Fellowship. They like not the Preacher: They hear not his
‘ Sermons;

Holds his pri-
mary Visitation.
Earl’s Journ.
inter MSS. D.
Joh. super E.
Pisc. Elien.
Articles for
the Clergy.

The Italian
Church in
London.

ANNO ' Sermons ; except sometime for Company, they come thither to
1570. ' hear the *Italian Tongue* naturally spoken ; not to hear God's Doc-
 trine truly preached.

*The second E-
dition of Fox's
Acts and Mo-
numents.*

This Yeat *John Fox* set forth the second Time, his laborious Book of Confessors and Martyrs. Which bore this Title, *The Ec-
clesiastical History, containing the Acts and Monuments of Things passed
in every King's Time in this Realm ; especially in the Church of Eng-
land, principally to be noted. With a ful Discourse of such Persecutions,
horrible Troubles, and Sufferings of Martyrs ; And other Things inci-
dent, touching as wel the said Church of England, as also Scotland,
and al other foreign Nations, from the Primitive Times, til the Reign of
K. Henry VIII. Newly recognized and enlarged by the Author JOHN
FOX.* This was the first Volume.

*The Prologo-
mena before
the Work.*

The Prolegomena before the Work, consisted of divers Tracts, *viz.* these that follow. The first is, ' To the true and faithful Congre-
gation of Christ's Universal Church, with al and singular the
Members thereof, wheresoever congregated or dispersed through
the Realm of *England*, a Protestation or Petition of the Author,
wishing to the same Abundance of al Peace and Tranquility, with
speedy coming of Christ the Spouse, to make an End of al mor-
tal Misery.' The Running Title is, *A Protestation to the whale
Church of England.* The second is the Epistle Dedicatory, intitled,
' To the right vertuous, most excellent and noble Princes, Queen
ELIZABETH, our dread Lady, by the Grace of God, Queen
of *England* and *Ireland*, Defender of Christ's Faith and Gospel,
and principal Governor both of the Realm, as also over the said
Church of *England* and *Ireland*, under Christ the supreme Head
of the same, *John Fox*, her humble Subject wisheth daily Increase
of God's Holy Spirit and Grace, with long Reign, perfect Health,
and joyful Peace, to govern his Flock committed to her Charge ;
to the Example of al good Princes, the Comfort of his Church,
and Glory of his blessed Name.

*The Book cle-
moured against,* In which Epistle, near the Beginning are these Words, expressing what high Displeasure the *Papalins* conceived against him, only for exposing, by Way of Historical Relation, the barbarous Usages ex-
pressed by them towards such as professed the Gospel. ' That when
he first presented those *Acts and Monuments* unto her Majesty, &c.
Which her rare Clemency received in such gentle Part, he wel
hoped that those his Travels in that Kind of Writing had been
wel at an End : whereby he might have returned to his Studies
again, to other Purposes, after his own Desire more fit, than to
write Histories, especially in the *English Tongue*, But that certain
evil disposed Persons of intemperate Tongues, Adversaries to good
Proceedings, would not suffer him to rest ; fuming and fretting,
and raising up such miserable Exclamations against the first Ap-
pearance of the Book, as was wonderful to hear. A Man (as he
exprest himself) would have thought Christ to have been new
born again, and that *Herod* and al the City of *Jerusalem* had been
in an Uproar ; such Blustering and Stirring was there against that
poor Book, thro' al Quarters of *England*, to the Gates of *Lovain*.
So that no *English* Papist almost in al the Realm, thought himself a
perfect Catholic, unless he had cast out some Word or other, to
give

*To the Gates of
Lovain.*

' give that Book a Blow. —— They clamoured against it, to be ful *ANNO*
 ' of Lyes, &c. As tho' there were no Histories else in al the World
 ' corrupt, but only this Story of *Acts and Monuments*. That with
 ' tragical Voices they exclaimed and wondered upon it: Sparing no *The various
Slanders cast
upon it.*
 ' Cost (said he) of Hyperbolical Phrases, to make it appear as ful
 ' of Lyes as Lines — And this only for three or four Escapes in
 ' that Book committed. And yet some of them were in the same
 ' Book amended: They neither reading the whole, nor rightly un-
 ' derstanding that they read, inveighed and maligned so perversely
 ' the setting out thereof, as tho' neither any Word in al that Story
 ' were true, nor any other Story false in al the Word.' But then
 concerning such Matters related by him that were Errors indeed,
 he added, (for the Satisfaction of al sober unprejudiced Readers, if
 not for the silencing of those Calumniators) ' That nevertheless, in
 accusing these his Accusers, he did not so excuse himself, nor de-
 fend his Book, as tho' nothing in it were to be spunged or amend-
 ed, therefore he had taken Pains to reiterate his Labours, in tra-
 velling out the Story again: Doing herein as *Penelope* did with her
 Web, untwisting that she had done before: or, as Builders do
 sometimes; take down again their Buildings, either to transpose
 the Fashion, or to make the Foundation larger: So he in recog-
 nizing this History, had employed a little more Labour, partly to
 enlarge the Argument he took in Hand, partly also to assay, whe-
 ther by any pains-taking he might pacify the Stomachs, or satisfy
 the Judgments of these importune Quarelers.

*His Pains to
stop clamours,
in reviewing
the Book again.*

A third Prefatory Tract to this Book, is addressed to the true Chri- *Other Prefa-
tional Reader, on this Subject, *What Utility is to be taken by reading
of these Histories.* A fourth is written, To al the professed Friends
and Followers of the Popes Proceedings; four Questions propound-
ed to them. Then follow the Names of the Authors alledged in
this Book: And of the Martyrs that suffered. Then are set down
Corrections of sundry Faults, Defects, and Oversight in both Vo-
lumes of this History: And next, certain *Cautions* of the Author to
the Reader, of Things to be considered in reading this Story. What
these *Cautions* are, I refer the Reader to the *Appendix*, to inform No. VI.
him in. Where we may observe the Dispositions of many to find
Fault with Mr. Fox's Pains, by the frivolous Exceptions that were
taken at several Things, and at very minute Mistakes or Omissions.*

*Tracts in
this Book.*

This Year did *William Lambard* of *Lincoln's Inn*, send in Writing
the *Antiquities of Kent*, to , Esq; a worthy and learned
Gentleman of the same County: A Book abounding with Variety
of ancient and curious Historical Collections of Places and Matters
of that County; intituled, a *Perambulation of Kent*, containing the
Description, History and Customs of that Shire. Which Mr. *Wotton*
five or six Years after published, with his own recommendatory E-
pistle before it, to the Gentlemen of the County. Mr. *Lambard's*
Genius led him to gather out of al ancient as wel as modern Histo-
ries of this Island, sundry Notes of such Quality, as might serve
for the Description and Story of the most famous Places throughout
this whole Realm: which he called, *A Topographical Dictionary*, be-
cause it was digested into Titles by Order of Alphabet, and con-
cerned the Description of Places. Out of which he meant in Time
*Lambard sends
his Perambula-
tion of Kent to
Mr. Wotton.*

*His Study of
the Antiquities
of this Island.*

ANNO (if God granted him Life, Ability, and Leisure) to draw, as from
 1570. a certain Storehouse, fit Matter for each particular Shire and Coun-
 ty. And resolved first to begin with *Kent*: as he wrote in his Epi-
 stle to Mr. *Wotton*, when he sent him the said MS.

Demosthenes
Orations set
forth in Eng-
lish.

A Note of J.
Cheeke.

The two King
Philips.

This Year Dr. *Thomas Wylson*, a learned Civilian, Master of S. *Ka-*
tharine's near the Tower of *London*, set forth certain Orations of
Demosthenes, the famous Orator of *Athens*, translated by him into
 elegant *English*, being a Man of polite Learning in *Latin* and *Greek*:
 which I took some Notice of in the former Volume. He set about
 this Translation with the greatest Care and Exactness, that it might
 be lookt upon in that Age, as a perfect Piece of eloquent *English*
 Language; and that it might answer the Tongue and Oratory of the
 first and chiefest Orator of *Athens*; as he writes in his *Preface*.
 And in this his Translation, he made Use of the *Latin Translation*
 made by that singular learned Man, *Sir John Cheeke*, sometime the
 King's *Greek Professor* in *Cambridge*: who had read some of these
 Orations formerly to this *Wylson*, and other *English* Scholars in *Pa-*
dua: whither they were retired for their Safety, in the persecuting
 Times of *Q. Mary*. The Interpretation wherof *Wylson* had from
 his own Mouth, who kindly took Care over al the *Englishmen* there.
 And the very Argument of those Causes that Orator handled, so
 agreeing to those Times of *Q. Elizabeth*, made him the rather to
 enter upon this Work of translating into our own Tongue; for the
 People of this Nation to read these Orations against King *Philip* of
Macedon: that King *Philip*, and *Philip* King of *Spain*, equally ambi-
 tious to overrun other Countries, more than their own. And that
England might stand upon her Guard against one *Philip*, as *Athens*
 was counsilled to do against another.

Thus we have that Orator addressing himself to his *Athenian Au-*
ditors with respect to King *Philip*: 'Counſilling them to take heed
 of him, as a justly suspected Enemy; and no ways to trust his for-
 ged Peace: Under Shadow wherof he doth, saith he, al the Mis-
 chief he can. And therfore willed them to look wel to their Bu-
 siness, and to trust to themselves, making ready against al Assays;
 because that *Philip* did nothing else, but lye in wait for them, and
 all *Greece* besides, to conquer them, and to become a Tyrant over
 them, &c. making it plain, that K. *Philip* did hate them deadly;
 and warning them for that Cause, not to trust his fair Promises:
 for that he had most cruelly abused other Cities and Countries
 with like Craft and Subtilty. The Orator then inveighed against
 those Traitors that were K. *Philip*'s Hirelings: and shewed, that
 their Promises and K. *Philip*'s Doings agreed not together, and de-
 clared him to be their mortal Enemy. And therfore advised them
 to take up Arms, and proclaim open War, for the better Safeguard
 and Defence of their whole Estate and Country.' It is easy to see
 how parallel the Case of *England* now was with that of *Athens*
 then, in divers Particulars: Which the Publisher of these Orations,
 no doubt, had his Eye upon.

It partly also gave him Occasion, (as he tells us) to set about this
 Work, whilst once, being solitary among his Books, he recollectēd
 his former Felicity under the Teaching and Instruction of that fore-
 said learned Man, while they converſed at that University in *Italy*.

Of

Of whom he could not refrain to speak with much Honour and Respect. And of him, and such other incomparable Men for Piety, Learning, and Usefulness in that Age, I take al Opportunities to retrieve the precious Memory. Take then Dr. Wylson's Words of him, ' That he deeply thought, and often, of that learned Man, and singular Ornament of this Land. And as the Remembrance of him was dear unto him, for his Manifold great Gifts, and wonderful Vertues, so he thought of his most gentle Nature, and godly disposed Mind, to help al those with his Knowledge and Understanding, that any Way made Means unto him, and sought his Favour. And to say for myself, as he proceeded, among others, I found him such a Friend to me, in communicating his Skill, and the Gifts of his Mind, as I cannot, but during my Life, speak reverendly of so worthy a Man, and honour in my Heart the Heavily Remembrance of him.'

Commendation
of Sir John
Cheek.

He mentioned a Saying of this Cheek, concerning *Demosthenes*, viz. ' That none ever was more fit to make an *Englisb* Man tel his Tale This Saying of Demosthenes. praiseworthily in any open Hearing, either in Parliament, Pulpit, or otherwise, than this Orator alone was.'

But his main Motive for his translating and printing these Orations, may be worth our hearing more at large: Namely, ' That he could not suffer so noble an Orator, and so necessary a Writer for al those that loved their Countries Liberty and Welfare, to lye hid and unknown, especially in such a dangerous World as this was.' Other Reasons moving him, lye in these Words of his: ' He that loveth his Country, and desireth to procure the Welfare of it, let him read *Demosthenes*, and he shal not want Matter to do himself good. For he that seeketh common Quietness, *Demosthenes* can teach him his Lesson. He that would gladly prevent Evil to come, *Demosthenes* is for his Purpose. He that desireth to serve his Country abroad, let him read *Demosthenes* Day and Night: For this is he that is able to make him fit to do any Service for his Countries Welfare. For never did Glass so truly represent a Man's Face, as *Demosthenes* doth shew the World to us. And as it was then, so it is now; and wil be so stil, til the Consummation and End of al Things. The Devil never ceaseth from the Beginning of the World to make Division, and contrive to stir Civil Wars; to embolden the Commons against their Superiors; to put evil Thoughts into Counsellors Head; to make People ambitious and covetous, and corrupt the Hearts even of the Messengers and Preachers of God's Word: Continuing his Practice stil in al Places, with al Men. And therefore, seeing *Demosthenes* is so good a Schoolmister for Men, to decipher the Devil and his Ministers, for the Advancement of Uprightness in al Things, I would wish that al Men would become his Scholars.'

The Benefit of reading De-mosthenes.

To the Title of this Book, *The Orations of Demosthenes, chief Orator among the Grecians, &c.* was added, *Most needful to be redde in these daungerous Dayes, of al them that love their Countryes LIBERTIE, and desire to take Warning for their better Avayle, by Example of others.* He dedicated this his Translation in a large Epistle to Sir Will. Cecil, Kt. to whom he had sent the Copy for his Judgment, before he would publish it: and a private Letter in Latin accompanying

A N N O nyng it: Which I have transcribed from his own Pen, and put into
 1571. the Appendix: as a Remembrance of one, who was, besides his great
 Learning, sometime the Queen's Ambassador, and afterwards one of
 [No. VI.] her Principal Secretaries.

C H A P. IV.

Motions and Letters concerning the Queen's marrying with Duke D'Anjou. The Matter of Religion the great Article. The Queen wil not allow him the Exercise of the Mass. Ambassadors from France move for that Article. The Queen's Resolution. The Treaty put off. Renewed again: But to no Purpose. Fears and Apprebenfions hereupon. Amity however endeavoured with France. Motion of the Match revived. Discourse about it between the French Ambassador and the Queen. She bath no Inclination that Way. Practice of Spain. Sir Tho. Smith sent into France, for cultivating Amity. Promotes the Marriage between the Prince of Navar and the French King's Sister:

Motion of Marriage between the Queen and Duke D'Anjou.

Anjou's Love to the Queen.

TH E Queen's matching with Henry Duke D'Anjou, the French King's Brother, as it was moved the last Year, so it was earnestly pursued this. A Matter, that had its Conveniencies, it being the best Means of securing Queen Elizabeth against the Scotch Queen's Pretences; and its Dangers to the State of Religion established. I shal therefore collect what I find in Letters of Ambassadors, and Papers of State, concerning this important Affair; avoiding what our Historians have already written of it. The Embassy of Mr. Walsingham was chiefly for this End. And the great Aim was, to bring about the changing of Duke D'Anjou's Religion. And then it was in al fair Probability to take Effect. As for Monsieur, he declared a mighty Affection for the Queen to Walsingham: and that tho' he was but young, yet that any Time these five Years there had been Overtures of Marriage made to him; and that he found in himself no Inclination unto this present Time, to yield to any. But that he must confess, that thro' the great Commendations that was made of the Queen his Mistress, for her rare Gifts as well of Mind as of Body; being, as even her Enemies said, the rarest Creature that had been in Europe these five hundred Years; his Affections, grounded upon so good Respects, had now made him yield to be wholly hers. This was the Noble Lover's Protestation to the English Ambassador.

March 25. And of the Amendment of his Religion, the said Ambassador had Hope. Which when Cecil the Secretary, (now newly created Lord of Burghley) understood by the Lord Buckhurst, late Ambassador also in France, he thus exprest himself in a Letter to Walsingham, That

' That if Monsieur were not rooted in Opinion of evil Religion, as *A N N O*
 ' by Reason of his young Years it was likely such a Change might *1571.*
 ' by Argument be brought about; then by his marrying within
 ' England, and becoming a Professor of the Gospel, (considering his *The Secretary's
 Letter, concerning
 that Duke's
 changing his
 Religion.*)
 ' towardness to be a martial Prince) he might prove a noble Con-
 ' queror of al Popery in *Christendom*, with such Aids as might join
 ' with him in the Empire and otherwhere. And of such a Design
 ' the Secretary wished he might be capable.' But this which he
 wrote from the Court at Greenwich, he enjoyned him to keep secret
 within his own Breast: saying, ' The more he writ, the more open
 ' he was; considering the Trust he had in his Secrecy, and trusting
 ' notwithstanding, that nothing thereof should have Light, to do
 ' him any Hurt.

Therefore it was privily reslved in the *Englifh* Court, that *Monsieur*, if he married the Queen, must not use any Religion different from that of the Queen. For so it ran in the *Instructions* given to Sir Thomas Smith, (who was Ambassador in *France* immediately before *Walsingham*) in these Terms, ' That altho' it may be sufferable to have an outward Exercise of Christian Religion in divers Sorts among the Subjects of one Realm; yet to have a Diversity, or rather a Contrariety in outward Exercise of Religion between Us, (being Queen of the Realm, and so the Head of the People) and him that should be her Husband, seemeth not only dangerous, but also absurd, yea, almost impossible. This must be for a principal Argument.'

And when it was required on the *French* Part, that *Monsieur* might have only the private Exercise of the Popish Religion; the Councillors would not admit of it, ' Forasmuch as the granting unto him the Exercise of his Religion, being contrary unto the Laws of the Land, might, by an Example, breed such an Offence as was likely to breed much Trouble. *Walsingham* discoursed with the Queen Mother on this Argument. When she insisted much upon it, and used the Arguiment of her Son's Honour, to obtain this Liberty, he beseeched her to consider as wel the Queen his Mistress's Danger, as her Son's Honour: Shewing her, that of this Permission great Danger would ensue: As I. The violating of her Laws. II. The Offence of her good and faithful Subjects. And lastly, The Encouragement of the evil affected. Which three Mischiefs, if she would but weigh with her Son's Honour, she would find them to be of great Moiment. This Discourse *Walsingham* had with this French Queen, upon Command from Q. Elizabeth's Letters brought by *Cavalcant*, the *French* Ambassador, lately returned to *Paris*. Who acquainted *Walsingham* that it was the Queen Mother's Pleasure, that he should coine to her at *S. Clou's* about four Miles from *Paris*. Then he desired to know of her, how she was satisfy'd with an Answer the Queen had sent her by *Cavalcant*, unto certain Articles propounded by the King and her, to the End that he might advertise her Majesty. She then told him, among other Things, that the second Article, which was concerning Religion, was very hard, and narrowly touched the Honour of her Son. Insomuch that should he yield thereto, the Queen herself would receive also some Part of the Blemish, by accepting for an Husband such an

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one,

A N N O one, as by sudden Change of Religion might be thought drawn by **1571.** worldly Respects, and void of al Conscience and Religion. To which *Walsingham* replied, that he was willed to say to her, that *Monsieur*, she doubted not, but that by her good Persuasions, would accept in good Part the said Answer. And that she meant not such Change of a sudden, as that he and his Household should be compelled to use the Rites of the *English* Church, contrary to his or their Consciences. And so the Ambassador proceeded in his Discourse as is above mentioned. This I have extracted from *Walsingham's* Original Letter to the Lord *Burghley*, in the Paper Office, endorsed thus by that Lord's own Hand, Apr. 28, 1571, *Mr. Walsingham to me, after the Return of Cavalcant into France*: And by another Hand, *Upon the Permission or Toleration of Popery, what Mischief wil ensue?* The whole Letter containing this more fully, with other Matters, I have transcribed into the Appendix.

*Discourse with
the French.
Ambassador
concerning
Monsieur's Re-
ligion.*

De Foix, employed by the *French* in this Business, made Answer to this; viz. That to live without Exercise of Religion, was as much as to be of no Religion. And he knew the Queen's Majesty in Honour would not have him touched with so great a Spot, as to be thought an Atheist. To this it was replied, That if it were true, that he, the Ambassador, had heard, *Monsieur* was not so far from our Religion, having had some Introduction therin by *Carnavalier*, his Gouvernour, lately deceas'd. And therefore, if it pleased him to water those Seeds which he had already received, by some Conference, he should be able easily to discern, that the Change of his Religion would breed unto him no Dishonour.

*Great Hopes of
proceeding in the
Match:
Compl. Amb.* The Queen stood wel affected to proceed in the Marriage, in case Reason might take Place in the Conditions, as the Earl of *Leicester* told *Walsingham* in his Letter. And how likely this Article of Religion was to succeed, the Ambassador informed the said Earl: 'That he conceived great Hopes therof, by certain Speeches lately past between the *French* King, *Monsieur's* Brother, and *Teligny*; viz. That Religion should not be the Let, which was the chiefest Thing respected in this Match.' For that the King entring into Discourse with that *French* Gentleman, who had said, that yt seemed strange to the World, that *Monsieur* grew every Day more suspicious than other, appearing much bent to his Religion; the King replied; That his Brother, if there fel out no other Lets but Religion, would be ruled by him. 'And because, said the King, 'that I may bring the Matter the better to pass, I wil have my Brother with me out of this Town, and deliver him from certain superstitious Friars, that seem to nourish this new Holiness in him.' 'And that he doubted not, within a few Days, so to work upon his Brother, as he would yield to any thing he should require.' And two Days after, the King called *Teligny* again unto him, and asked him, whether he had lately any Talk with his Brother? *Teligny* then shewed the King, that the same Day at Dinner, *Monsieur* called him unto him: and that his whole Course of Talk was only in Commendation of the Queen's Majesty, and of the great Desire he had to have so happy and so honourable a Match. Whereby, said he, I see him so far, as I hope he wil not make any Difficulty at Religion: which wil be the chief Matter the Queen wil stick at.

To

To which the King said, No; observe my Brother wel; and you ANNO shal see him every Day less superstitious than other. By this Speech it appeared, what great Hope Walsingham conceived of the King's Revolt also from Papistry: using these Words to Leicester, Surely I am of Opinion, that if this Match go forward, it wil set the Triple Crown quite aside. But our good Ambassador was not yet sufficiently acquainted with that King's Dissimulation.

In the mean Time, that Monsieur might the more oblige the Queen, the Queen-Mother told the English Ambassador, that her Son would send over Marshal Montmorancy, [a Person very acceptable unto this Court] because the Queen her Sister desired it. And that he desired again, that she would send thither, into France, the Earl of Leicester [her Favourite.] Whom he desired to see and honour, for the good Affection that he bore to the Amity between the two Realms, and to requite him for the Presents which he had at divers Times sent unto him. And then she doubted not al Things should be done as her Majesty desired.

Monsieur studieth to oblige the Queen, and Leicester.

This Business therefore, about the Article of Religion, was earnestly transacted here, at the English Court: Wherof the Queen made a Relation to her Ambassador in France. The French Ambassador and Cavalcante, an Italian Gentleman there, (but one that had long lived in England, and was wel affected towards it) were come hither from the French King, about this Affair. And the Earl of Leicester and the Lord Burghley, were appointed by the Queen to be her Commissioners to treat with them. The Ambassador began with the Article concerning the Celebration of the Matrimony by the English Book. And here he said, he doubted, that the Usage of Matrimony by the Order of this Church, might contain Matter repugnant to the Duke's Conscience. And namely, that he should be urged at that Time to receive the Sacrament according to the Institution of this Church. The Queen, as to this Point, directed Walsingham to tel Monsieur De Foix, that that was the very Order of the Book, viz. That it was convenient, the married Couple should receive the Communion. But however, that being not of Necessity, he might give them some Hope, that it might, for reasonable Respects, be forborn. But for the other and main Article, that the Duke D'Anjou should have no Liberty for himself and his Domestics, to use his own Religion, the French Ambassador urged to have it permitted, with these Cautions and Conditions; 'That he should use his Religion in secret Place and Manner, and with such Circum-
specion, as thereby no manner of public Offence should grow to the Queen's Subjects.'

The Duke's Scruple of being married by the English Book.

Cautions and Conditions offered for his Religion.

But to this the Queen would not yield: Being answered, that she doubted not, but that Monsieur D'Anjou would, by the Advice of the Queen-Mother, be contented with the Queen's Answer, being wel weighed; in that she wil be contented, that by no Means neither he, nor his Domestics, should be compelled to use the Rites of our Religion, otherwise than should be agreeable with his Conscience. But as for the Exercise of his own Religion, being especially forbidden by our Laws, she could not, without manifest Offence, and Peril to her State, accord thereto. And having acquainted Walsingham with al this, She told him, that he should use al good Persuasions

The Queen will not permit his Exercise of his Religion; nor compel him to hers.

ANNO sions to induce them to be content with her Answer in that Behalf.

1571. And that for the better maintaining therof; he should require that it might be considered, what Peril it might be to the Quietness of her State, to have one that should be her Husband, (by his Example in her House) to give Comfort to her Subjects to break her Laws, that presently were devoted to obey them. Which might so fal out in process of Time, as it might repent her that ever she had been so illy advised, &c. And in any wise, she bad her Ambassador give them no other Comfort in this Behalf. And she thought meet, that before any other Things were treated of, this Matter concerning the Point of Religion were first on both Parties determined. And this being accorded, there would be no great Difficulty in the rest. And that considering this Matter for Religion seemed of such Substance, as none of the rest were, she thought it best to have this first treated of; and so enter to proceede, or forbear.

*Other Matters
about Religion
required on the
Queen's Part.*

Other Articles relating to Religion were, that the Duke should accompany the Queen at the usual Times to her Chapel and Ora tory; and there remain in some convenient Place, until the Queen returned back. And that the Duke, neither by himself, nor any other, should procure that a Change or Alteration be made or attempted, of the Evangelical Laws of Religion, set forth in the Realm of *England*: Nor afford Favour to any Subject of the Queens; whereby in any Part to violate these Ecclesiastical Laws; but should rather endeavour, that such a Violater of them be brought to Punishment.

*Resolution on
the French
Part.*

When *Walsingham* had treated at large, according to these Instructions, with the Queen-Mother about this great Article, she said, It was generally feared by the Catholics, that this Match would breed a Change of Religion throughout al *Europe*. And then concluded, that neither *Monsieur* her Son, nor the King, nor herself could ever yield to any such sudden Change for any Respect whatsoever. Adding, that her Son would soon be overcome by the Queen's Persuasions; he being more zealous than able to defend his Religion.

Further Treaty.

This put some Stop to Proceedings. Afterwards *De Foix* writ Letters, that this Matter might be continued: as tho' there would be other Offers made by them. But the Queen handled the Matter exceeding well with the Ambassador; and gave him no Hope, without yielding on their Part. And this the Earl of *Leicester* signified to *Walsingham*: And that, as far as he could perceive, they would rather yield than break off. *Walsingham* observed, how the French Protestants did earnestly desire this Match; and the Papists, on the other Side, did seem earnestly to impeach the same. Which made him the more diligent and eager to further it. And that upon wise Considerations; observing how her Majesty's Estate both at home and abroad, stood, as he in his poor Eysight, as he said, could discern; and how she was beset with foreign Perils: the Execution wherof stayed only upon the Event of this Match. He saw not how she could stand, if this Matter brake off. These were that Statesman's Apprehensions: and this was the Reason he laboured to promote this Affair, and wrote so earnestly for it, upon no other particular

*Walsingham's
Apprehensions.*

particular Respect, as God, he said, was his Witness, but only the ANNO Regard he had to God's Glory, and her Majesty's Safety.

1571.

It was now the Month of May, when the Queen wrote herself a Letter to him, treating of this Matter at large: Bidding him tell the Queen-Mother, or the King, that she found more great and urgent Causes to move her to persist in her former Answer in that Article of Religion, both for her Conscience, Safety, Honour, and Quietness, than could be alledged or imagined for the Conscience and Honour of Monsieur D'Anjou. She spake here about our Public Prayers; that Duke D'Anjou might very wel be present at them. For that in them there was no Part that had not been, yea, that was not at that Day used in the Church of Rome: And that if any Thing more were in ours, the same was Part of the Holy Scripture. That if it were said, ours was in English; we had them translated in other Languages, as in Latin or French. Either of which, his own Ministers might use in Places convenient. That whereas it might be objected, that hereby he would make a Change of his Faith in Matters of Religion, the Queen meant not to prescribe this to him, or any Person, that they would at her Motion, or in Respect of her, change their Religion in Matters of Faith. Neither did the Usage of the Divine Service of England, properly compel any to alter his Religion, in Controversies in the Church; only the Usage therof did direct Men daily to read and hear the Scripture, to pray to Almighty God by the daily Use of the Psalter of David: And the ancient Prayers, Anthems, and Collects of the Church, were even the same which the Universal Church had used, and yet did use.

This favourable Representation of our Reformed Service, or Liturgy, to Monsieur and these Romanists, the French King and Queen-Mother, was used also by the Lord Burghley. For when the French Ambassador had asserted to the Earl of Leicester and him, that Monsieur would never sustain that Dishonour, to come hither with that Account to be made of him, that he had no Religion, if he should not be allowed to have Mass; Then Burghley answered, as it was contained before in the Queen's Letters; setting out the neatness of our Divine Service to such Things as were good and sound in the Roman. Adding, that we in our Book wanted nothing but such Things as were either impious, or doubtful to be against the Scriptures. And that this that had been said of our Liturgy, might be the better known and read in France, Walsingham desired, that by the next, a Common-Prayer translated into French, might be sent unto him, to present it unto Monsieur: saying, that he had seen of them printed at Guernsey, [for the Use of the Churches there.] And accordingly, in June, a French Common-Prayer Book was sent over. But all these Endeavours succeeded not.

For it was about July, the Queen put off the Match, on the Account of Religion; she refusing absolutely to permit the Use of the Mass, which was so stiffly insisted on in that Article, viz. That the Duke of Anjou should not be molested, propter usurpationem aliquorum Divinorum Rituum & Ceremoniarum. Whereupon great were the Fears and Disturbances of the Minds of the best Men. 'I have done my utmost, said the Lord Burghley; and so have other Counsellors.

The Queen writes her Resolution to Walsingham her Ambassador. Compl. Amb.

Her Arguments for Monsieur's Compliance in Religion.

Our Liturgy favourably presented to him by the Lord Burghley.

This Treaty put off upon the Account of Religion by the Queen.

ANNO 'fillors. The Lord Keeper hath earnestly endeavoured it. The
1571. 'Earls of *Suffex* and *Leicester* have joyned vigorously in it. And he
 knew none directly against it. From *Spain* likewise came no good
 Answer: And therefore that great and good Statesman concluded
 that Amity to be needful for them. But God, said he, *bath determined to plague us. The Hour is at Hand. His Wil be done with Mercy.* Such dreadful Apprehensions had the Wisest, on this Emer-
 gence.

Which created great Apprehensions, and fears.

*Leicester's Ac-
count of the Queen's Dispo-
sition: and his Thoughts there-
of. July 8.*

If we would know what the Earl of *Leicester*'s Thoughts were of this Matter, who knew best the Queen's Mind, he signified it in July, to this Purpose, in his Letter to *Walsingham*: 'That for his Opinion in this great Matter, he would deal plainly with him, even as he found her Majesties Disposition. That as for her Desire of Marriage, he perceived it continued stil as it was: which was very cold. That nevertheless, she saw it so necessary, as he believed she yielded rather to think it fit to have an Husband, than willing indeed to have any found for her. And he feared so it would appear in this Matter of *Monsieur*. And so it might be perceived by the Articles past already, that there was among them al, but one, that made that Difficulty: Namely, this Demand to have the private Exercise of his Religion: Which as they al [of the Privy Council] liked of; that is, her Majesty's Denial to al- low of the Papistical Religion; so it did appear, that if he would omit that Demand, and put it in Silence, yet would her Majesty straitly capitulate with him, that he should in no wise demand it hereafter at her Hand. Which Scruple, he believed, would utterly break off the Matter.' And then the Earl brake his own Apprehensions: Praying God some other Amity might be accepted; as concluding (as the Lord *Burghley* did) a Breach with *France*. Albeit, as he added, he distrusted not the Goodness of God. But that, whatsoever shal fal out, it was God's Providence for the best, or at least for our just Scourge for our Deservings towards him. And no more could he say, but that Almighty God would strengthen her Majesty's true Zeal for Religion; and that, not favouring this Match, she would ally herself with some Princes abroad, as would earnestly join with her therin.

*A dismal Pro-
spect now in
England.*

The Peple of *England* we now see at their Prayers, having a dismal Prospect of two powerful neighbouring Nations, their Enemies, *Spain* and *France*, besides no good Understanding with other States and Countries. For they looked upon this Refusal of *Monsieur*, to be nothing but the opening a Door to Hostility with *France*. *Leicester* expressed this in his Correspondence with the *English* Ambas- fador there, after this Manner: 'In *Spain* we have no Cause to look for any Friendship. What Terms we stand in to other Places, is easily known. Thus we are with our Neighbours in al Places without Friendship. God protect and defend us; who is only able, and must do it, for any Policy used: The Strength and Safety of *England* now depending wholly, in al humane Appearance, on the Friendship of *France*; wherof there was now little Hope.'

But notwithstanding al these Fears and Jealousie, in the wisest Heads, by *Walsingham*'s Means, and God's good Providence over- ruling and concurring, though the Match with *France* went off, a League

League was concluded with the *French* King. For to this Import A N N O the said Ambassador's next Dispatch to *Leicester* tended : ' That he was put in Hopes, that tho' the Matter so much laboured, succeeded not, yet that the King's Intention was to send some Person of good Quality, as wel to thank her Majesty for her honourable Proceedings in this Cause, as also to desire Continuance of good Amity.' And he advised, that it behoved her Majesty to look about her, being environed with so many Practices ; the Execution whereof, had stayed, as he said, upon the Event of the Match. And that he did what he could to procure Continuance, or rather Encrease of Amity. And that the King himself, as he learned, was very wel inclined thereto ; and the rather through a Mislike he had to *Spain*.

And this must be looke upon in this Extremity as a singular Point of God's gracious Providence to this State and Church at this dangerous Juncture, in turning that King's Heart towards the Queen. For he willed her Ambassador to tel her Majesty, ' That whatsoever became of the Cause, that in respect of her honourable and sincere Dealing in the same, and the Confidence she shewed to repose in him, she might assure herself as much of his Friendship, as of any others in the World : And that she had ful Power to dispose of him and of his Realms, to the Benefit of herself and of her Subjects. And that his Sword should be always ready to defend her against any that should attempt any thing against her. And he joyned, as this Letter added, his Words and Countenance so together, as great Demonstration outwardly, of his inward good Wil. Which could not but be seen thereby. Such were the King's obliging Terms, unless there were a Mixture of Deceit and Fraud therein. For he was indeed the greatest and most artificial Dissembler in the World.

Yet stil the Match was not in such Despair, but the Motion about it soon began to revive again : Listened to on the Part of the *English*, for the preserving *France* fast to *England* : And on the Part of the *French*, on account of the Greatnes and Honourableness of wedding with such a mighty Princess, as wel as for other Ends of their own. The Hinderers of the good Proceedings therein in *France*, appeared now to *Walsingham* : Who were the Pope's *Nuncio*, together with *Spain* and *Portugal* ; who daily laboured in dissuading the Match : And the Clergy also, who had offered to *Monsieur* a great Pension to stay from further Proceeding in it. And in Conclusion, nothing was left undon, that might be thought fit to put Impediment to it : And there were some Enemies of the Queen within her Dominions, that had wrote into *France*, that the Queen had nothing less than Intention to marry, whatever she pretended. And hereof he who sent this News was wel assured by those that were about her. And therefore willed them there to be of good Comfort, and never to doubt of the Matter. This Person was the *Scottish* Ambassador, then at *London*, as *Walsingham* afterwards understood : Who pretended to know al Secrets of State. Whence the Ambassador judged, there was bred in them there, in *France*, on this Occasion, some Doubt of late, of her Majesty's Disposition to marry ; so as they knew not how to proceed. Which Doubt was

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now

*A gracious Providence in an Extremity.**Walsingham. Lett.
to L. Burghl.
July ult.**Motion of the
Match revived.**Impediments to
its Proceeding.*

ANNO now made an Advertisement from the said Scottish Ambassador; who
 1571. was the busy Bishop of Rosse.

The Protestants in France, their Concern about it. But the Protestants in *France* hung al their Peace and Happiness upon either this Match, or at least Amity with *France*. So that if neither Amity nor Marriage might take Place (writeth *Walsingham*) the poor Protestants here do think then their Case desperate. And so they told him with Tears.

French Ambassador comes over. Aug. 3. Monsieur *De Foix* was now sent over on Purpose to compromise (if possible) the Matter, to mollify the Article of Religion, so much controverted. There was a Phrase added in this Article, which was, That the Duke should not be molested for using any Rite not repugnant unto the Word of God. Which Words being delivered unto them in the Month of *August*, they disliked the Expression, viz. *The Word of God*. So that by their Importunity, it was altered from *Verbo Dei* to *Ecclesiae Dei*: which in the Queen's Judgment was al one. But with that, though they were better contented than with the other, yet they insisted upon changing that to *Catholica Ecclesiae*. Whereunto she did not assent. But that there should be no Mistake, the Queen by Speech declared to *De Foix*,

- That as she would be wel contented that her Answer might satisfy
- Monsieur *D'Anjou* for his Honour; [which was the great Pretence]
- for that she had in sort yielded unto him, to use other Ceremonies
- than those of her Religion, so that they were not repugnant to the
- Word of God; so her Meaning was to be declared plainly to him,
- that she could not permit him at his Coming, to have the Use of
- any private Mass. That so there might be no misconceiving ga-
- thered from her Answer: Whereby the Duke might hope for any
- Sufferance. For that she could not find it without Peril of her
- Estate and Quietness, to yield thereto.' The Ambassador had
- good Entertainment in al external Offices of Respect, wel used by
- her Majesty, defrayed for his Diet, while he was at Court.

The L. Burghley hearty for the Marriage. And it being now *September*, and the Queen in her Progress at *Audley End* near *Saffron Walden*, he was attended very courteously and honourably by the Lord *Buckburst*, during his being there, in going and returning. And the Lord *Burgley* for the more Honour, caused the Earl of *Oxford*, his Son-in-law, to attend on him in divers Places. And in the Way from *London* to *Walden* the said Lord entertained him at his House at *Theobalds*. And there *De Foix* and the other Ambassador Resident saw his hearty Devotion to the Marriage. And this he did to shew, how confirmed his Judgment was for it; (as he wrote to *Walsingham*) and that he was not ashamed to utter himself; however it might be perilous to him, if it should not take Place. For he reckoned, (as he, now ful of Concern for the Public, expressed his Thoughts) 'That Blessing or Vengeance was now to be expected at God's Hand. And in the mean time his beholding of this Cloud, and the Time to creep nearer, called upon him and al good *Englishmen* to implore God's Mercy, and to beseech him to direct her Majesty's Heart to choose that which might be most for his Glory.'

The last Resolution about the Marriage, in Council. In Favour of it. After seven or eight special Conferences with her Majesty and her Council, (wherein several there were, that secretly obstructed this great Affair, and threw in on purpose hard Terms; and Answers given

given to the Ambassador in Words, were altered in Writing, (as to *ANNO*
the Point of Religion) yet it was at last resolved; 'and so the Queen 1571.
' pronounced to her Council, whom she saw earnestly bent by al Means
' to further this Marriage, for her own Surety, and for avoiding the
' inevitable Ruin of this Monarchy, (I do but repeat the Words of
' that great and honest Counsellor) that surely, so as *Monsieur* wil L. Burgh. Lett.
to Walsingh.
' forbear the Mass, she wil assent to the Marriage. And this she con-
' firmed withal good Speeches to give Credit. But yet al her Coun-
' sellors (wherof that Lord was one) were not so persuaded; not as
' doubting her Assertions, (which surely were agreeable to her
' Mind, when she uttered them) but for Doubt that other misliking
' the same, might indirectly draw her from her Determination.

The three chief Articles required on the *French* Part, concerning *Monsieur*, which were, that he should be crowned King of these Realins; and that he should be joyn'd with the Queen in the Administration and Government of the Kingdom, and for the Toleration of the Exercise of his Religion; with the cautious Answers thereunto, may be found in the *Compleat Ambassador*.

The three Articles for Monsieur, with the Answers.

Pag. 131.

De Foix was now gone home with the Resolutions taken in *England*; and the Queen and her Statesmen were in Expectation of the Result thereof in *France*. The Queen was persuaded, that they would yield in the Matter of Religion for *Monsieur*. And if they did so, she seemed to her Council, that she would, according to her Word, proceed. But the Earl of *Leicester*, who knew her Temper best, said, That to speak his Conscience, he thought she had rather he [the Ambassador] had encreased some hard Points, than yielded to them. And therefore the Hopes of the Court were smal, that ever the Match should take Place. And *Leicester* declared in his Correspondence with the *English* Ambassador in *France*, 'That he was persuaded her Majesty's Heart was not inclined to marry at al, since the Matter was ever brought to as many Points as could be devised; and she was always bent to hold with the difficultest. And it grieved (as he said) his very Heart to think of it; seeing no Way he could think of, might serve, how she could remain quiet and safe, without such a strong Alliance, as Marriage must be. For the Amities of others (as he added) might serve for a Time; but no Account was to be made of them longer than to serve the Turn of each Party. And her Majesty's Years running away so fast, caused him to despair of long Quietness.

The Queen how inclined.

It fel out so indeed. It was now *October*: and the Treaty about the Match was laid aside. *Walsingham's* great Business now was, to cultivate a good Amity between the *French* and our Queen *Elizabeth*: which that King seemed very much inclined to. And a new Embassy from *England* was preparing for that Purpose. Now towards the declining of the Year Sir *Thomas Smith* goes again to *France*, to make a firm Treaty, offensive and defensive, between that Nation and the Queen: and withal to speak with that King secretly concerning the Marriage. He was appointed to go in *December*, tho' he came not there 'til towards *February* following. Of whom the Lord *Burgbly* gives this Character: That he was one, he thought, of such Dexterity in his Actions, and of such dutiful good Will to

Sir Tho. Smith sent Ambassador into France concerning Amity.

Letter to Walsingham.

ANNOwards *England*, that no Advice or Direction could be given to our Prejudice.

*A Spaniard
pretends to be
sent from the
Queen to the
Elector of Sa-
xony.*

But *Spain* al this while had a jealous Eye upon these Transactions between *France* and *England*; and endeavoured al she could to obstruct the Friendship now laboured between the two Crowns, and particularly to hinder the Match in Consert between the Queen and *Monsieur*; which was so much desired by the *English*, as tending to strengthen them against the Attempts of *Spain*. In order to which perhaps it was, that in *December* this Year, comes a *Spaniard*, in Quality of some secret Messenger, as from Queen *Elizabeth*, to the Elector of *Saxony*, pretending himself to be one of her Chamber; to signify to him, That the Queen being now minded to marry, had sent him to treat therof with him concerning the Prince his Son. It looked strange to the Elector; especially since he had brought no Letters of Credence with him. But that was omitted, as he said, for the more Privacy. But to be better informed, the Elector thought fit to enquire of *Christopher Mount*, the Queen's Agent at *Straisbury*, concerning this Matter. The Account of this whole Matter take from the Agent's own Pen, in a Letter or two to this Purport.

*The Queen's
Agent's Letter
to Burghley
concerning him.
MS. Burghl.*

' That a certain *Spaniard*, calling himself *Jacomo, Antonio, Gromo*, alias *Pacheco*, in the End of *December* last, came alone to *Heidelberg*; and requiring a secret Audience, was admitted to the Elector himself. There he expounded, that he was sent out of *England* by the Queen, to note and see the Person and Form of the Son of the Elector, *Christophero*. For that the Queen had altogether brought her Mind to marry. And that he was sent, without the Knowledge of her Counsellors, that so she might conceal and hide this her Deliberation. That the Elector asking, whether he had brought any Letters to him from the Queen, he answered, ' That to keep this Matter in the deepest Silence, and by Reason of the various Dangers of Journeys, and especially thro' the *Dutch* Quarters, he durst not bring Letters; but he was in good Hope that he should within a little while be present again before him with Commands and Letters. That to make the Elector more apt to believe him, he said, that seven Years before, he studied in the University of *Heidelberg*, and had familiar Conversation with certain Noblemen, whom he named. And that they might give a Testimony of his former Life.

' That the Elector, having received his Message courteously, graciously dismiss him. That the Elector afterwards called for those Noblemen whom he named, and asked them, whether they knew this *Spaniard*. Who affirmed, that a certain *Italian* some Years ago did study at *Heidelberg*: but they knew not whether he were the same. Upon this, *Mount* adds, that the said Elector, by a proper Messenger, sent for him, in the Middle of the cold Winter, viz. on the 7th of *January*. Being come, he asked *Mount*, Whether he knew a certain Noble *Spaniard*, named *Jacomo, Antonio, Gromo*, alias *Pacheco*, Servant to the Queen, and one of the Gentlemen of her Majesty's Chamber. *Mount* answered, he knew none such. Whereupon the Elector told him the Story. To which the other answered, that he thought it a Fable; and that these

' these Things were invented by Fraud ; that he might allure the ANNO
' Noble Youth with Hope, and bring him in a Snare, if he could. 1571.

Al this the said Agent wrote to the Lord Burghley, March the 25.
by some English Merchants at Frankford Mart. The further Event
of this Busines was this. On the 26th of March, a Letter was
brought to the Agent, by the Command of the Elector's Chancel-
lor, that the Spanyard with four Names was returned to Heydelberg,
without any Letters of Credit, sounding to the same Song. And
that Prince's Counsellors, being offended with this Impostor's Fraud,
as presuming to abuse a very excellent Prince, had taken him into
Custody, til he should discover the Authors of this Rashnes, and
open the Causes of this Dissimulation. That then he referred him-
self to one Baptist ; whom he gave out to be the fourth Man of the
Number of the Queen's chief Chamberlains ; and asserting that he
had now written Letters to him. Mount added, that the said Chan-
cellor then called upon him, that he would be instant with Walsing-
ham, the Queen's Ambassador, (to whom he wrote what is before
related) that he, with Secretary Smith and Killigrew, (the Queen's
joynt Ambassadors at Paris) would take Notice of this Matter, and
examine, whether there were such a Mandatarius in the Queen's
Court. And since that Spanyard had dared to speak contumeliously
of that most worthy and just Lord Burghley, (which they looke upon
as a great Argument of his Fraud) that his Excellency would do a
Deed worthy of his Paitis, to certify the Elector of this Device :
inasmuch as it concerned the Publick, that evil Deeds should not go
unpunished. And that to deceive a Prince, was a great Crihe ; as
it is proved, they said, in the last Law of the Code, *De his qui a non
Domino manumitt.*

But whatsoever lay under the Practice of this deceitful Spanyard,
it is certain, Spain was now playing her private Game with the
French against the Queen. In the latter End of the Year, March the
23d, Standen, an English Fugitive, lately come out of Spain, arrived
secretly at Blois, where the English Ambassadors were. Who gave
out some Speech unto a Frenchman, whom he trusted, of some Hope
there should be in England, or ever Summer ended. And after he
had stayed one Night, went to Paris, (whither the English Ambassador
writ, to have his Doings observed.) Who coming there, re-
paired to the Scottish Ambassador : Where they had their Conferences,
together with Higgins, who was concerned about the Duke of Nor-
folk's Busines. Which Higgins had lately come to Paris from Rome.
And at his Departure from Paris, protested secretly to a Friend of
his, that he would not return thither [i.e. to Paris] in one or two
Years : Saying, he saw no Way with his Master, [the Duke perhyps]
but one. His sudden Return shewed there was somewhat a brewing.
There was then also at Paris, Egremond Ratcliff, a busy Man, (who
came to an untimely End, by the Sentence of Duke D'Alva against
him) and Geny, who came out of Spain, and also one Chamberlain :
Who confetterred there with the King of Spain's Secretary : and re-
paired thence to Duke D'Alva. Steukley, also, another of the Queen's
traitorous Subjects (of whom mention was made the last Year) was
there also ; and now returned to Spain, in Company of J. Doria.
He had received great Honour from that King, and was put in
Hopes

Spain's Pra-
ctice against
England, by
Standen, Hig-
gins, Ratcliff,
Steukley, &c.
in France.

A N N O Hopes shortly to be employed by him in some traiterous Attempts
 1571. against the Queen. A great Boaster he was, and premised great
 Matters to that King. But after he had bestowed much Money upon
 him, he found him at length not worthy of any more; the Opinion
 Steukley's
 Character. of him being greatly abated in Spain, by Discovery of his Leud-
 ness and Insufficiency, as *Burgbley* afterwards wrote to *Walsingham*
 concerning him. The coming and going of these Traitors of Eng-
 land, and Creatures and Pensioners of Spain, evidently bespeak the
 ill Offices they were doing the Queen in France.

*A Spanish
 Marques comes
 to Paris. And
 why.* It was also signified to Secretary *Smith* from *Walsingham*, (that I
 may lay these Spanish Matters together) that a Spanish Marques, that
 was come to Paris, to congratulate the French Queen's Delivery,
 under Colour of the same, as he learned, had Commission secretly
 to treat of three Points. First, for the French King to enter into
 a League, [called the *Holy League.*] Secondly, for a Marriage be-
 tween *Monsieur* and his Master's Sister. Thirdly, to propound some
 Way for the Scottish Queen's Deliverance: being procured thereto
 by the House of *Guise*, in Recompence of the Execution done upon
 them of the Religion. Whereby the King of Spain acknowledged
 to have saved the Low Countries. And it was observed by the said
Walsingham, some Time before the Arrival of the said Marques,
 that upon a Currier arrived at Paris, out of Spain, from the French
 Ambassador there, that tho' there had been some Unkindness grown
 before, between those two Crowns, upon some Complaint made,
 now it was thought there was never so great Amity between them,
 as at that present was like to be. And these were the Doings and
 Endeavours of Spain, al along this and the next Year.

*The English
 Ambassador
 promotes the
 Match with the
 Prince of Na-
 var.* Our Ambassadors now in France, (who were three, viz. *Walsing-
 ham*, *Killigrew*, and *Smith*) stirred as much as they could in a Mat-
 ter which they reckoned would tend much to the Interest of the
 Protestant Religion, and the greater Liberty and Peace of the French
 Protestants particularly: And that was the Marriage in Hand with
 the Prince of Navarr, a Protestant, and the Lady *Margaret*, the
 French King's Sister. That by this Conjunction with a Protestant
 Prince, those of the Religion in France might have the greater Coun-
 tenance: tho' it proved al wicked Hypocrify in the End. The
 great Difficulty in accomplishing this Marriage, was in the Form to
 be used in the Solemnization of it. Which the Queen of Navarr
 would not be brought to condescend to be done after Popish Manner.
 Here *Smith*, *Walsingham*, and *Killigrew* took the Liberty to interpose.
 And that neither the Popish Office, nor the Marriage Office used in
 the Protestant Churches in France, might be used, it was devised by
 them, that instead thereof, the Office of the Church of England
 might be admitted: The like Case happening formerly in England,
 upon a Treaty of Marriage between K. *Edward VI.* and the late
 Queen of Spain, the present French King's Sister. Wherein it was
 agreed that she should be married according to the Form of our
 Church. This Treaty the English Ambassadors sent a Copy of to
 the Queen of Navarr. This she liked wel. And sending to speak
 with them, she told them, that it had stood her in good stead; and
 declared to them, how the Marriage stood between their Majesties
 of France and her: and that there was no Difference between them,
 but

but only in the Manner of the Solemnization. And that she had *ANNO*
mentioned the said Treaty to them ; but that they had pretended,
it was no true Copy. She therefore now desired to know of Sir
Thomas Smith, (he having been a Dealer in the same) whether he
would justify it to be true. He answered, that knowing the great
good Wil, that Queen Elizabeth did bear her, and how much she
desired the good Success of that Marriage, as a Thing that tended
to the Advancement of Religion, and the Repose of the French
Realm, he did avow it to be the same, and would further be ready
to do any Office that might advance the said Marriage.

C H A P. V.

Scottish Affairs. Dangers by Means of the Queen of Scots.

*Walsingham's Intelligence thereof : and Advertisement. Money
brought over from the Pope, for her Service. The French
King moves for her Liberty. What passed between him and
the English Ambassadors. The Scottish Queen practiseth with
Spain. Monies sent into Scotland for her Use from France :
Intercepted. Letters of hers intercepted, of her depending
upon Spain : and taking that King for her, and her Son's and
Kingdom's Protector. The Spanish Ambassador dismissed by the
Council. And why. L. Burghley to the Earl of Shrewsbury,
Keeper of the Scottish Queen. Bishop of Rosses Book, con-
cerning ber Title to this Crown. Answered by Glover, Somer-
set Herald. Rosse in the Tower. His Letter thence to the
Lord Treasurer.*

THE Scottish Affairs, that touched the English State and Religion, were interwoven with those of France. *MARY* the Queen of Scots, a zealous Papist, and related to the Guisian Bigots, was now in Custody in England, whither she had fled from her own Subjects. And now al the foreign Princes, obedient to the See of Rome, were mightily concerned for her Deliverance, and the English Nation at the same Time as much afraid of her Liberty. And what Danger accrued by her, appeared by a Letter of *Walsingham*, writ in the Beginning of March, being still Ambassador in France : viz, That the English there were labouring by al Means to stir up foreign States, to set the Scottish Queen free : And their next Step, to dethrone Queen Elizabeth, and set the Crown upon Mary's Head. And that however some of their Attempts had failed, yet more were in Hand. And that there were great Numbers, even in the English Dominions, Hereticks as wel as Catholics, that had a sincere Kindness and Concern for her. And when in Discourse between an English Jesuite in *FRANCE*, named *Darbishire*, and another

*The Danger of
the Realm by
Means of the
Scottish Queen.*

*Letter of Wal-
singham, Am-
bassador.*

ANNO ther that pretended himself a Catholic, (but was a Spy) he told the **1571.** *Jesuite*, that for his Part he could never hope to see her at Liberty, nor long to see her keep her Head upon her Shoulders. And therefore could receive no great Comfort that Way. ‘ Wel, replyed the *Jesuite*, I tel you truly, that I dare assure you, that she shal have no Harm. For she lacketh no Friends in the *Englysh Court*. And as for her Liberty, added he, it standeth al good Catholics in Hand, so much to seek it, either by Hook or by Crook, as no doubt but there were some good Men, that would venture a Joynt to bring it to pass. And that if she were once possest of the Crown of *England*, it would be the only Way and Means to reform al *Christendom*, in reducing them to the Catholic Faith. And therefore you must think, said he, that there are more Heads occupied in that Matter than *Englysh Heads*; and that there are more Ways to the Wood, than one: [Meaning the Heads of foreign Princes] And therefore he bade him be of good Courage: and ere ever one Year were at an End, he should hear more.

Walsingham's Advertisement to the Queen, on this Emergence. The Conclusion *Walsingham* made of this was, the great Danger *England* was in by reason of that Queen. That his conferring and weighing this with the former intended Practices, made him think it worth his Advertisement, that the Queen should see how much they built upon the Possibility of that dangerous Woman's coming to the Crown of *England*. Whose Life was a Step to her Majesty's Death. For that they reputed her an undoubted Heir; or rather (which was a greater Danger) for a right Inheriter. And tho' he knew, as he proceeded, her mischievous Intentions were limited, that they could reach no further to her Majesty's Harm or Prejudice, than should seem good to God's Providence; yet her Majesty, he said, was bound, for her own Safety, and that of her Subjects, to add to the same, his good Providence, her Policy, so far as might stand with Justice.

Lord Seton brings over Money from the Pope. In March, the Lord Seton, a great Instrument for the said *Scottissh Queen*, came to *Scotland*, having escaped privately thro' this Realm, with a Rebel, one of the Countess of *Northumberland*'s Men: the Ship that brought them over being forced into an Haven in *Essex*. Which Ship was forth coming, and some of the Servants, and such secret Writings and Devices of his, and of the Queen's Rebels, as were left in the Ship, to have been conveyed after him by Sea into *Scotland*: Bringing to Light such Things as contained dangerous Practices against the Queen, and State of the Realm: As the Queen, by Letter informed Mr. Randolph, her Agent now in *Scotland*, dated March the 19. In this Expedition, this Lord Seton had received in *Flanders*, from the Pope 20000 Crowns, being now ready to repair into *Scotland*. This Money, whether it was seized in the Ship, or carried with him, it doth not appear. But no Mention being made of it, when Ship and Papers were seized, he seems to have got it safe with him into *Scotland*.

Conference between the French King and Smith, concerning the Queen of Scots. But the *French* made earnest Interest for her. For a League being now in Hand between the Queen and that Crown, and *Walsingham* there resident, and Sir Tho. Smith late come over Ambassador [*viz. in February*] for that Purpose; the King told them, ‘ That he must have his Request put into the Treaty for the Queen of *Scots*, and said,

‘ said, she was his Kinswoman, and his Sister in Law, and was ANNO
 ‘ once his Sovereign: and you know, said he, the League between 1571.
 ‘ that Realm and my Realm. I can do no less than have the same
 ‘ inserted into the League.’ To which Sir Tho. Smith said, that they
 had no Commission or Authority to treat of any such Matter. And
 that as touching the late Queen of Scots, that she was his Sovereign
 once, Thanks be to God, said Smith, she is not now, [since that
 Queen’s Husband was dead, and he advanced to be King.] Wherat
 the King laughed. ‘ And that it was thought, added Smith, that
 ‘ when she was Queen there in France, she deserved not very wel
 ‘ of your Realm, nor of your House. And where the King had
 ‘ said, she was his Kinswoman; so she is also, said Smith, to the
 ‘ Queen my Mistress. But if she were your Daughter, or your
 ‘ Son, if he or she would procure your Death, or to have your
 ‘ Crown from you, would you not see Justice done on him or her
 ‘ that should attempt it, rather than to be stil in Danger?

To which I add, that Smith had it in his Instructions concerning *The Queen's Inclination towards the Scottish Queen.*
 that Queen’s Delivery, that before the Time of her malicious Attempts against the Queen’s Majesty were discovered, she did never refuse to yield to reasonable Conditions, and an End to be made between both Princesses, and between her and her Subjects of Scotland: And that this Intention took no Effect, there was no Default in the Queen of England. But since she had dangerously concluded a Bargain to the Ruine of the Queen’s Majesty, there was just Cause to detain her, until her Majesty’s Surety should be better provided.

Mr. Henry Killigrew, who was also the Queen’s Ambassador, and present at this Conference with the French King, added to what Smith had said, ‘ That Fire and Water could not be together. That one was contrary to the other. That the League was made for a perpetual and strait Amity between him and the Queen’s Majesty: and that he would not treat for the Queen’s most mortal and dangerous Enemy. That this could not stand together. That he must take her now for dead: and that he [the King] could not tel whether she were dead or alive. And why, said he, should you then require her to be put into the League?’ For, indeed, the Parliament had intended to cal that Queen into Question, upon the Discovery of a Plot against Q. Elizabeth, wherin she was concerned, as we shal hear by and by.

We meet with the French’s tampering for the Scottish Queen some Months past, viz. in September; when the Secretary of the French Ambassador comes to the Court, (the Queen now either at Audley End, or Mark Hal in Essex) for Relief of the Queen of Scots; considering that she had her Number [of Attendants] now lessened. Wherat the Queen was offended, that he should meddle with that Queen’s Matters: and bade the Lord Burghley tel him, that she could not like his Manner of intermeddling with the Queen of Scots Matters: Considering her Majesty found her Doings, [that is, by the Discovery of the Duke of Norfolk’s Treason: of which by and by] not only dangerous to her Quietness, but bent also to depend upon other than the French King [meaning Spain, and other Popish Powers.] And therefore she required him to forbear; and

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H

give

A N N O give her Leave to consider in her own Realm, what was meet for
 1571. her Surety. And when it should seem meet, it should wel appear,
 that she had done nothing towards the Queen of Scots, but in Rea-
 son and Honour she might have done more. And so she deferred
 the French Ambassador's coming to her [being now in her Progress] til she should be at *Richmond*.

The French move for that Queen to pass into France.

She practiseth with Spain.

About the latter End of this Year, the French King interceded again for the said Queen, that she might be permitted to go over to France. And when, in March, *Malvesire* had insisted much, by the Desire of the French Queen, that Q. Elizabeth would send her into France, *Smith* and *Walsingham* shewed him, how by her Letters, lately seized, she had practised with the Duke of *Alva*, to convey the young King out of *Scotland* into *Spain*. And that the Original Letters therof were shewn in *England*, to the King's Ambassadors there. And hereupon they told him, how she shewed what good Favour she bore to *Spain*, to make a perpetual Broyle, if she could, between *England*, *Scotland*, and *France*. For she had practised by Letters, since the Duke [of Norfolk's] Troubles. And then they asked that Ambassador, what would she do there in *France*, and at Liberty, when being straitly kept, and the Matter so plainly known how busy she had been? And so they desired *Malvesire* to acquaint the King with what they had told him. And when he came again, he brought Word to *Smith* and *Walsingham*, That it was true which they told him: And that *De la Motte* had written the same from *England* to the King. And the King acknowledged to him, that it was true: and added, 'Ah! poor Fool, she wil never cease, til she lose her Head. In faith, they wil put her to Death. I see it is her own Fault and Folly. I see no Remedy for it. I meant to help, but if she wil not be helped, I cannot help it.'

Money sent secretly by the French, for the Scottish Queen, intercepted.

The French Ambassador *Viracque* was this Summer in *Scotland*, acting secretly for that Queen. And a great Sum of Money was remitted privately from *France*, to that Ambassador, to be managed for her: But by Intelligence it being understood, was seized by the English. The French Ambassador laboureth to have his Money again. The Lord *Burghley* answereth the Ambassador's Secretary, who came to him with that Message, that it must be demanded of them to whom he delivered it. He came again, and desired he might have the French King's Money lately intercepted, sent to *Viracque*. The Duke of Norfolk had a chief Hand in the Conveyance of this Money: and some that he employed in it, out of Fear discovered it.

She is restrained upon this; but honourably used.

There was nothing as yet done towards that Queen, notwithstanding the Discoveries against her; but that she was restrained from having such free Conference and Intelligence as of late she had with the Queen's Subjects: otherwise right honourably entertained, and wel used; and so the Lord *Burghley* bade *Walsingham* inform the French King. I am the larger and more particular in this Relation of Matters concerning *Mary Queen of Scots*, to shew what just Apprehensions the English Court and Nation had of imminent Dangers by Means of her; especially *Camden* being sparing of shewing her Faults, and representing her as fair as might be; Publishing his History in the Reign of her Son.

As

As we have therefore seen what Concern *France* had for this *ANNO* Queen, so I shal proceed to relate the great Jealousy *Q. Elizabeth* 1571. had of *Spain*: being very zealous to deliver her: and (more than barely that came to) to inyade the Realm, and dethrone the Queen herself. For Letters of that Queen to the King of *Spain* had been intercepted: and so much found out, *viz.* of her solliciting that formidable Enemy of the Queen's to invade *England*. And so in a Letter dated in *September*, writ from the Lord *Burghley* to *Walsingham* then in *France*, he told him, That he might boldly affirm, that her Majesty was able to prove, that the Queen of *Scots* had, by Advice of the Duke of *Alva*, resolved to depend upon the King of *Spain*; and to match herself with *Don John of Austria*, and her Son with the King of *Spain*'s Daughter. And this the Queen required her Ambassador to acquaint the *French* King with. And therefore that the Queen had just Cause to procede otherwise than hitherto she had done, to restrain the Practice intended towards her by that Queen. And that he, the Ambassador, should further say to the *French* King, that she trusted, that he would honourably think of her Actions on this Account.

But what Violences *Spain* intended upon the Realm, may be taken Knowledge of from Sir *Tbo. Smith*'s Mouth, in his Relation made to the Queen-Mother of *France*, in the Month of *March*, when Things came to be fully known. *Viz.* That *Harmick* was to have been the Port appointed for the *Spaniards* and *Flemings* to arrive at, from the Duke of *Alva*, if the Treason had gone forward in Behalf of the *Scottish* Queen. That the Lord *Seton*, [one of the chief of the *Scottish* Noblemen on the Queen's Party] did arrive there; and from thence, with two of the Earl of *Northumberland*'s Men, went into *Scotland*; and were at that present in the Castle of *Edinburgh*. That that being understood, the Lord that brought them was seized: and among other Things found, there were the *Scottish* Queen's Letters, importing, that she gave herself, and her Son, now King of *Scotland*, into the Hands of the King of *Spain*, to be governed and ruled only by him; and to assure him, that if he would send any Power, the young King should be delivered into his Hands. For, by a Paper of Instructions left in the Ship, it did appear, that the Lord *Seton* was named the *Scottish* Queen's Ambassador towards the Duke of *Alva*. And there in the Ambassage, he offered the young King to be delivered into his Hands, to be conveyed into *Spain*. And to animate him more to set up the *Scottish* Queen again, and take the Protection of her, he shewed that she had Right, both by God's Laws, and Man's Laws, to be Queen of *England*, and also of *Scotland*. And further, that she had not only all those that were in Trouble, [*viz.* Papists, and such as were concerned in the late Rebellion] but a great Sort more in *England*, on her Part. So that the King [of *Spain*] in setting her up, would not only govern both these Realms, but should also set up, in both, the Catholic Religion again.

All this was told by *Smith* to the Queen-Mother. To which she answered, as owning, and perhaps privy to the Business, *Alas! that Head of hers shal never be quiet*. *Smith* added, how that in the same Ship, where *Seton*'s Instructions, as aforesaid, were taken, among

She sollicits Spain to invade England.

L. Burghley's Letter to Walsingham.
Compl. Amb.

Letters of the Scottish Queen seized. The Import of them.

Compl. Amb.

The Queen-Mother's Saying concerning her.

A N N O other Papers, a Letter was found of the Countess of Northumberland, who was one of the chief Stirrers in the last Rebellion, to her Husband, the Earl, now a Prisoner in Scotland for the same Cause.
 The Duke of Guise potteth with D'Alva. In which Letter she writ to the said Earl, that the Duke of Guise, disguised, had of late been with the Duke of Alva; and affirmed for a Certainty, that the Duke of Guise, and that Faction, would follow in all Points the Direction of the King of Spain.

The Circum-
stance of Time,
when that
Queen sent her
Letters, aggra-
vates her fault. This Correspondence with Spain was aggravated on that Queen's Part, by the Circumstance of Time, when it happened, namely, when De Crocque, the French Ambassador, arrived in England, with Commission to help Scotland to a Quietness within herself, and to confer with one whom Q. Elizabeth should send for that Purpose. Even at the same Time these Letters of that Queen to the Duke of Alva were intercepted: Whereby she gave herself, her Realm, and her Son, to be in the Protection and Government of the King of Spain.

That Queen's
Instructions to
the Lord Seton,
seized. All this was brought to Light by God's Providence, the Ship, wherein the Lord Seton, with his Papers and Credentials, was, being driven by a Tempest into the English Haven aforesaid: Which was the very Port appointed, when the Spaniards and Flemings should arrive in England; Seton himself escaping, being disguised in the Habit of a Mariner: and so went thence, and came to the Castle of Edinburgh in Scotland. But a Paper of Instructions being found aboard the same Ship, declared, that in the Name of her Majesty [the Scottish Queen] he had assured the Duke of Alva, that with a small Party they might bring into their Hands the young King of Scotland, and so carry him into Spain. All this when Walsingham had related at large to the Queen-Mother of France, it spoiled De Crocque's Message with the King's Letters, that required the Scottish Queen to be set at Liberty, and to be sent into France.

The Spanish
Ambassador
sent away. But upon this, the Queen and her Council would no longer suffer the Ambassador of Spain to abide in her Dominions, having carried Things so deceitfully and treacherously against her Majesty; so that he was, in December, sent for to the Council; and in the Queen's Name commanded to depart. The same Thing had been often intended before; but never put in Execution before this present: when the State was provoked by the Intelligence of certain new Practices within this Realm, to persuade the Subjects, that the King, his Master, would aid them with Power this Spring; and such like Promises. He was dismissed; and Mr. Knolles appointed to attend on him at his House. This was December the 13th. And he was to depart by Dover to the Low-Countries. But he could not be got out of Town 'til the 24th, when he went to Greenwich: And on S. Steven's Day, to Gravesend. A few Days after, he removed to Canterbury. And Captain Hawkins, one of the Queen's great Sea-Officers, was appointed to pass him over in a Ship of the Queen's. After a dangerous Passage, he came to Calais in February. And coming to Graveling, to shew his Displeasure against the English Nation, he turned out all the English that he found there; notwithstanding that he knew that here in England remained Monsieur Sweringham, at the Request of the Duke of Alva. This Ambassador, according as some Letters of the Lord Burghley relate, had used himself crookedly,

And why.

edly, perniciously, and maliciously against the State, and the chiefest *ANNO* of the Queen's Counsellors, and openly against that Lord.

1571.

At this came out about *August* and *September*, vizi. how the *Scottish* Queen practised both with *France* and *Spain*, and the Pope, and also with the Duke of *Norfolk*, unhappily brought into this Business, and several other of the Queen's own *English* Subjects; not only to procure her own Escape, but to embroil her Majesty's Kingdom in a War, and in an Endeavour to dethrone her. Therefore the Queen consulted for the keeping that Queen more straitly, and more confined in *Tutbury Castle*. And the Charge of her being committed to the Earl of *Shrewsbury*, her Majesty, provoked by these Practices, gave Order to the said Earl, to expostulate with her freely and plainly, to urge her to speak what she could for herself: Giving the Lord *Burgbley* Commission to write to him to that Intent. Whose Letter accordingly ran to this Tenor.

' That after he had closed up his Letters, her Majesty willed him to let his Lordship understand, that she would have him use some round Speech to the Queen of *Scots* in this Sort: That it was now fully discovered to her Majesty, what Practices that Queen hath had in Hand, both with the Duke of *Norfolk* and others, upon the sending away of *Ridolphi* [the Pope's secret Agent here, under the Shew of an *Italian Merchant*] into *Spain*. And though it were known to her Majesty by Writings extant, in Deliberation, what were best for her to do for her Escape out of this Realm, and therof caused the Duke of *Norfolk* to be conferr'd withal; and that she chose rather to go into *Spain*, than into *Scotland* or *France*: Yet her Majesty thought it now just Cause to be offended with these Devices, tending to her Liberty: Neither was she offended with her Purpose to offer her Son in Marriage to the King of *Spain's Daughter*. In which Matter the late Queen of *Spain* had solicited her: Neither that she sought to make the King of *Spain* believe that she would give Ear to the Offer of *Don John de Austria*. But the very Matter of Offence was, That her Majesty understood certainly her Labours and Devices to stir up a new Rebellion in this Realm; and to have the King of *Spain* to assist it. And that finding the said Queen so bent, she must not think but that her Majesty had Cause to alter her courteous Dealing with her.

L. Burghley's
Letter to him
for that Pur-
pose.
Int. Epist. Com.
Salop, in Offic.
Armor.

' And so in this Sort (continued that Lord) her Majesty would have you tempt her Patience, to provoke her to answer somewhat. For of al these Premisses, her Majesty is certainly assured, and of much more.' He adds, ' Her Majesty told me a while ago, that a Gentleman of my Lord of * — coming to your House, was ** I dare not name the Party.* by your Lordship asked, whether he had seen the Queen of *Scots*, or no? And he said, No. Then, quoth your Lordship, you shal see her anon. Which Offer her Majesty misliking, I said, that I durst say it was not true in this Manner. I perceive, her Majesty would have the Queen kept very straitly from al Conference. Insomuch, that it is more like that she shal be committed to Ward, rather than have more Liberty.' And then he advised the Earl to send up the Names of those Servants that should remain about her, and of such as should depart. This was writ in September.

The

MANNO The Bishop of *Ross*, the Scottish Queen's Agent, being a very busy
1571. Man, and being privy to al these Dangers to the Realm, was Aug.
 the 17th, carried to *Ely*, to be there with the Bishop. And in Octo-
Bishop of Ross
in Custody; the
Queen of Scots
Agent.
 ber he was brought from *Ely* to *London*; and the next Month com-
 mitted to the Tower. And there, upon Examination, he uttered
 many Things very plainly; but concerning the Queen of *Scots* her
 Application to *Spain*, and the expected Assistance thence; and con-
 cerning the Duke of *Norfolk's* Treason, nothing. This Bishop of
Ross, (that I may mention it here) wrote a Book in *Latin*, for the
 Scottish Queen's Title to this Crown. Which *Glover*, *Somerset* He-
 rald, a learned Man, answered in a large Discourse, never, I think,
His Defence of
that Queen's
Title to this
Crown; answer-
ed by Glover,
Somerset.
Offic. Herald.
Sheld. Press.
 printed, about the Year 1580. It beginneth thus. 'A few Years
 past, the Bishop of *Ross* being Agent for the Queen his Mistress,
 to our Sovereign Lady, the Queen's Majesty, wrested his Wits,
 (with the Assistance of certain Lawyers of this Land) to write a
 Discourse in Defence of the Queen of *Scots* Title to the Crown of
 this Realm. Which his Discourse being then hatched in a dange-
 rous Time of Practices and Rebellions, and with a malicious Intent
 against her Majesty and her Estate, is now, after many Years
 mewing, let fly abroad into the World, in the like Time, and
 with like Intent. For what other Cause than Malice to her
 Majesty, can be imagined to move this Man, after so many Years
 Suppression, to publish his Discourse at this present; and that in
 the *Latin* Tongue, and to al the Estates of *Europe*? May it be
 thought so long to have stayed in his Hands, because he could ne-
 ver until now, find in his Heart to advance his Mistress's Title to
 the Eye of the World? It were no Reason to charge him with so
 careles a Mind of her Prosperity and Happiness, &c.'

Why Ross pub-
lished his Book
at that particu-
lar Time.
 'I must needs be of Opinion, that the present Publication pro-
 ceedeth hereof; that he being persuaded that this Year 1580, some
 great Attempt should be made by the Pope and his Adherents,
 against her Majesty and her Estate. And no whit doubting, but
 that his Mistress's Cause should by that greatest Colour therof ap-
 pear, thought good (that the Pope's and his Adherents Enter-
 prize might seem the juster) to publish at this present her Title
 to the Crown of this Realm: Meaning not only to prove her Heir
 Apparent to the Crown, after her Majesty's Death, but presently
 Queen *De Jure*, by a Popish Consequent, even in her Majesty's
 Life. For that the Antichrist of *Rome* hath depos'd her, and pro-
 nounced her no Queen, &c.'

The Conclusion
of the Answer.
 And as this was the Author's *Exordium* to his MS. Tract, so I wil
 subjoyn his Conclusion: 'Thus have I plainly proved the Title of
 the Crown of *England* to be examinable by the Common Laws
 of the Realm, and none other. And by the same Laws al Stran-
 gers to be barred from claiming any Interest therin: And further,
 the Queen of *Scots* to be a mere Stranger: and therefore her
 Title to be of no Account. I have further answered al *Ross*'s
 vain Objections. I have confuted his Examples: And, I trust, sa-
 tisfied the World, that if any Man have been heretofore persua-
 ded his Mistress's Title to be anything, he wil now alter his Mind,
 and condemn it as nothing. Whether there were any Things in
 this Book, that made it adviseable not to publish it, let others en-
 quire. This

This Bishop of Ross I find lying in the Tower 'til July, the next A N N O Year ; and then, by Means of the mild Lord Treasurer, he seems to have his Liberty granted. In which Month he wrote to that Lord a Letter to this Tenor, " That he had put his Lordship in Remembrance a Fortnight past, by a Letter, of his Cause, committing the same to his Lordship's Hands, having none of his own to suit for him at this Time. And thinketh me Debt bound grietly I for your gentle and gud Aunswert sent unto me. And although I have not heard of the Resolution taken thairin, yet I abstained to trouble your Lordship, being persuade with me, that as Tyme and Occasion should serve, to have gud Expedition thairof ; chiefly be the Queen's Princely Nature and Gudness, with your Lordship's Labours and Patience. And now my gud Lord, I trust the Tyme is fullie comin to put an End thairto, &c. I pray theretral God to preserve your Lordship. At the Tour, the 17th Day of July, 1572.

The Bishop of Ross in the Tower. His Letter thence to L. Treasurer.

Your Lordship's affectionat to command with Service,

JO. ROSEN.

C H A P. VI.

Amity judged more adviseable with France than Spain. Treaty with France. Aid required in Case of Invasion for Religion. The Low Countries, in Conference between Count Lodowic and Walsingham at Paris, move for the Queen's Assistance. Spain plays the Tyrant. Arguments used to move the Queen on their Behalf. Archbishop of Cassils, a Pensioner of Spain, comes to Walsingham at Paris. False. A Rebellion in Ireland, barching in France. The French King and Queen-Mother privy to it. Deny it to the English Ambassadors.

NO W it came to be maturely deliberated, Whether of the two Nations, *Spain or France*, it were more adviseable, and for the Profit of *England*, to enter into Alliance with. This Consultation was consequent upon the going off of the Match with *France*. And it seems, the Potency of *Spain* made the Queen somewhat dubious to which Prince to offer her Amity. *Walsingham*, the Queen's Ambassador in *France*, was uneasy at these Counsils ; and thus shewed his Thoughts in this Matter unto the Earl of *Leicester*.

That if the dangerous Greatnes of the House of *Austria* were well considered ; the Miscontentments they had in respect of the Injuries received, [*i.e.* from *England*] their natural Inclination to Revenge, and the unseen Traffic of our Merchants at present, [he seems to mean the small Traffic they had then in *Flanders*.] These Considerations wel weighed, the Cause may seem somewhat altered, [from what it was beforetime, in the Benefit of the antient Leagues between

Deliberation about Spain and France.

Walsingham's Thoughts of it.

A N N O 'between *England* and *Burgundy*.] And that though *France* could
1571. 'not yield like Profit that *Flanders* did, yet might it yield some Pro-
 fit with less Hazard and more Safety. That in this Cause he con-
 sidered two Things chiefly : First, That the House of *Austria* was
 become the Pope's Champion, and the professed Enemy unto the
 Gospel, and daily practised the rooting out of the same. And
 therefore that we, that were Protestants, ought to oppose ourselves
 against it. The other, That the Entrance into the League with
France, would not only be an Advancement of the Gospel there,
 but elsewhere. [so good Mr. *Walsingham* then conceived : And so
 did every Protestant beside : So closely and treacherously were the
 cruel Designs of that *French* King carried]. And therefore he conclu-
 ded, 'That though it yielded not so much temporal Profit, yet in
 Respect of the Spiritual Fruit that thereby might ensue, he thought
 it worthy the embracing. Or rather to say better, I think, saith
 he, we have cause to thank God that offereth us so good Occasion
 both to advance his Glory, and also to provide for her Majesty's
 Safety.

*A League in
Hand between
England and
France.*

*Walsingh. Let-
ter to Lord
Burghley.*

A sure Amity therefore with *France* was now transacting by our
 Ambassadors there, in the midst of these Fears at Home. And a-
 mong the Articles drawn up for the League between *France* and
England, Q. *Elizabeth* propounded one that was very strange at
 this Juncture, namely, in Favour of the King of *Spain*, to make
 Provision for his Safety. This was much disgusted by the *French* :
 who shew'd, that the End of this Treaty was only to bridle his
 Greatness. And therefore to provide for his Safety, who sought both
 their Destructions, they could not tell what it meant : Especially
 since of late he had no way deserved any such Favour at the Queen's
 Hands. 'Therefore (as *Walsingham* in his Correspondence did write)
 if her Majesty thought, that Prince, [viz. the *French* King] was of
 any Value ; who was towards al Men sincere, [so he now appear'd]
 toward her Majesty wel affected, towards Religion *Pius inimicus*,
 she should not ballance him in one Ballance with *Spain*. Who
 was of Words unsincere ; in Affection towards her Majesty mali-
 ciouly bent, and the common Enemy to our Religion. That if her
 Majesty meant to take Profit of *Spain*'s Friendship, the next way
 should be to strengthen herself with the Amity of others, in such
 Sort as she should have no need of it. For that was the Nature,
 said he, of a Proud man, to make best Account of him that least
 esteems him. For whosoever yieldeth to him, encreaseth his Pride.
 Which Thing those that dealt with the *Spanish* Nation, found to be
 most true.

He added, 'That so long as the late Catholick League did remain
Catholic League. in Force, neither her Majesty, nor any other Princes of the Reli-
 gion could promise themselves any thing at *Spain*'s Hands ; but as
 much Mischief as he could do them. Which Thing her Majesty,
 with the rest, should find to be true by too dear an Experience, if
 the same were not holpen by some Counter-League.

This Treaty with *France* was for a mutual Assitance of each other
 in Case of Invasion ; chiefly fear'd from King *Philip*. And in that
 Article the Queen required it to be thus expressed, *Etiam si fuerit*.
 [*Invasio*] *Religionis causa, praetextu aut colore.* Which Clause stuck.

*An Article in
the Treaty, in
case of Invasion
for Religion.*

The Queen in her Instructions to Smith would very earnestly, that ~~A N N O~~
he should press this: and to cause those of the Religion there to
understand the Demand, and to help to further it. But that if he
could not obtain these Words to be inserted, then to run in more
general Words, *Sub quocunque pretextu, vel Colore & quavis de causa:*
And in some secret Manner to move, that some special Promise
might be made in a secret Writing betwixt the King and the Queen,
signed mutually with both their Hands, for that Purpose expressly,
if any Invasion should be made. And without this the Queen would
not have her Ambassador to accord.

But this the King would not comply with; as likewise to sign any
private Assurance about it between the Queen and him. But he
said, he would write a private Letter to her, assuring her of it.
This *Walsingham*, (who was deceived with this dissembling Prince,
and was apt to think wel of him) thought the Queen might be con-
tent with, for the great Benefit of a League, Offensive and De-
fensive; as he wrote to the Earl of *Liecester*. ‘We can, writeth
Walsingham, by no Means draw the King to any other Interpreta-
tion of the Meaning, touching the Point of Religion, than by pri-
vate Letter. That for his own private Opinion, seeing this League
was to endure but during the Life of the two Princes; and that
the Substance of al Leagues consisted chiefly in the Sincerity of the
Matters; and that this Prince had given great Shew to the World
of great Sincerity; [the greater Hypocrite] he thought that private
Letter did bind as much in Honour, as any other Instrument or Con-
tract that passed between them, could do in Law. For if they
should break, the Matter was not to be tryed in the *Chamber Em-
perial* by Way of pleading of what Value the Instruments were,
God and the Sword must be Judges. That if her Majesty could
content herself with this private Interpretation of the King’s Mean-
ing, then if she would please to use some Words of Assurance
towards the Ambassador at her Court, of the great good Opinion
she had of the King’s Sincerity; and that she built more upon his
Word than upon Contracts; he knew nothing could more con-
tent him. For he desired, he said, to be a Prince that esteemed
his Word and Honour above his Life. Besides, he wished himself
to be in her Majesty’s good Opinion, before al other Princes. And
had often taken Occasion to say, that he hoped, there would be
no less earnest good Wil and strait Amity between him and her,
than was between her Grandfather and his Grandfather.

To nourish this Opinion of Amity between them, *Walsingham* took
it, as he said, to be the Office of al those, who truly loved their
Majesties; ‘as that League that tended greatly to both their Sureties,
being knit together in perfect Amity. Which beside their particu-
lar Safety, would breed a great Repose in al Europe, especially for
the Cause of Religion.

About this Time, while *Walsingham* was in *Paris*, the Queen was
solicited by those of the *Low Countries*, grievously oppressed by *Spain*,
to protect them. Count *Lodowic of Nassau*, (Brother to the Prince
of *Orange*) who came with a Message to the *French* King, having
agreed with *Walsingham* upon a private Conference, came to him in
the Month of *August*, to discourse some secret Points, for setting
those

*The French
King will not
comply with
that Article.*

*Walsingham’s
Advice.*

*The King’s
Words in E-
specially of the
Queen.*

A N N O those Countries free of that Tyranny. With which that *English Gentleman* was so taken, that he called him in one of his Letters, *The rarest Gentleman* with whom he had talked, since he came into *France*. The Count shewed him at large, how the King of *Spain* was setting up violently the *Inquisition* against Papists and Protestants: who al disliked it. And that they saw him establishing an Arbitrary Power over them, who were a free People. He offered the Queen *Zealand*, in Case she would come to their Assistance. He shewed our Ambassador, that the Cause in the *Low Countries*, proceeded only upon that the King of *Spain* sought to plant there, by *Inquisition*, the Foundation of a most horrible Tyranny, the Overthrow of al Freedom and Liberty: A Thing which his Father *Charles V.* went about to have established there. But seeing the same so much impugned by the Inhabitants of the said Countries; and that without Consent it could not be received, unless he would violently, by Tyranny, seek the Establishment of the same, contrary both to his Oath and their Privileges; he forbore to proceed in that Behalf. They saw it would overthrow al foreign Traffic, by which that Country was chiefly maintained. And this they urged to the Cardinal of *Arras*; who by sundry Ways practised to plant the said Inquisition; and by Persuasion would have induced the People to like thereof. And when Persuasions would not do, he endeavoured to do it by Violence. For the Emperor had given but a cold Ear to them at the Assembly at *Spires*, where they related their Grievances.

The Cause explained of their taking Arms.

Thus when they saw themselves, (as the Count proceeded in his Relation,) void of al Help, their natural Prince being carried away by Corruption of Counsil; from the due Consideration that belonged to a good Prince to have of good Subjects; as he neither regarded his Oath, nor Maintainance of such Privileges as were confirmed by his Predecessors, nor the dutiful Manner of the Proceeding of the Nobility, in seeking by Way of humble Petition to redress their Griefs; they thought their Consciences discharged from al Duty of Obedience. And on this Occasion the People took Arms.

Propositions to be made to the Queen from Count Lodowic.

Count *Lodowic* had first applied himself to the *French King* this Year, to take this People into his Protection, and to procure their Deliverance from the present Tyranny. To which he seemed inclinable, on Condition the Queen of *England* might be brought to be a Party, and to joyn with him, and the Princes of *Germany* in the same Enterprize. And this he privately acquainted *Walsingham* withal: And that he should move it to her as from himself. And then to propound to her Majesty on his Behalf, these Particulars following. I. Whether she could be content to joyn with him and the Prince of *Orange* in the Enterprize. II. Whether upon former Assurance offered, she could be content to lend unto them the Sum they required. III. That it would please her Majesty to suffer Captain *Hawkins* under hand to serve them with certain Ships: and also to license them to furnish them with certain Victuals to be transported from thence, whereof they had present Need.

He further backed his Request with these Arguments, That it would be no les Honour for her to unite *Zealand* [which had been offered her] to the Crown of *England*, than it was Dishonour to her Sister

Sister to lose *Calais*. And that by having *Zealand*, she would have ANNO the Key of the *Low Countries*, and a Place always for her Ships to enter in unto: To avoid thereby the Danger of the Enemy; as also of any Tempests; and other Considerations. And that this Enter-¹⁵⁷¹
prise being don by Protestants, the receiving the Honour thereof, <sup>Arguments for
the Queen's Af-
fiance of them.</sup> should be better able, by Encrease of Credit with the *French* King, to continue his good Devotion towards the Queen, in Respect of the rare Favours they had received at her Hands, which they did and would always acknowledge. And further, that the Queen would consider, how ill affected *Spain* was towards her: How naturally they inclined to revenge; tho' outwardly, 'till convenient Time ser-ved, they could dissemble their Malice: How that King entertained rebellious Subjects of her Majesty, at his great Cost; and how he was become a Protector of the Queen of *Scots*, the Queen's dangerous Enemy.

This was all communicated in the Month of *August*, by *Walsingham*, as advantageously as he could, both to *Burgbley* and *Leicester*. Who extremely approved of it; and resolved to move it to the Queen as effectually as they could. But the Queen could not be persuaded to meddle any further in this Matter, unless to be a Me-diator, til several Years after.

Concerning the Archbishop of *Cassil*, or *Casbell*, (whose Repair to *Walsingham* we spake of under the last Year) he had Instructions sent him to use his Interest to get him into the Queen's Dominions: which that Archbishop seemed to be very desirous of, in Case he might have the Queen's Pardon, and his Bishopric restored to him again. The Earl of *Leicester* had directed the Ambassador to la-bour to deal so with him, as to bring him into *England*. For they suspected the Man as a Practiser with *Spain*, notwithstanding his Pretences. And he received Instructions from the Queen about him, viz. That she did not so much disallow of his Request of her Par-don, and for the Restitution of his Bishopric, as of the slender Man-ner of his Suit: as he had signified it to *Walsingham*. And that if he would not humbly desire Pardon of his Offences, and shew him-self repentant, and disposed to live hereafter in *Ireland*, like a faith-ful Subject, she meant not to bestow upon him either Pardon or Bishopric. And this *Walsingham* was to let him know; and to ex-press the same to him in such sort, as he should see Cause. Other-wise there was no great Account to be made of him: Nor was he of Kin to the Earl of *Desmond*, as he alledged; nor of any Credit in *England*. And yet that she was content to draw him Home by Means not dishonorable.

The Lord *Burgbley* gave him no better a Style, than *The lewd Lozel of Ireland*. And this not without Reason. For there were no small Grounds to suspect this Archbishop to be, notwithstanding all his Pretences, false to the Queen. For he had a great Interest with the Queen's professed Enemies; and had large Allowances from the King of *Spain*. For when one Captain *Thomas*, an *Irishman*, (but a Spy for *Walsingham*) upon that Bishop's Desire, got him Access to the Cardinal of *Lorraine*, [who was of the House of the *Guises*] they talked together for the Space of two Hours. And when he departed, he told not the said Captain what their Discourse was,

A N N O but only that there might be some Occasion afterwards to employ him
 1571. [the Captain] in some good Service. [That is, in some Insurrection
 in Ireland, which was now a hatching.] And that therefore he
 shoule do wel to make such Report of him [the Archbishop] that
 he might grow into Credit in that Court. And that he should say,
 that the Archbishop was a Man of a noble Family, and of great Re-
 putation in that Country. And that Ireland of itself was but weak,
 and easy to be gotten by the Enemy. All this the Captain after-
 wards made Walsingham privy to. Who appointed the said Captain
 to attend upon him. This Archbishop also had told that Ambas-
 sador's Servant, that the King of Spain had entertained him honou-
 rably: having had, during the Time of his Abode there, besides
 2000 Ducats for an Annual Pension, sometimes 100, sometimes 200,
 sometimes, 300 Ducats when the Court did remove. And he rela-
 ted moreover that D'Alva had offered 36000 Ducats for the Earl of
Northumberland (the Queen's Rebel) who was then a Prisoner in
 Scotland. So wel was this Archbishop acquainted with the Spanish
 Affairs.

*A Pensioner to
Spain.*

*Encouraged to
come into Eng-
land, by the
Queen.*

The Queen also in another Letter of Instructions to the said Am-
 bassador, signified to him, that considering that Party, and the Pro-
 fit that might ensue by his discovering of the Practices, wherewith he
 was so truly acquainted, she was content, that if he meant duti-
 fully to ask Pardon, as he pretended by his Speech, then the Am-
 bassador should give him Comfort to continue the same Dutiful-
 ness and loyal Meaning, and provoke him to make Repair into Eng-
 land; and to assure him that he should not find Lack of Grace,
 if he humbly desired it, and by his Truth hereafter deserved it.
 And to add, that he the Ambassador, had Power from the Queen
 (to whom lie had written about him) to warrant him to come into
 her Realm safely, and to make his Means unto the Queen for her
 Favour. And that if he would shew himself penitent for his former
 Fault, and be disposed hereafter to live dutifully, he should be
 provided of as good a Living, as heretofore he had. And that if
 he obtained not of the Queen at his Coming according to his liking,
 the Ambassador would give him his Warrant under his Hand to
 return safely out of the Realm. Which Manner of Usage the Am-
 bassador should tell him was very rare in the Queen. But that upon
 his Instance she had yielded thereunto. And so accordingly the
 Ambassador was ordered to give him such a Warrant under his
 Hand. But that if he [the Ambassador] found that the other had
 sought but to abuse him, as by his Letters there was some Reason
 to doubt, then to forbear to deal with him in the former Sort. But
 yet to procure as much Intelligence as he might from him; and
 to discover his Continuance in Falshood and Practice there, as he
 could see Occasion for it, and could gather Matter against him, to
 deal with the King there, that he might be delivered, as an open
 known Rebel and Traitor; especially in those Practices used by
 him in Spain. And that there was the more Cause to doubt his
 Lewdness; because Rogers, that brought the Ambassador's last Let-
 ters, met with an Irishman about St. Denys, who told him that the
 Archbishop had been secretly at the Court, and was ready to be
 dispatched away into Spain by the Means of the Cardinal of Lorraine.

This

This was afterwards [viz. in the Month of February] spoken of A.N.N.O by Sir Tho. Smith, and Mr. Walsingham to the French King. To whom they related an Endeavour of a Rebellion in Ireland, by the said Cardinal's Means, as appeared by the Confession of one Stackbold, then a Prisoner in Ireland. Who confessed, that the Cardinal set him on to stir up a Rebellion there, to the Maintenance of James of Lorain. A Rebellion in Ireland plotted by the Cardinal

Fitz Morrice, a Traitor and Rebel to the Queen. Who was to have the Counties of Ormond and Offaly. And that he promised them Men and Munition to rebel against the Queen. And withal, that the French King and the Queen-Mother were privy to it. It was The French King privy to it.

true enough, notwithstanding their great Protestations of mighty Friendship with her Majesty. As appeared by their Behaviour, when Smith, by the Queen's Commandment, acquainted them both with it. To the King he thus harangued it freely: 'That that Cardinal had not done enough to raise up Trouble to her Majesty in your Realms, and to trouble England and Scotland, but he could not let the poor Realm of Ireland alone, by encouraging Fitz Morrice the Queen's Rebel therer. And that in your Majesties Name.'

Wherat the King laughing heartily, said, *In my Name?* And professed, he never so much as heard of it. And that he could never think any Trouble or Hurt to his good Sister. Upon which, Smith shewed him the Articles of Stackbold's Confession, who affirmed it. And whell the same Day, by the like Ordbr from the Queen, he acquainted the Queen-Mother with the same Matter of the Cardinal's evil Endeavours in Ireland, and her Knowledge of it; She also turned it off with a Question, Whether he dared to say this? And moreover the said Ambassador told her, that the Cardinal said, he did it in the King's Name and Hers. And that the Queen this Mif stress, ordered him to declare this unto her. But withall, that she knew it wel enough not to be true, for the good Wit that they bare to her. Smith added, that Walsingham could tel her more.

Who then declared the Case unto her: and that he had mov'd her in it almost a Year ago. She said, she remembered, that there was such a Thing about to be done by the Stirring of a Bishop that came from Spain. [That was the Archbishop of Caffis, of whom before.] To this Smith also mentioned De La Roche's Attempt upon Ireland: who was a Knight of the Order, and Gentleman of the King's Chamber; and the Conductor of that Expedition, and could tel the whole Proceeding. And so prayed that Order might be takenv in it. She replied, that the King disavowed it; and that he had stayed De La Roche, that he should not go to Ireland, and revoked all his Power. But Walsingham then told her, that there were then twenty Harquebusiers there, or thereabouts, remaining stil, and had rethained ever since in a Castle. Wherupon the Queen promised they shold be recalled, if any were there. Thus did the French Falshood begin to appear, by the Industry of the Queen's Ambassadors, and the secrete Intelligence procured by Walsingham, to his great Expence, and Impoverishing.

Denies it to the Ambassador Smith.

And so does the Queen-Mother.

The Ambassadors urge this Matter to the Queen.

ANNO
1571.

C H A P. VII.

A Parliament: The Succession; and Matters of Religion, transacted there. The Bill for Reformation. The Queen displeased at it, as encroaching on her Prerogative. Debates about it. Divers Bills for Religion brought in. Motion for a new Confession of Faith. Reformatio Legum Ecclesiastiarum produced in Parliament. Bills about Religion and the State of the Church, that passed. Acts against Papists. Act for subscribing and reading the 39 Articles. Many are deprived upon this Act.

Succession to the Crown moved in Parliament.

NOW let us look at home. In the Parliament that began to sit Apr. 2. An. 13. Elizab. a Motion was made for the Succession. And many of the Members had but little Kindness to the Scottish Queen. Insomuch that they laboured to put by her pretended Right of Succession: And to fix upon the Line of the Lady Mary, that married to Brandon Duke of Suffolk, K. Henry VIII. his younger Sister; as that Queen sprang of his elder. And the Ground they went upon was K. Henry VIII. his last Wil. Wherin he expressly put the Heirs of the Lady France's first, and next the Heirs of the Lady Eleonor, Daughters of his said Sister Mary, in Remainder and Reversion, to succeed to the Crown, in Case of Failure of Issue in his Children, Edward, Mary, and Elizabeth. And this by Virtue of certain Statutes made the 28. and 35. of Hen. VIII. whereby such Power was granted to that King, to appoint the Succession, According to such Estate, and after such Manner, Form, and Fashion, Order, or Condition, as should be expressed and limited in his Letters Patents, or by his last Wil in Writing, signed with his Hand. Now for the making this of none Effect, and that the Line of King Henry's elder Sister might take Place, it was urged in those Times by some, that that King made no Wil at all; and by others, that if he did make any, it was not according to the Statute, nor signed by his Hand.

A Speech in Parliament, in Proof of King Henry's Wil, in Favour of the Lady Frances.

Now for the clearing of these Things, there was a Member who made a notable Speech, and of good Length; to prove that there was a true Wil made by the King. And therefore, if there were no Records remaining then in Chancery of any Letters Patents, nor Original Wil to be found; it must have been defaced and destroyed in Queen Mary's Reign. That there was a real Wil, was evident, because of the performing of the Legacies of it: which were made to many, both of Lands and Money, after his Decease: And divers Indentures tripartite were made, between K. Edward VI. his immediate Successor, and the Executors of K. Henry's Wil, and others. And divers Letters Patents pass'd under the Great Seal, in Consideration of the Accomplishment of the said King's Wil. And that there was a Wil in the Name of K. Henry, enrolled in the Chancery, and

and divers *Constat*s therof made under the Great Seal. At which, ANNO 1571. as he urged, were Arguments that K. Henry dyed not intestate. And then, that it was without al Doubt, that as the Subjects of *England* had taken them for King and Queens of *England*, that were exprest in the Statute by Name, so they were bound to accept them that were declared by the Wil in Remainder, or Reversion: viz. The Heirs of the Lady *Frances* and Lady *Eleonor*.

But then further, in Case of no Will, he proceeded to enervate the *Scottish* Queen's Title to this Crown; as not being inheritable by her, according to the Laws of this Realm, proving only such inheritable, as were born in the King's Allegiance of Father and Mother *English*; or out of the King's Legiance, one Parent *English*, and in the King's Legiance. But I had rather leave the Reader to the whole Speech of this Member of Parliament carefully transcribed by me from a MS. in the Cotton Library, as it is set in the Appendix. № VIII. But though this bold Step in Parliament, from a Disgust of the *Scottish* Queen, succeeded not; yet a notable Act or Acts were made made this Session, for the Security of the Queen's Person and Government, and for the Succession. Especially the Statue 13 Eliz. cap. i. wherin, among other Things of that Nature, it enacts to be Treason, 'For any to hold or affirm, that the Common Law of the Realm (not altered by Parliament) ought not to direct the Right of the Crown of *England*: Or that the Queen, by the Authority of the Parliament, might not make Laws and Statutes of sufficient Force and Validity, to limit and bind the Crown of this Realm, and the Descent, Limitation, and Government therof:' as we shal hear more, before we conclude this Chapter.

Now let us see what was done, or endeavoured to be done, in this Session, in Matter of Religion. The first Bil that was read, which was April the 4th, was for coming to Church, and receiving the Holy Communion. April the 6th, read the second Time. When Sir Tho. Smith spake, and argued for the Observance and Maintenance therof. And in Part wished the Bishops to have Consideration therof. Fleetwood, Recorder of London, inoved, that the Penalties of the Statute should not go to Promoters; a Device but lately brought in, in the Time of K. Henry VIII. And he shewed the Evils and Inconveniences that grew thereby: Wherin no Reformation was sought, but private Gain. And as for the Matter of going to Church, or for the Service of God, he urged, that it did directly appertain to that Court [i.e. the Court of Parliament] And that they had as wel learnt, that there was a God to be served, as had the Bishops. And then he proved by old Laws, that Princes in their Parliaments, had made Ecclesiastical Constitutions. And so this Bill was referred to Committies. This Bil, among others, with Additions and *Proviso*es, was brought down from the Lords, May the 19th. But I do not find it passed into an Act this Parliament, tho' there was great Pains taken about it.

There was a strong Party in the House, that resolved to pres, as vigorously as might be, a further Reformation of Religion: Namely, by altering several Things in the Common Prayer, and the Ceremonies established. Mr. Strickland, an antient Gentleman, of hot Zeal, offered a Bil for Reformation. Who ushered it in with a long Speech

Further Reformation of Religion urged.

ANNO Speech, for some Reformation of several Things in the Book of Common-Prayer, tho' he acknowledged it was drawn up very near to the Sincerity of the Truth. But yet that there were some superstitious Things in it, as, in the Office of Baptism, the Sign of the Cross, and some other Ceremonies and Errors, as he called them : Which might be changed, without Note of changing of Religion : whereby the Enemy might slander us. He farther spake of the Abuses of the Church of *England*, and of Churchmen : As that known Papists had Ecclesiastical Government, and great Livings : That Boys were dispensed with, to have Spiritual Promotions : That, by *Faculties*, unable Men were allowed. And some other Men allowed to hold too many Livings. In the mean Time, godly, honest, and learned Protestant Ministers, had little or nothing. *Apr. the 14th*, the Bil for *Reformation*, preferred by *Strickland* aforesaid, was read the first Time. Upon which ensued divers Argumets. Mr. Treasurer of the Queen's Household, was one that spake against it, to this Purport, 'That if the Matters mentioned to be reformed were Heretical, then they were presently to be condemned. But if they were Matters of Ceremonies, then it behoved them to refer the same to her Majesty ; who had Authority, as Chief of the Church, to deal therin. And for them to meddle with Matters of her Prerogative, he said, were not convenient.' Mr. Comptroller of the Household argued to the same Effect. Another, whose Name was *Snagg*, entered into Discourse of some of the Articles, which *Strickland* had laid down before. Wherof one was, Not to kneel at the Receiving of the Holy Sacrament ; but to lye prostrate, (to shun the old Superstition) or to sit, every Man at his own Liberty. And the Directions were also thought fit to be left out of the Book [of the Office of *Communion*] for that Posture. Which should be a Law : and every Man to do according to his Conscience.

*The Queen dis-
pleased at it.
And one for-
bidden the
House.*

But the Queen liked not at al of these Proceedings ; reckoning it struck at her Prerogative ; (as was hinted before by her Treasurer) as tho' she might not appoint Ceremonies to be used in the Worship of God. So that during the Time of *Easter*, (the Parliament being adjourned) in the Holydays, *Strickland*, for his exhibiting a Bil for the Reformation of Ceremonies, and his Speech therupon, was sent for before the Lords of the Privy-Council ; and required to attend upon them ; and in the mean Season to make Stay from entring into the House.

*The House
wants their
Member.*

Debate it.

But this caused no final Disturbance. For on *Friday, Apr. 19.* in *Easter Week*, being the next Day after the Parliament sat again, the House wanted their Member. And one of them signified, 'How a Member of the House was demanded from them. By whose Commandment, or for what Cause, he knew not. And that forasmuch as he was not now a private Man, but to supply the Room, Person, and Place of a Multitude, especially chosen ; and therefore sent ; he thought that neither in regard of the Country, which was not to be wronged ; nor for the Liberty of the House, which was not to be infringed ; they should not permit him to be demanded from them.' To this a Courtier, namely Mr. Treasurer, spake mildly, as the Point was tender : 'That the Man that was meant, was neither demanded, nor misused ; but on Consideration

' was

was required, to expect the Queen's Pleasure upon certain special Points. And that he durst to assure, that the Gentleman should have neither Cause to dislike, or complain, &c. That he was in no sort stayed for any Word or Speech by him in that Place offered; but for exhibiting a Bil to the House against the Prerogative of the Queen: Which was not to be tolerated. And that oft it had been seen, that Speeches [in Parliament] had been examined and considered of. Others were for sending for him. *Telverton urged,* That the Precedent was perilous. And that tho' in this happy Time of Lenity, under so gracious a Princess, nothing of Extremity or Injury was to be feared: Yet the Times might be altered; and what was now permitted, might hereafter be construed as a Duty, and enforced even on the Ground of the present Permission. That al Matters, not Treason, or too much to the Derogation of the Crown, were tolerable there, [*i.e.* In the Parliament House] where al Things came to be considered of; and where there was such Fulness of Power, as even the Right of the Crown was to be determined: That to say, the Parliament had no Power to determine of the Crown was High Treason. He remembred them, how that Men are not there for themselves, but for their Country. That it was fit for Princes to have their *Prerogative*; but yet the same to be straitned within reasonable Limits. That the Prince could not of herself make Laws: Neither might she, for the same Reason, break Laws, &c. That the Speech that had been uttered in that Place, and the Offer made of the Bil, was not to be condemned as evil. But that if there were anything in the Book of Common Prayer, either *Jewish*, *Turkish*, or *Popish*, the same might be reformed. He said also, That among the *Papists* it was bruited, that by the Judgment of the Council, *Strickland* was taken for an Heretic: [Meaning, that being so misrepresented, the House had the more Reason to stand by him.]

Another said, That Care was to be had for the Privileges of the House. *Fleetwood*, Recorder of *London*, a wise Man, advised, That they should be humble Suitors to the Queen; and neither send for him, nor demand him of Right. Those of the Queen's Council, while this Speech was making, [fearing undoubtedly the Consequence] whispered together. And then the Speaker moved, That the House should make Stay of any farther Consultation therupon. And on the next Day, being Saturday, *Strickland* came to the House; upon an Advertisement, as it seems, from her Majesty's Council; and coming just upon the Time, when the Bil for coming to Church and receiving the Communion, was in referring to Committees, the House did, in Witness of their Joy for his Restitution, presently nominate him one of those Committees.

*The Member
forbidden,
comes to the
House.*

I find no more of this Bil for the Reformation of the Common Payer, and for the Ceremonies, but that Apr. the 25th, several of the Committees, viz. Sir *Robert Lane*, Sir *Henry Gate*, Mr. *Henry Knowles*, Sen. Mr. *Astley*, Master of the Jewel House, Mr. *Sandes*, Mr. *Wentworth*, were appointed to attend the Lord of *Canterbury* his Grace; for Answer touching Matters of Religion. I suppose, this was in pursuance of a former Act, whereby the Queen with her

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K

Metropolitan,

*Some Commit-
tees for Reli-
gion att'd up
on the Archbp.*

ANNO Metropolitan, was to appoint, and regulate, and reform Matters in Religion.

1571. The Bills for Religion, and Regulation of Church Affairs, began in the Parliament **8 Eliz.** and agitated and prosecuted in this Parliament **13 Eliz.** were seven. But some of them in the Issue, dashed by her Majesty, saith *D'Ewes*, persuaded unto it, as it should seem, by some sinister Counsil. I. For the Articles printed *An. 1562*, for sound Religion. First read on the 5th of Dec. **8 Eliz.** All the rest of them that follow, had their first Reading *Decemb.* the 6th, in the said Session, *viz.* II. The Bil for the Order of Ministers. III. For the Residence of Pastors. IV. For the avoiding of corrupt Presentations. V. For Leases of Benefices. VI. For Pensions out of Benefices. VII. Touching Commutation of Penance by the Ecclesiastical Judge. Which last was first preferred in this Parliament. These were read several Times in the House, and countenanced, and some of them came to Effect.

Moved, that a Confession of Faith be made for the Use of this Church.
The first of these offered in the Beginning of this Session, and introduced by Mr. Strickland in a long Speech before mentioned, (which was for a new *Confession of Faith*, to be made and used in this Church) may be better understood, if we relate some further Passages of that Speech, *viz.* ‘That he thought it worth the while, for the Parliament to be occupied for some Time; that all reproachful Speeches of Slanderers might be stopped; Draw-backs in Religion brought forward; and Overrunners, that exceeded the Rules of the Law, reduced: That a *Confession of Faith* should be made, and published, and confirmed; as was among other Professors of Religion in foreign Parts. As those of *Strafburge* and *Frankford*: And as learned Men also formerly in this Land, travelled in: as *Peter Martyr, Paulus Fagius*, and others. And that an offer therof, that had been formerly made in Parliament, might be approved.’ He added, That the Book [which was the *Reformation of the Ecclesiastical Laws*, effected chiefly by Archbishop *Cranmer*, by the Command of K. *Henry VIII.* and *Edward VI.*] rested stil in the Custody of Mr. *Norton*, a Member of the House. And therupon requested, that the said *Norton* might be required to produce the same. Which he after did.

The Book of the Reformation of the Ecclesiastical Laws, produced in this Parliament.
And shewed that it was the Book drawn up [under K. *Edward*] by thirty two Persons, i. e. Eight Bishops, eight Divines, eight Civilians, and eight temporal Lawyers: Who had in Charge to make Ecclesiastical Constitutions, and took the same in Hand: And that Mr. *Fox* [the Martyrologist] took some Pains about the said Book, and had newly printed it: Which the said *Norton* then and there shewed. I add, that *Fox* also set a large Preface before it, *Ad doctum & candidum Lectorem*; and concludeth with his Wish, ‘That what by the premature Death of that King, was then denied to the Churches Happiness, might be supplyed in the more happy Times of Queen *Elizabeth*, by the Authority of that present Parliament, [viz. this, as it seems, of the 13th of the Queen] and by the Consent and Favour of learned Men.’ This Book was printed again in *Latin*, in the Year 1640, at *London*.

And in a former Parliament brought in by Dr. *Haddon*. Reform. no E- nemy, &c. By Penry.
I have this further to add concerning this Book. It was said, That Dr. *Haddon*, that learned Civilian, and Master of the Requests to the Queen, had in a former Parliament delivered this Book, which had with so much Pains, Labour, and Learning, been prepared and finished

finished in K. Edward's Days: and wherin *Haddon* himself, having *ANNO*
1571.
 an excellent *Latin* Stile, was concerned in drawing up. And that
 then in that Parliament, it was ordered to be translated into *English*,
 for their better considering it. For this, I make no Doubt, was that
Book of Discipline, which *Penry* (that was executed for Sedition about
 1591) hinted at in one of his Books (called, *Reformation no Enemy to
 her Majesty and State*, printed *Anno 1590*) where, after his Preface,
 he makes this Request to the Reader: ‘Mr. D. *Haddon* delivered in
 Parliament a *Latin* Book concerning *Church Discipline*, written in
 the Days of K. *Edw. VI.* by M. *Cranmer*, and Sir *John Cheeke, &c.*
 This Book (saith he) was committed by the House to be translated,
 unto the said M. D. *Haddon*, M. *George Bromley*, M. *Norton, &c.*
 His Request follows, ‘If thou canst, good Reader, help me, or any
 other, that labour in the Cause, unto the said Book, I hope, tho'
 I never saw it, that in so doing, thou shalt do good Service to the
 Lord and his Church.’ So he, supposing it had much favoured
 his admired Discipline. But if he had been helped to a Sight of it,
 he would have found it would not have served his Purpose.

The said Mr. *Strickland*, in his Speech aforesaid, made several Motions, ‘That they should not, for any Cause of Policy, permit any Errors in Matters of Doctrine to continue longer among them. And that the Reformation he urged, should not by this be called a chopping and changing of our Religion, [as some had objected] but pursuant to our Profession: that is, to have all Doctrines brought to the Purity of the Primitive Church. And at last he moved, that certain of them might be assigned, to have Conference with the Lords of the Spirituality, for Consideration and Reformation of these Matters.’ But what Stop these earnest Motions had, we have shewed before.

A Motion for a Conference with the Bishops, in order to a further Reformation.

Only let me add what happened to the said Committee for Religion, when, according as it was appointed, they attended the Archbishop of *Canterbury* with their Model for Reformation; wherin, as some Articles of Religion were allowed by them, so others already received into the Church, were left out. The Archbishop taking a View of this Draught, asked them, why they put out of the Book the Article for *Homilies*, and for the Consecrating of Bishops, and some others. Mr. *Peter Wentworth*, (who was one of that Committee) a hot Man, answered, (as he gave an Account of it himself in *D'Ews. 239.* his Speech the next Parliament) Because they were so occupied in other Matters, that they had no Time to examine them, how they agreed with the Word of God. Whereat the Archbishop replied, That surely they mistook the Matter: Saying further, You wil refer yourselves wholly to us [the Bishops] therin. To which *Wentworth*, in some Heat, and somewhat rudely, answered, ‘No, by the Faith I bear to God, we wil pass nothing before we understand what it is. For that were but to make you Popes. Make you Popes, who list; for we wil make you none.’ But this Gentleman taking the like Freedom to talk concerning the Queen in the next Parliament, 18 *Eliz.* and using several bold Expressions concerning her, as, (How Rumours ran in the House, *Take Heed what you do: for the Queen liketh not such a Matter*) he was sequestred the House, and committed to the Sergeant, as a Prisoner for some Time.

The Success of the Committee's Attendance upon the Archbishop.

D'Ews. 239.

Wentworth's Words to the Archbishop.

ANNO 1571. But what Bills about Religion and the State of the Church took place in this Parliament, I shal procede now to relate. Some were brought in against Papists; who at that Time endeavoured to deprive and depose the Queen, in favour of the *Scottish Queen Mary*. This became enacted. ‘Where it was made High Treason to compass, imagine, invent, &c. the Queen’s Death, or any bodily Harm tending to Death, maiming, or wounding her Royal Person; or to deprive or depose her from the Style, Honour, or Kingly Name of the Imperial Crown of this Realm; Or to levy War against her: Or to move any Foreigners or Strangers with Force to invade this Realm, or that of *Ireland*: Or to utter or declare, by any Printing, Writing, Cifering, Speech or Words, that the Queen is not, or ought not to be Queen of this Realm, and of the Realms of *France* and *Ireland*: Or that any other Person ought by Right to be King or Queen of the same Realms: Or, that should by Writing, Printing, Preaching, Speech, &c. publish, set forth and affirm, that Queen *ELIZABETH* is an Heretic, Schismatic, Tyrant, Infidel, or Usurper of the Crown of the said Realms. And further, such to be utterly disabled, during their natural Lives, to have or enjoy the Crown of *England*, or any Style or Title thereof, [This was aimed at the Queen of *Scots*] at any Time in Succession, of whatever Degree, Condition, Place, &c. they be, that in any wise claimed or pretended themselves to have a Right or Title to the Crown of *England* in the Life of Queen *Elizabeth*: Or should usurp the Royal Style, Title, or Dignity of this Crown: Or should hold and affirm, that the Queen had not Right to hold or enjoy the said Crown and Realm: Or after any Demand should not acknowledge her to be, in Right, true and lawful Queen of these Realms.

‘And he was adjudged a high Traitor by this Act, that, during the Queen’s Life should affirm or maintain, any Right, Title, &c. in Succession or Inheritance in or to the Crown of *England*, after Q. *Elizabeth*, to be rightfully in, or lawfully due unto any such Claimer, Pretender, &c. or not Acknowledger. And he also to be judged an High Traitor, that shal not affirm that the Common Laws of this Realm, not altered by Parliament, ought to direct the Right of the Crown of *England*: Or that the Queen’s Majesty, by and with the Authority of the Parliament, is not able to make Laws and Statutes, of sufficient Force to limit and bind the Crown of this Realm, and the Descent, Limitation, and Inheritance, and Government therof: Or, that this present Statute, or any other Statute, to be made by Authority of the Parliament, with the Royal Assent of the Queen, for limiting of the Crown; or any Statute for recognizing the Right of the said Crown and Realm to be rightly and lawfully in the Person of our Sovereign Lady and Queen, are not, or ought not to be for ever of good and sufficient Force and Validity to bind, limit, restrain, and govern all Persons, their Rights and Titles, that any wise might claim any Interest, or Possibility in, or to the Crown of *England*, in Possession, Remainder, Inheritance, Succession, or otherwise.

By the same Act Provision was made against contentious, and seditious spreading abroad of Titles to the Succession of the Crown: And against Books or Works printed and written, that did directly or

or expressly declare and affirm, before any Act of Parliament were ANNO made, to establish and confirm the same, that any one particular Person, is or ought to be the right Heir and Successor to the Queen's Majesty, except the same be the natural Issue of her Majesty's Body; or shal publish or set abroad any Book or Scrolls to that Effect: Or the Abettors and Counsellors of such: Upon the Pain of Imprisonment, and forfeiture of half his Goods, for the first Time. The second Time, the Pains and Forfeitures in the Statutes of *Provision* and *Premunire*.

There was another Act made this Parliament, against bringing in *Act against
of Popes Bulls*; or putting them in Execution: And against bringing in Writings, or Instruments, or other superstitious Things, from the See of *Rome*. This was made on purpose against such as had procured and obtained from the Bishop of *Rome*, divers Bulls and Writings, to absolve and reconcile al those that would be contented to forsake their Obedience to the Queen, and to yield themselves to the foreign, unlawful, and usurped Authority of the See of *Rome*: And by Colour of the said Bulls, wicked Persons secretly, in such Parts of, the Realm where the People were most weak and simple and ignorant [as it ran in that Statute] had, by their lead and subtil Practices and Persuasions, so far wrought, that sundry such weak and ignorant Persons had been contented to be reconciled to the said usurped Authority; and to take Absolution at the Hands of such naughty and subtil Practisers. Whereby had grown great Disobedience and Boldness in many, not only to withdraw and absent themselves from al Divine Service, now most godly set forth in the Realm; but also thought themselves discharged of and from al Obedience, Duty and Allegiance to the Queen. Whereby most wicked and unnatural Rebellion had ensued. Al such bringing in of such Bulls, and such Reconcilers to the See of *Rome*, were made guilty of High Treason to the Queen and the Realm.

By the same Act they incurred the Statute of *Premunire* and *Provision*, made 16 R. II. that brought into the Realm any Token or Tokens, Thing or Things, called *Agnas Dei's*, or any Crosses, Pictures, Beads, or such like vain and superstitious Things, from the Bishop or See of *Rome*: The former of which were said to be hallowed or consecrate by the Bishop of *Rome*, in his own Person. And the Crosses, Pictures, Beads, either by the same Bishop, or by others having Power, or pretending to have Power for the same, by or from him or his said See: Divers Pardons, Immunities, and Exemptions pretended, being to be conferred upon such as should receive and use the same.

Another Act for Papists was against *Fugitives* over the Seas. This was against such Persons, who as (tho' they were Sovereign Rulers themselves, and not under Rule) casting away most wilfully and obstinately the Service, Obedience, and Defence of their Prince and Country, secretly, in great Numbers, without Licence of the Queen, departed the Realm into foreign Parts and Dominions of other Princes: under whose Obeisance and Protection, they submitted themselves; and became their Subjects. And there did unnaturally discover the Secrets of this Realm, and their native Country. And conveyed with them great Sums of Money; being naturally a Part of

*Agnas Dei's,
Crosses, Pictures
Beads, &c. &c. 2.*

*Act against
such as fled be-
yond Sea with-
out Licence.
C. 3.*

ANNO of the common Treasure of the Realm : spending the same to
1571. the Profit and Commodity of Strangers : And in sundry Places to
the Relief of Rebels, and Fugitives and Traitors. And not so sat-
isfied, did practise in those Parts traitorous and rebellious Seditions
and slanderous Things, as wel by writing, as otherwise ; as the Ex-
pressions of that Statute were. The Penalty laid upon al such was
the Loss and Forfeiture of all their Manours, Lands, Tenements,
&c. to the Queen, during their Lives, unless they returned Home
within six Months ; and yielded their Bodies to the High Sheriff of
the County, or some of the Queen's Council. And that al Benefices
Prebends, and other Ecclesiastical Promotions, belonging to Spiritual
and Ecclesiastical Persons, so offending in departing the Realm, and
not returning, should be utterly void to al Intents and Purposes.
There was also a Bill brought in (tho' I think passed not into an
Act) against Priests disguising themselves in Serving-mens Appa-
rel.

*Act against
Frauds for Di-
lapidations ;
and about Lea-
ses for Colle-
giate Churches.
Cap. 10.*

Another Act made this Session of Parliament with Respect to Religion and the Good of the Church, was against *Frauds* ; defeating Remedies for Dilapidations of Ecclesiastical Livings ; and for Leases to be granted for Collegiate Churches. The Reason of this Statute was for the stopping the Practice of some Bishops and Dignitaries, or other Ecclesiastical Persons : Who had antient Palaces and Mansion-Houses, and other Buildings and Edifices, belonging to their Preferments : And suffered the same, for want of Repairs, to run into great Ruins, and some Parts utterly to fal down to the Ground. And had converted the Timber, Lead, and Stones, to their own Benefit and Commodity, and made Deeds of Gift, and colourable Alienations, and other Conveyances of like Effect, of their Goods and Chattels in their Life-Times ; to the Intent after their Death to defraud their Successors of such just Actions and Remedies, as they might, or should have had for the same by the Laws Ecclesiastical, against their Executors : to the great defacing the State Ecclesiastical, and intolerable Charges of their Successors. This Act did empower the Successor of him or them that should make such Deeds, to commence Suit, and have such Remedy in any Court Ecclesiastical against him or them, to whom such Deeds should be made, for the Amendment and Reparation of so much of the said Dilapidations and Decays, as happened by his Fact or Default.

Also, this Act provided against Colleges, Deans and Chapters, Parsons, Vicars, &c. who made long and unreasonable Leases, which were the great Causes of Dilapidations and Decays of al Spiritual Living and Hospitality, and the utter impoverishing of al Successors, incumbent in the same : That henceforth no Leases should be made longer than one and twenty Years, or three Lives. All other Leases, Grants, &c. to be utterly void and of none Effect.

*Act touching
Leases of Bene-
fices, not to in-
jure Hospitality.
Cap. 20.*

Another Act was made this Session, touching Leases of Benefices. The Intent of this Act, was, That Livings appointed for Ecclesiastical Ministers, might not by corrupt and indirect Dealings, be transferred to other Uses. No Lease after the 15th Day of May, to be made of any Benefice, or Ecclesiastical Promotion with Cure, not being impropriated, to endure any longer than while the Les-
for

for shal be ordinarily Resident, and serving the Cure of such Benefice, without Absence above fourscore Days in any one Year. But *A N N O*
1571.
 that every such Lease, so soon as it, or any Part thereof, shal come to any Possession or use above forbidden, or immediately upon such Absence, shal cease and be void. And the Incumbent so offending, to lose one Year's Profit of his Benefice; to be distributed by the Ordinary among the Poor of the Parish. All Chargings of such Benefices with any Pension, or with any Profit out of the same, hereafter to be made, other than Rents to be reserved upon Leases hereafter to be made, to be utterly void.

In the same Act, it was allowed such Persons as had two Benefices, to demise one of them, upon which he shall not be most ordinarily Resident; but only to the Curate, that shall then serve the Cure. The Reason whereof seems to be, that Hospitality might be the better preserved from the Revenues of the Church. But this was but Temporary.

There was yet another Act made touching Religion. Which was to reform certain *Disorders touching Ministers of the Church.* This Act was intended to keep out from ministering in the Church such as would not comply with the Doctrine established in this Church of *England* in the Beginning of the Queen's Reign; and that the Queen's Dominions might be served with Pastors of sound Religion, as the Preamble ran. It concerned all such Persons as pretended to be Priests and Ministers of God's Word and Sacraments under the Degree of a Bishop, by Reason of any other Form of Institution, Consecration or Ordering, than the Form set forth in the late King *Edward's* Time, and now used in the Reign of the Queen. [Meaning undoubtedly to comprehend Papists, and likewise such as received their Orders in some of the foreign Reformed Churches, when they were in Exile under Queen *Mary.*] The Act enjoined all such and all others, having any Ecclesiastical Living, to declare their Assent, before the Bishop of the Diocese, to all the Articles of Religion, (which only concern the Confession * of the true Christian Faith, and the Doctrine of the Sacraments) comprised in the Book imprinted, intitled, *Articles, whereupon it was agreed by the Archbishops and Bishops, &c. being the 39 Articles, framed in the Synod Anno 1562.* And to subscribe them. Which was to be testified by the Bishop of the Diocese, under his Seal. Which Testimonial he, [the Priest or Minister] was openly, on some Sunday, in Time of public Service before noon, in the Church where he ought to attend, to read, together with the said Articles, [as his Confession of Faith.] Otherwise to be *ipso facto* deprived; and all his Ecclesiastical Promotions to be void.

And no Ecclesiastical Person advisedly to maintain or affirm any Doctrine, directly contrary or repugnant to any of the said Articles: and being convented before the Bishop, or Ordinary, or Queen's Commissioners Ecclesiastical, shal persist therein, or not revoke his Error; or after such Revocation, again affirm such untrue Doctrines; in such Case it was made lawful for the Bishop or Ordinary, or the said Commissioners, to deprive such Person. And upon such Sentence of Deprivation, to be actually deprived.

None

An Act to re-form certain Disorders in Ministers. Cap. 12.

* *This Clause seems to be inserted to meet with the use of the House, that moved for a new Confession of Faith to be made; which needed not, since those Articles of Religion was the Church of England's sufficient Confession of the true Christian Faith.*

ANNO None to be admitted hereafter to any Benefice with Cure, except *1571.* he be of the Age of three and twenty Years at the least, and a Deacon; and first have subscribed the said Articles, in Presence of the Ordinary, and publicly read the same in the Parish Church of that Benefice; with Declaration of his unfained Assent to the same. And every Person after the End of that Session of Parliament, to be admitted to a Benefice with Cure, within two Months after his Induction publicly to read the said Articles in his Parish Church; and to do al as aforesaid. Otherwise to incur Deprivation immediately *ipso facto.*

Also it was enacted in the same Statute, That none should be made Minister, or admitted to preach, or minister the Sacraments, being under the Age of four and twenty Years; nor unless he should first bring to the Bishop of the Diocess from Men known to the Bishop, a Testimonial both of his honest Life, and of his Professing the Doctrine expressed in the said Articles; nor unless he be able to answer, and to render to the Ordinary an Account of his Faith in *Latin,* according to the said Articles; or have special Gift and Habilitie to be a Preacher.

None to be admitted to the Order of a Deacon or Minister, unless he shal first subscribe the Articles. None to be admitted to a Living of, or above the Value of *30l.* a Year in the Queen's Books, without he be Batchelour of Divinity, or a Preacher lawfully allowed by some Bishop of this Realm, or by one of the Universities.

All Admissions to Benefices, Institutions, and Inductions, contrary to the Form of any Provision in this Act; and al Tolerations, Dispensations, Qualifications, and Licences whatsoever, that shal be made to the contrary, to be meerly void in Law.

Provided, no Title to confer, or present by Lapse, to accrue upon any Deprivation *ipso facto;* but after six Months after Notice of such Deprivation given by the Ordinary to the Patron.

By Force of this Act many that held Benefices and Ecclesiastical Preferments were deprived in this and the following Year. I find these two among others in the Diocess of Bath and Wells. *Henry Thorne*

*Regist. Bath
and Wells,
Matt. Hutton,
Collections.*

A. B. was presented by *Geo. Speke, Knt.* to the Church of *East Doulisb,* Jan. 28, 1571, by the Obstinacy and Disobedience of *Tbo. Elyot,* refusing, or at least negleeting to subscribe in his proper Person to the Articles set forth *Anno 1562.* And so was deprived. Again June, 1572 *Edward Bremel alias Cable,* was presented to the Church of *Wayford,* by the Deprivation of *John Haunce;* by Virtue of a Statute (as it runs in the Register) 13. Eliz. intitled, *An Act to reform certain Disorders touching Ministers of the Church.*

A N N O

1571.

C H A P. VIII.

A Convocation. Matters done there. An Act made, very beneficial for Employment of Multitudes of Poor. The Queens Concernments with Scotland. Endeavours a Reconcilement of the two Parties there. Her Resolution against the restoring of the Scottish Queen. And why. Articles of Pacification propounded by the Queen to the two Parties in Scotland. The Queen's Agent's notable Letter to Graunge and Liddington. Sends a Challenge to the French Ambassador. His Letters to the Lord Regent of Scotland, Duke of Lenox; and to Earl Morton, intercepted. A Book writ in Favour of the Queen of Scots.

TH E R E was now also a *Convocation*: And what was done A Convocation.
Life of Arch-
bishop Parker.
B. 4. Ch. 5. there is related at large in the Life of Archbishop Parker. Only we may take Notice of some Things observed as done in this Synod, set down in the Dedication of Bishop Jewel's Works to King James: Namely, that the Synod 1571 did then set forth this Canon, among others, for the Direction of those that were Preachers and Pastors, 'That they should never teach any thing, as Matter of Faith, religioufly, but that which was agreeable to the Doctrine of the Old and New Testament; or collected out of the same Doctrine by the antient Fathers and Catholick Bishops of the Church.

I find a Treatise among the MSS. of William Petty, Esq; of Orders in Eccle-
siastical Juris-
diction. MSS.
Guil. Petty,
Armag. Vol. C. Dr. Thomas Wylson's own Hand (who was Master of St. Katharine's near the Tower, and afterwards Secretary of State, a very learned Civilian) being *Orders in Ecclesiastical Jurisdiction*. Which seems to have been drawn up, to be confirmed in this Synod. There is a Title, *For Punishment of Persons convicted*. Another, *What Order is to be taken with false Writings, &c.*

To the Bills passed into Acts this Parliament, there is one more (besides those mentioned above) which I judge not amiss to be taken Notice of, tho' it have no other Relation to Religion than Charity, which comes very near it. It concerned the Queen's Care of Employment for her poorer Sort of Subjects. It was for Continuance of making and wearing Woollen Caps; in Behalf of the Trade of Cappers: Providing, that al above the Age of six Years (except the Nobility and some others) should, on Sabbath-days and Holy-days, wear Caps of Wool knit, thicked, and drest in *England*, upon Penalty of ten Groats. But notwithstanding this Statute, these Caps went very much out of Fashion, and the Wearing of Hats prevailed. Which caused the Queen two or three Years after, to take such Notice of it, as to set forth a strict Proclamation for the enforcing of the wearing of Caps; the Benefit whereof being of more public Good than at present was perceived; namely, the Employment of such vast Numbers of idle, poor and impotent People throughout the whole Nation, that otherwise must either have starved, begged, or

A N N O 1571. Which thus that Proclamation expressed, (mentioning the said Act made in the Parliament the 13th of her Reign) ‘That it was for the Relief of divers poor Towns, and of great Multitudes of her poor Subjects, who otherwise were like to perish, or to become unprofitable, or dangerous unto the Commonweal: And that by Means of this Statute, great Numbers of idle, poor, and impotent Persons were set on Work, while the Awe of the said Statute and Fear of due Execution thereof continued, to the marvellous great Commodity of this Realm, and Help of the Needy, and Redress of evil occupied Persons; as by Experience thereof had been notably proved.

*The Queen's
Proclamation
for wearing
them. And
why.*

But these Caps, it seems, not long after went out of Fashion: and so the Trade decayed. Which caused the Queen to set forth the said Proclamation. It set forth further, ‘How that by little and little the Disobedience and wanton Disorder of evil-disposed and light Persons, more regarding private Fantasies and Vanity, than public Commodity or Respect of Duty, had encreased by want of Execution of the said Law. Whereby those good and honest Subjects, that had by Means of the said Statute set to work a great Number of poor People, were like to be driven to give over their said Trades; and to fend abroad again into Idleness and Misery those Multitudes, that had been by them relieved. Whereby was like to grow great Enormity and Inconveniences, if speedy Remedy were not provided. Therefore she charged and commanded all Justices of Assize, Justices of Peace, Maiors, Sheriffs, &c. that every of them, according to their Office, Place, and Calling, should do their uttermost, for the due Execution of the said Statute. And that Bailiffs, Constables, Churchardens, &c. every Sunday and Festival Day, make diligent View and Search, in all Churches, Chapels, and al other Places, within the Circuits and Compasses of their Offices, for al and singular Breakers and Offenders of the said Statute: and without Delay cause the Names of such Offenders, and of their Parents, Guardians, Governours and Masters of every Child, Servant, and Ward so offending; together with the Day and Place of the Offence committed, to be then written, and lawfully ordered and presented, &c.

*The Benefit of
this Manu-
facture to the
Nation, set
forth in the Act.
Cap. 19.*

The great Importance of this Manufacture, for the Support of the lower Rank of the Queen's People, was more fully declared in that Act aforesaid, in these Words, worthy of Note: ‘That the Company of Cappers by Means only of their Trade and Science of Capping, not only maintained their Wives, Children and Families, in good and convenient State and Degree, but set on work a great Number and Multitude of other poor Persons, Men, Women and Children; and also such as were halt, and decrepid, and lame; using them in sundry Exercises belonging to that Occupation; as Carders, Spinners, Knitters, Parters of Wool, Forcers, Thickers, Dressers, Walkers; Dyers, Battelers, Shearers, Pressers, Edgers, Liners, Bandmakers; and other Exercises. Who had in Manner thereby maintained and relieved themselves and their Families. And by Reason of their Labour and Exercise therein, had eschewed and avoided not only the great Annoyance of the Towns they dwelt in, who for Lack of Exercise must have been forced to beg; but

but also had kept them from ranging and gadding through the ~~4 NNO~~
Realm, in practising sundry Kinds of Lewdness; as too many of
them now did. And also, by the Means of this good Exercise,
and Occupation, a great many of Personable Men had at al Times
been ready, and wel able, when they were called, to serve the
Queen, or her most noble Progenitors, in Time of War, or else-
where: Until of late Days, that most, or in Manner al Men had
forborn and left off the using and wearing of Caps. This tended
also to the great impoverishing, and utter undoing of the Company
of *Cappers*; and to the Decay, Ruine, and Desolation of divers
ancient Cities and Burroughs, which had been the Nourishers and
Bringers up in that Faculty of great Numbers of People: As Lon-
don, which by good Report maintained eight Thousand Persons,
exercised in this Faculty: Also Exeter, Bristol, Monmouth, Here-
ford, Ross, Bridgnorth, Bewdley, Gloucester, Worcester, Chester, Nant-
wich, and many more.

Affairs abroad affected the Nation, and the State of Religion here
at home; especially, the Intrigues of the Scottish Queen, and the
Match with the Duke D'Anjou;

The Queen was so certaintly informed of the Scottish Queen's, and
her Friends Intrigues against her, that she found it necessary to keep
her strait: Suffering none (but Persons of her own) of al Sorts, to be
about that Queen's Person. Now she pretended a great Fear of her
Life; and craved a Ghostly Father, being Catholic, to be with her.
For in Truth, many of her Servants had been discharged, having
been found to be dangerous Practisers. And Q. Elizabeth, upon this
Experience, plainly noted to the States of Scotland, that she would
never suffer that Queen to have her Government in Scotland restored
to her. Her Businels now was to further the young King of Scots his
Affairs, (who was set up by the Protestant Party in that Kingdom)
and his Friends, against the Scottish Queen's Party. The L. Huns-
don at Berwick, had a Commission in October, to set a good Face
upon the Matter, to bring Graunge (who held ouz the Castle of
Edinburgh for that Queen) to the King's Devotion. But if he could
not, they of the Queen's Council were of Opinion that he should
force them. And the Queen was now in Hand (as the L. Burghley
writ in certain of his Letters) to make an Accord between Liddin-
ton and Graunge in the Castle, and the Regent, two considerable
Parties; the Difficulty between them being rather particular than
publiqu. They in the Castle looked to have their Offices and Lands
restored: And first, Surety to be given, that Graunge might remain
Captain of the Castle. The other Party [for the King, who were
Protestants] were to keep what they had catched, as Bishopricks
and Abbes. Wherin the Lord Burghley's Judgment was, that he
thought the next avoiding [of these Bishoprics and Abbes] might
help. But that Greediness and Mistrust kept them asunder. And
he feared more the Wilfulness of the King's Party, than the Con-
formation of the Adverse.

The Account Queen Elizabeth gave the French Ambassador of her
Concern in this Scotch Quarrel, was, That she had no other Inten-
tion in the Matter of Scotland, but to have the Hostility and Civil
Wars there to cease; and the Government of the Realm to be es-
tablished

ANNO blished to the Contentation of the Nation. For which Purpose she
 1571. had sent to both Parties at Difference, to accord an Abstinence from
 War: So as they might the better Treat and Act among themselves.

Articles of Pa-
cification recom-
mended by the
Queen to the
Scots.
MSS. Ran-
dolph.

And for this good End and Purpose, she propounded to them Articles of *Pacification*; containing the Queen's Majesty's Intention for reducing the Realm of *Scotland* to an inward Peace, (as the Preface to the Articles ran) and so to continue free from Civil Wars and Dissensions, [which now were between the Lords on the *Scottish* Queen's Side, and the Protestants, who had set up her Son to be King.] The first Article was, 'That the whole State of *Scotland*, in al Degrees of Subjection, may submit themselves to the Authority of the King; and do, give, acknowledge, and yield ful Obedience to him. And that the principal States of the Land, that is, the Nobility, Prelacie, and the Cities and Burrows, do acknowledge the same by Oath, and Subscription in Writing. And that al the same be confirmed by a general Consent in Parliament. And in the same Parliament to re-establish, as Cause shal require, al Things concluded in the late Parliament, for the Cause of Religion.' [Which was mentioned under the last Year.] There was also an Addition to these Articles, of more Secrecy, with some Enlargements to some other shorter and general Articles: according to the Instructions given to *Randolph*, her Agent.

She wil not per-
mit the Scot-
tish Queen to
be restored.
And why.

As, 'To the first, the adverse Party to the King must directly understand, that the Queen of *Scots*, (whose Person is now in *England*) hath of late attempted such and so many Enterprizes against her Majesty, both by stirring of Rebellion in her Majesty's Realm, and by provoking of foreign Power to enter into the Realm. Al which had been enterprized indeed, if God had not this last *August* given to her Majesty cause to stay it, by committing the Duke of *Norfolk* to the Tower of *London*: As none can trust, that her Majesty wil ever of herself suffer the said Queen of *Scots* to have Liberty with Power to attempt the like again. And therefore, without any further Question, for the Queen to rule alone by Restitution, or jointly with her Son; it must be answered, that the Expectation therof is in vain. And to imagine any other Government of such a Realm as *Scotland* is, but by the King, who is the native Prince in Bloud, and in Possession invested, is a mere fantastical Device, and not to be heard of. So as this Article must be clearly answered for the King; or else the rest are in vain to be treated.'

The Queen's
Agent's Letter
to Grange and
Liddington,
to bring them
off from her.

Now to bring over the abovesaid *Graunge* and *Liddington* from the *Scottish* Queen, Mr. *Randolph* wrote them a notable eloquent Letter in *March*, after divers Communications with them together, to little Effect. His Letter was pursuant to the Queen's Command to deal with them, to obey the King, and to acknowledge the Regent. Against which they alledged for themselves, Conscience, Honour, and Safety. For the satisfying them in the First, he urged, 'That that Queen was not worthy to live, whose Cause they defended, that had committed such horrible Offences. And that there was therefore no Matter of Conscience in putting her down, and less in obeying her. That this they knew themselves: this they had spo-
 ken'

ken of themselves : and that they had wrote against her ; fought *ANNO*
 against her ; and were the chiefest Cause of her Apprehension and
 Imprisonment, and Dimission of the Crown : If at that Time there
 was nothing done against Conscience, he asked, what moved them
 to make it a Matter of Conscience now to leave her ; and to al-
 ledge Conscience for setting up her, that had been the Overthrow
 of their Country ?

Neither should the Point of *Honour* move them, in which the
 World was chiefly respected. That might be solved, and them-
 selves by al honest and godly Men better allowed of. That in re-
 spect of their Country's Weal, they should yield somewhat of their
 own, yea, tho' to their Disadvantage, than to see daily so much
 Bloud shed. That Honour was to be respected, where Justice
 proceeded. That if the Cause they defended were unjust, what
 Honour could there be to maintain it ? But rather Shame to stand
 so long by it, as they had done.

And as to the Third, *viz.* Their *Safety*, he applyed himself first
 to *Liddington*. They [the Queen and State of *England*] were
 with him in Care of Mind ; had Compassion of his present hard
 State and Extremities apparent to ensue : as Friends, they lament-
 ed it. Thus far therefore they promised, that his State by Com-
 position should be no worse than theirs presently was, that had
 been of their Part and Mind with them. Safety to their Lives
 they dared to promise : Restitution to their Lands and Livings
 they dared assure them of : For the Recovery of their Losses, there
 should be as much done as lay in them. That if they doubted of
 the Regent, they seemed to know less now than beforetime they
 had done : whose Honesty towards the World they had allowed
 of in Time past : and whose particular good Wil towards them,
 was wel reported and thought of. Of his Zeal and Love towards
 the Word of God, and Love to his Country, no Man ever doubted.
 And that such a Reverence he bore to Q. Elizabeth, to follow her
 Advice, that neither should his Promise be broken unto them, nor
 any thing be left undone by him, that was in his Power to per-
 form. If they doubted the Lord *Morton*, they should have the
 like Security of him. Further, they should have the Queen and
England their Friends, &c. faithful, and indifferent any Way that
 they could, to do them good. But if nothing would do, he bade
 them trust him upon his Word, they stayed to their Destruction.
 But the whole Letter, as opening the Transactions at that Time be-
 tween *England* and *Scotland*, and the Infamy the Scottish Queen then
 lay under, I have put into the Appendix.

This *Randolph*, had been lately sent to bring the Scottish Queen's
 Party over to the King. And on the 25th of March, (which was
 hard at hand) the Assembly of the Friends of either Party was to
 be at *Leith* ; where *Randolph* was. And being to make a Judgment
 of this Affair, he was not long to continue there after, as he wrote
 to the Bishop of *Durham* : ' And that they of the Castle attended
La Croke, a Frenchman, that was coming : thinking to find more
 Comfort and Assistance at his Hands, than *England* could or would
 give them, except they would acknowledge their Obedience to the
 King and Regent : which hitherto they refused to do. But Eng-

Nº. IX.

*He comes in Fa-
 vour of the
 King's Party.
 Writes as much
 to the Bishop of
 Durham.*

ANNO

1571

*He challengeth
the French
Ambassador.**MSS. Ran-
dolph.**Randolph's
Letters inter-
cepted.*

land without that could do nothing for them ; as he added in his Letter to that Bishop.

While Randolph was here, Viracque, the French Ambassador, was also in Scotland, transacting the contrary Part. But he had, it seems, falsely reported of the said Randolph, in some private Intelligence ; and likewise of the Queen. Which coming to the Ears of that English Gentleman, he shewed an English Courage by a Challenge he sent Viracque, in these Words ; as I find it in Randolph's own MSS.

Monsieur Virac, I have seen, as I am informed, some Writings of yours in Cipher, containing these Words, &c. Which toucheth me greatly in Honour, and I doubt to the Queen my Mistress ; as to have trafficked with Mr. Ar. D. for the Conveyance of the French Ambassador's Letters in England to you. Wherefore this I write, and signify unto you by these Presents, that if you have written the Words abovementioned, you have not done the Part of an honest Man : and that in so writing, you have lyed falsly in your Throat. Which I wil maintain with my Body against him, you, or any Man living, of my Quality, or under the same, my Charge at this Time set apart. For that I never had any such Talk with him, or he with me. Answer hereunto, if you think good.

Randolph soon returned back to London. And from thence, on the 10th of April, he dispatched a Letter to the Earl of Lenox, [Matthew Stuart] Lord Regent of Scotland, (Grandfather to the King, and his Gouvernour, and slain this Year by the adverte Party that held for the Queen :) and on the next Day to Earl Morton. Both Letters had Respect unto a Conference at Q. Elizabeth's Court, for compromising Matters between Mary the Scottish Queen, and those that had the Government of the King's Person, (who was now but five or six Years old) by certain Commissioners on both Sides. Which brake up without any peaceable Issue : Especially those of the Scottish Queen's Side : Who required absolutely her Liberty. But both these Letters were seized : The Post-Boy delivering them to the Bishop of Galloway, one of that Queen's Commissioners, and was gone from London unto her. Which Letters should have been delivered to Earl Morton, being a Commissioner on the King's Side, that was also going to Scotland. The said intercepted Letters, were brought to the Scottish Queen : and by her sent to Q. Elizabeth, with heavy Complaints of Mr. Randolph, by the French Minister ; notwithstanding the Letters were written by her Majesty's Commandment. These Letters, to aggravate some Passages in them, (having Lines drawn under them) had Postils, or Notes set in the Margin ; which were the Scottish Queen's, or made by some about her, to aggravate the Matter the more against him. This Complaint was written in a Paper that wrapt up these Letters. Both these Letters and the Notes, I shal exhibit, taken from the very Originals, late in my Hands and Possession.

To my Lord Regent's Grace of Scotland.

*To the Lord Re-
gent.
Foxii MSS.*

YOUR Grace shal hear so much of the State of all Things here [at the English Court] by my Lord Morton, and other Lords in his Company, that I need not trouble your Grace with any long Letters : only testifying my Good-wil, and Desire to have

have al Matters succeeded to your Grace's Contentment. But seeing that cannot be, I trust your Grace wil * take the next Best; having in the mean Time this Cause to rejoice, that your Grace's Enemies have had † mich less of their Wills than they looked for : and by my Lord of Morton's grave and wise Dealings, gotten unto your Grace mo Friends in your Actions than ever you had. In + Herein he whose Wil, if al Things were, your Grace should find a short End to all these Cumbers now your Grace is in. I am hartily glad of the good Success your Grace hath had in taking of Dunbriton : A happy Turn to your Grace's Country ; no smal Benefit to yourself, and ¶such a Displeasure to your Grace's Adversaries, as none can be greater, except God should deliver you of her that is the Cause of your whole Troubles. I doubt not but your good Grace wil fee to the keeping of it. And as God in this hath shewed a great good Beginning of his Favour towards your Grace and Country, so I doubt not, but he shal receive the worthy Honour due unto him, for so great a Benefit. God have your Grace in his Keeping. At London the x. of April, 1571.

Your Grace's humble at Commaundment,

THO. RANDOLPH.

That to Earl Morton, dated the Day following, was to this Tenor.

SINCE your Lordship departed hence, we have had no News to Earl Morton of any great Importance ; trusting and looking hartily to hear from the Lord Regent, some Confirmation of that which was written to your Lordship touching Dumbriton : Which the Bishops of Rosse and Galloway in no Case wil admit to be true ; but give out that it is Dumbar, and not Dumbriton. And immediately after they heard the Novels, they sent a Post to their Mistress, not to believe any Report, until they came themselves.

The Bishop of Galloway hath been among many of our Bishops, laying out his Learning to defend his Mistress's Honour with great Eloquence. As also his Son hath written a Book in Latin, proving her Authority, excusing the Murther, blaming the Disobedience of her rebellious Subjects, that deposed her from the Crown. * Treat him ill when he comes home ; and if it be possible, let a Copy of it be gotten. This Day they depart out of this Town [London] towards their Queen : and then + what becomes of them I know not. Now I must pray your Lordship to take al our Doings here in good Part. I trust that there is better meant than doth yet appear. I pray you, cast not the Cools with us over hastily. You see, how God blessed al your Actions unlooked for : and so wil from Time to Time prosper them, so long as they are guided under his Fear. With my very harty Commendations to both my other good Lords with you, I pray God send you a happy Journey, and safe to return to your Country. At London, the xi. of April, 1571.

Your Honourable Lordships at Commaundment,

THO. RANDOLPH.

CHAP.

ANNO
1571.

C H A P. IX.

The Duke of Norfolk unhappily engaged with the Scottish Queen.

The Discovery therof: By French Money intercepted, sent to the Duke, for her Use in Scotland. A Letter in Cipher to him from that Queen. The Duke's Confession; and of his Servants.

The Duke's Words at his Condemnation: The Execution put off by the Queen. And why. One Ralph a Conceler executed. And why. Mather and Verney, hired to kil the L. Burghley; Executed. Dr. Story executed. Some particular Accounts of his Death; And of his Cruelty. His last Wil. Darbshire the Jesuit; his Discourse about the English Affairs.

*Transactions
between the
Duke of Nor-
folk and the
Scottish Queen,
discovered.*

*L. Burghl. Let.
to Walsingh.*

THOMAS Duke of Norfolk, a Protestant, and one of the prime Nobility of England, and beloved of the People, was unhappily engaged with the Scottish Queen, that gave the Nation so much Disquiet, and the Queen so much Jealousy, as we have heard. But engaged he was in that Queen's Cause, out of Hope of marrying her. The first Discovery of the renewing of that Matter was in August or September. Of which the L. Burghley informed Walsingham, the Ambassador in France, viz. 'That some Matter was discovered, that my Lord of Norfolk should stil mind the Matter of the Scottish Queen. For that there was intercepted a good Portion of Money, that was by Letter in Cipher, directed to the Lord Herris, (which, as appeared afterwards, was French Money, and delivered to the Duke by the French Ambassador) for Help of the Scottish Queen's Party in Scotland.' And that the same was sent by one Higford, the Duke's Secretary: Who was by Order from Audley-Inn (where the Court now was) taken and committed at London. And Sept. 2, was examined by Sir Tho. Smith, who the Day before went from Audley-Inn thither for that Purpose. The L. Burghley subjoyned, that he was sorry that Duke should be found undutiful: but if it were so, he was glad it should be known: Which caused him to enquire of Walsingham after another Servant of the Duke's, viz. one Liggons, that had long been about Paris, and the Court there.

*Vehement Sus-
picions of him.
E. of Leiceſt. to
Walsingh.*

Of the same Matter about the same Time did the Earl of Leicester give Walsingham these Hints: 'That the Causē went hard against the Duke, even by his own Confession. And that vehement Suspicions were of more Evil than he ever thought could fal out in him. And he believed the Queen would proceede according to Equity and Justice: and added, that she had Cause to use but smal Mercy.'

*The Duke's
Crimes.
Comp.Ambas.*

After a little while this Matter came more fully to Light. Which the L. Burghley declared, in his Correspondence with Walsingham, to this Tenor: 'That De Foix, the French Ambassador, delivered Money to the Duke or his Order. And that so Walsingham might aver the Truth of it. That the Money was taken being by the Duke's

Duke's Commandment (as he averred and confessed) received by *A N N O*
Barker his Man, from the French Ambassador: and was to have
 been sent to *Banister*, the Duke's Man, dwelling at *Shrewsbury*, and
 so to one *Lowther* and others of the Duke's Servants, secretly kept
 upon the West Borders. And by him should have been sent to the
 Lord *Harris*; and by him to *Liddington*. That there was also in
 the Bag Letters in Cyphers from the French Ambassador to *Virac*, the
 French Agent in Scotland. That hereof Monsieur de Foix (who was
 now gone) made Mention before his Departure; and thought there
 was no other Matter against the Duke, which I would, added the
 Lord that wrote this Letter, there were not. But it appear'd there
 was much more of great Danger: and that God was to be thank-
 ed that it was discovered; as now it was. For there was found a
 long Discourse about the Duke, sent from the Queen of Scots in
 Cypher to him the 7th of February last. By which the said Queen
 layeth before the Duke, how she was counsilled from Spain to fly
 thither: misliking utterly of the French, by Reason of the Doubt
 of the Queen's Marriage with *Anjou*: That she used hard Words
 against the Queen-Mother, that she did in this Discourse conclude,
 that she would make a Semblance to the Spaniard of her liking of
 Don John of Austria, altho' she assured the Duke of her Counte-
 nance. That she moved that *Ridolph* [an Italian Merchant here in
 London, and privy to these Concerns] might be sent to Rome: and
 to be directed wholly by the Duke of Norfolk. With many other
 Things of like Sort in that Letter.

The Lord Burghley added, that the Duke confessed the Receipt *The Duke's
Plea for him-
self.*
 of this from the Queen of Scots. But denied, that he was privy to *Ridolph*'s going, otherwise than that he was earnestly desired of the Bishop of Ross to instruct him, and to write by him to the Duke of Alva; to require Aid of Men and Money for the Queen's Party in Scotland. But that in it, he refused to deal, because of the Peril therof. He confessed four Letters he had received from the Scottish Queen within these twelve Months; and did answer them by Writing; and all in Cypher. But that they were al of Thanks, and to move the Queen to depend only upon the Queen's Majesty. But herein the Duke could make none of them [of the Queen's Council] credit him. The Duke said also, that before the sending of this Money, he helped the French Ambassador to send his Packet to *Virac* in July. They had also found his Cypher between the Scottish Queen and him: But that all the Writings were conveyed away: which he said were by him burnt. That now they had great Cause to think that he was privy to the dangerous Practice; in which they found *Ridolph* to have been with the Duke of Alva: In offering him that a Rebellion should be moved here this Summer, if that Duke would assist it. But of this the Duke of Norfolk would not be known.

The Duke's Servants soon confessed al. *Barker* one of them being arraigned (as the Lord Burghley writ about the Beginning of February) confessed the Treason, and said, that the Beginning of the Offence was, in that he regarded more the Love and pleasing of the Duke his Master, than of his Prince and his Country: and so freely confirmed the Duke's Guiltiness. The next, *Higford*, his
 Vo L. II. M

ANNO his Secretary, did also confess, terming it a Concealment of his Master's Treasons : And added, that he did oftentimes dissuade the Duke from the same. These open Acts fortified the Duke's Condemnation.

The French Ambassador demands his Money seized.

First Proceedings with the Duke. Cecill's Journal.

Camd. Eliz.

Julius F. 6.

Titus B. 2.

Words at his Condemnation. Julius F. 6.

In the Midst of these Discoveries, so much to the Shame of the French Ambassador, (and his Master too) he had the Confidence to send his Secretary to the Court, requiring to have his Money again. To whom the Lord Burghley answered, that it must be demanded of them, to whom he delivered it. And notwithstanding this Answer, he came again, desiring he might have his Majesty's Money intercepted, sent towards *Virac* to *Scotland*.

From a Journal of Cecill's, I have these Particulars of the Duke of Norfolk's Business, set down by Cecill's own Hand. 'July the 1st. The Duke was Prisoner in his own House, called *Howard House*. August 2. Higford, the Duke's Secretary decyphered the two Tickets, taken in the Bag, wherein was the Money, *viz.* 1606*l.* that was to have been sent into *Scotland*. September the 4th, Sir Ralph Sadleir was sent to guard the Duke of Norfolk at *Howard House*. [Now called *Charter-House*.] September the 5th, the Duke, examined at *Howard House*, denied al that Higford confessed. The 7th, the Duke committed to the Tower by Sir Ra. Sadleir, Sir Tho. Smith, Sir Henry Nevil, and Dr. Wylson. The 8th, the Duke confessed many Things, denied before. The 10th, the Duke made Means to have the Lord Burghley come to the Tower to him. Who did so. Oꝝ. the D. of Norfolk in the Tower confesseth the Receipt of a Message from the Earl of Arundel, and Lord Lumley. Oꝝ. the Lord Cobham kept as Prisoner in the Lord Burghley's House at Westminster.' These Particulars may not be unworthy the relating, taken out of such an authentic Paper. The whole Trial of this Nobleman, and his Condemnation and Execution I shal omit, our Historian relating them at large. Only let me note, that among the Peers mentioned by Camden, at the Duke's Tryal, the Earl of Worcester is omitted; who was present, according to a MS. in the Cotton Library, where William Earl of Worcester stands immediately after Reginald Grey Earl of Kent. And the Speech in another Volume of the said Library, as spoken by him at his Execution (which happened not 'till the next Year) doth somewhat vary.

The Relation of the Words spoken by the Duke after his Condemnation, do somewhat vary also: unless perhaps Camden would not set down al that was spoken by him at that Time. The Cotton MS. relates it thus. That after His Condemnation he used these words: 'I have been found by my Peers worthy of Death: whereof I do acquit them. For I come not hither to justifie myself, nor to charge them with Injustice. In dealing in Matters Temporal towards the Queen of Scots, I dealt not as a good Subject; for that I made not the Queen privy thereunto. For this Offence I was committed to the Tower. But upon my humble Submission, I was delivered: Promising the Queen to deal no more in those Matters. But contrary to my Submission and Promise, I dealt therein. For saving my Life and other Causes, I took my Oath upon that Matter. But I never received the Communion, as it hath been bruited. I had Conference with none but only with Rodolpho,

' and

and that but once : and that not against her Majesty. For it was known, I had to do with him, by Reason I was bound unto him by a Recognizance for a great Sum of Money. I saw two Letters which came from the Pope: but I never consented unto them, neither to the Rebellion in the North. I thank God, I was never a Papist, since I knew what Religion meant. But I did always detest Papistry in all the vain Toys thereof: embracing ever from the Bottom of my Heart the true Religion of Jesus Christ: trusting the full Assurance of my Faith in his Blood, that is only my Redeemer and Saviour. Indeed I must confess, I had Servants and Friends that were Papists. But if thereby I have offended God's Church, or any Protestant, I do desire God and them to forgive me. Yet perhaps these were only some short Collections of the Duke's Speech at his Execution, (where Camden placeth them) rather than what was said by him at his Condemnation.

The Queen put off the Execution of the Duke for some Months, out of Compassion to this unhappy Nobleman, and her Kinsman; and, out of Respect to his high Quality, was not easily brought to pass her Warrant. Of this her Mercy in delaying his Execution, her Statesmen did not much approve. The Lord Treasurer Burghley's Expressions, suggesting his Thoughts, were: 'The Queen's Majesty hath always been a merciful Lady. And by Mercy she hath taken more Harm than by Justice: and yet she thinketh she is more beloved in doing herself Harm. God save her to his Honour, long among us.' So he writ in one of his Letters, apprehensive of the Queen's Danger. And Thomas Randolph, the Queen's Agent now in Scotland, liked as little the deferring of the Duke's Execution. Who in a Letter to the Bishop of Durham, from Leith, dated March the 21st, (that is two Months after his Condemnation) writ thus: 'Out of London we hear yet no other, but that he remaineth yet alive [meaning the Duke] that is to be wished, that long since he had been dispatched. I fear, added he, the Bishop of Lincoln's Words in his Sermon before her Majesty grow true, alleged out of Augustine, That there was Misericordia puniens, and Crudelitas parcens. In Consideration wherof in Government great Evil did ensue.'

In another of the Lord Burghley's Letters to Walsingham, dated February 11, he shewed him, how the Queen's Majesty was diversly disposed. Sometime when she spake of her Danger, she concluded that Justice must be done. Another Time, when she spake of the Nearness of Blood, of his Superiority in Honour, and such like, she stayed. On Saturday she signed a Warrant to the Sheriffs of London, for his Execution on Monday. And so all Preparations were made, with the Expectation of all London and Concurrence of many Thousands. But their coming was answered not with his, but another extraordinary Execution of Mather and Berney, [of whom by and by] for conspiring the Queen's Death, [and his own Death, he might have added,] and of one Ralph, for counterfeiting the Queen's Hand twice, to get concealed Lands. The Cause of this Disappointment was, that suddenly on the Sunday before, late in the Night, the Queen sent for him [the Lord Burghley] and entred into a great misliking, that the Duke should dye the next Day, and said,

A N N O she was and should be disquieted : and would have a new Warrant made that Night to the Sheriffs, to forbear 'till they should hear further. And accordingly they did so. After that Lord had made this Relation of this sudden Stop, he only added his Fears, in this Ejaculation, *God's Will be fulfilled, and aid her Majesty to do herself good*; [which he thought this mild Course tended not to.] But tho' this Execution were deferred for some Months longer, yet in the Beginning of June 1572, he was beheaded at Tower-Hill, as we shall hear in due Place.

Mather and
Berney, their
Purpose to kill
L. Burghley ;
Executed.

The said Lord *Burgbley*, that wise Statesman and sound Counsellor of the Queen's in this dangerous Juncture, was so hated by her Enemies, but especially the *Spaniard*, that *Borgest*, that Ambassador's Secretary had hired two desperate Men, viz. *Mather* and *Berny*, [*alias Verry*] to murther him; nay, and the Queen too. For they at last confessed, that they intended to kill him; and afterwards plainly confessed also their Intention and Desire to have been rid of the Queen: (as the said Lord wrote in his Correspondence with the Queen's Ambassador in *France*). And added, 'But I think she may by Justice be rid of them.' And accordingly they underwent the just Pains of Death in *February* (as was hinted before) being drawn, hanged, and quartered. It is remarkable, that when *Mather* had, in the Presence of *Leicester*, Mr. Secretary, and *Mildmay*, charged that Ambassador's Secretary, that both his Master and he had enticed him to kill the Lord *Burgbley*, that Secretary denied it: Upon which *Mather*, offered to try it *Con La Spada*, i. e. By the Sword.

D. Story suf-
fered for Treason. Another Execution, in the Month of June, before, was done upon *John Story*, LL.D. who suffered at *Tyburn* on *Friday*: and there refused to give Allegiance to the Queen's Majesty (as the Lord *Burgbley* wrote to *Walsingham*) and professed to dye as the King of Spain's Subject, [being indeed a Pensioner of Spain.] And so having been arraigned on the *Tuesday* before, at the *King's-Bench*, he would not answer to the Indictment; alledging, that he was not a Subject of this Realm. Wherupon without further Tryal, he was condemned as guilty of Treason, contained in his Indictment. For his Treason, inveterate Hatred to the Queen, and Cruelty exercised towards the Protestants, I refer the Reader to other Histories. But some particular Passages of him, omitted by our Historians, I shall here relate. In his Execution he is thus described by Dr. *Fulke*, (in his *Retentive*;) and in his Book against *Gregory Martin*, at the End of it, where he writ a Confutation of the Papists Quarrels against his Writings. Story for al his glorious Tale, in the Time of his most deserved Execution by quartering, was so impatient, that he did not only roar and cry like an Hell-hound, but also strake the Executioner doing his Office; and resisted as long as Strength did serve him, being kept down by three or four Men, until he was dead. He used, saith the same Writer, (that lived at that very Time) no Voice of Prayer in al the Time of his crying, as I heard of the very Executioner himself, besides them that stood by, but only roared, and cried, as one overcome with the Sharpness of the Pain, as no Martyr, as the Papists did mightily boast of him, God, added he, for his Cruelty shewed against the patient Saints.

[in Q. Maries Days] had not only given him a Taste of such Torments as he procured to others ; but also made him an open Spe-
^{ANNO}
‘ tacle of the impatient and uncomfortable State of them that suf-
‘ fer, not in a good Cause, nor with a good Conscience.’ This *Fulk*
said, to vindicate himself against a Popish Writer, that had writ,
that upon a little groaning [of the said *Story* at his Execution] *Fulk*
had gathered, that he was no true Martyr.

Now, what a Sort of Man this *Story* was, and how addicted to Cruelty towards the Professors of the Gospel under Q. Mary, that short Epitome of him, drawn up by Mr. Fox his own Hand, and perhaps upon this Occasion, wil shew ; which I have inserted in my *Annals* under the Year 1569.

I cannot omit here the reciting of soine old Rhimes concerning this *Story*, and his Fellow-Bygotts : Which I meet with written by one *Lawrence Ramsey*, a Poet near about this Time, in a Book, entitled, *The Practice of the Devil* : Wherin the Devil is brought in, speaking thus to them :

Stand to it Stapleton, Dorman, and Harding,
And Rastal, that Rakebell, to maintain my Order.
Boner and Gardiner are worth the regarding,
For keeping Articles so long in this Border.
O ! Story, Story, thou art worthy of Recorder ;
Thou stoddest to it stoutly against God and the King ;
And at Tyburn desperately gav'st me an Off'ring.

A Rhyme of
Dr. Story.
Pract. of the
Dev.

I have met with this Man's last Wil, made by him divers Years before his Death, viz. 1552, while he was at *Lovain* ; fled thither in the Time of K. Edward VI. out of ill Will to the Religion then professed in the Nation. Wherin are some Passages that may be remarked. ‘ He gave Laud and Praise to God, for leading him out of his native Country, that was swarved out of the sure Ship of our Salvation, our Mother, the Catholic Church ; and that he had Belief and ful Trust in al and every Article, Clause, or Sentence, that his said Mother, Holy Church, from the Time of the Apostles, hath or shal decree, set forth, and deliver to be kept and ob-served by her Children. That for the breaking any Command, set forth by the Authority of the same Church, and for the non-ob-serving of any of her Decrees ; and especially for his Offence in forsaking the Unity of it, by the acknowledging of any other Supreme Head, than Christ's Deputy here in Earth, S. Peter, and his Successors, Bishops of the See of Rome, he did most shuinkly and penitently cry God Mercy, and desired al Christen People, re-maining in the Unity of the said Mother Catholic Church to pray for him. Then he gave to his Daughter *Elen*, Six hundred and threescore *Florens*. But if by God's god Motion she entred into Religion, then he gave and bequeathed to the House and Company where she should be professed, 120 *Florens* ; desiring them of their good Charity, to pray for the Souls of his Father and Mother, and for his Soul, and al Christen Souls. His Body to be buried in the *Grey Friars* in *Lovain*. And to the same Covent, for the Exequies done, and solemnized for the Wealth of this Soul, twenty

Dr. Story's
last Will.
MSS. Guil. Pe-
tvt, Armg.

ANNO 'ty Florens ; and fourty Florens more, that of their Charity, in their
 1571. daily Celebration of Mass, they would pray for the Soul of *Nicolas* and *Joan* his Parents, and for his Soul, and al Christen Souls :
 And to appoint one devout Person of their Company, by the Space
 of three Years next after his Burial, daily to make a special Me-
 mory to God for his Soul, and for al Christen Souls.' I refer the

Nº X. Reader to the *Appendix*, for his other superstitious Bequests ; and to observe what Sort of Wills and Testaments were framed by Popish Zelots, acted by the Craft of Monks and Friars, to draw Treasure to themselves. And lastly, he charged his Wife *Joan* not to set Foot on the Land of *England*, or carry his Daughter thither, (according to a Promise she had made to God and him) until it were restored to the Unity of the Church.

Darbyshire the
Jesuit's Hopes.
Walsingh. Let.
Mar. 2.

Darbyshire, a *Jesuit*, may be mentioned next to this zealous, hot Civilian : Who was such another Persecutor in this Church under *Q. Mary* : Having been Canon of *S. Paul's London*, Archdeacon of *Essex*, and Chancellor to Bishop *Boner*, who was his Uncle by his Sister. *Walsingham*, understanding this Man was in *Paris*, found a Means to feel the Man and his Principles. He caused one, under Colour of a Catholic, to repair unto him there : knowing that there was a Concurrence of Intelligence between him and those *English* Papists of *Louvain*, and also with those of the *Scottish Queen's* Faction. The Party sent did seem very much to bewail the ill Success of the late Practices in *Scotland* ; and now he feared that their Case wquld grow desperate. Especially, for that *Mother's* Enterprize was also discovered. To this the *Jesuit* answered, ' That the ill handling of Matters was the Cause, that they took no better Effect. But bade him notwithstanding to be of good Comfort ; and assure himself that theret were more *Mathers* in *England* than one : Which would not scruple, when Time should conveniently serve, to adventure their Lives in seeking to acquit us of that leud Woman. (meaning her Highness.) For, said he, if she were gone, then would the Hedge lye open : wherby the good Queen, that is now the Prisoner ; in whom rested, he said, the present Right of this Crown, should easily enjoy the same. For besides that, al the Catholics in the Realm of *England* were at her Devotion, there were, said he, (and thanked God) divers Heretics that were wel affected towards her. Which was no small Miracle, that God had so blinded their Eyes, as that they should be so inclined to her, that in the End would yield unto them their just Deserts ; unless they returned to the Catholic Faith.' And so went on in further Discourse, assuring the other, that that Queen would have no Harm. For that she lacked for no Friends in the *English Court* : and what Assistance she was like to have to deliver her, tho' they ventured their Lives for her, as others had done before ; and that theret were divers Ways to bring it to pass. And that chiefly considering, how this Matter would tend to the Good of the Catholic Cause, and utter Ruin and Extirpation of Heresy. And that this should be brought to pass ere a Year were at an End. v And besides his villainous and undutiful Language of her Majesty, he used very leud bitter Speeches against the Earl of *Leicester*, and the *L. Burghley*. This, as that Ambassador concluded, was the sum of their Talk.

By

By the Way, one might hence make an Observation, upon what a prejudiced Person the chief Evidence of the *Nagg's Head Ordination* doth depend. For the Popish Writers do alledge this *Darbishire's Evidence* with the greatest Confidence.

I add only one Thing more of *Darbishire*. That in his Conference with *Hawks*, (afterwards burnt for the Profession of the Gospel) he called the Bible, in Contempt, *His little pretty God's Book*.

C H A P. X.

The present Concerns of the Nation for the Queen's Safety. Her Marriage thought necessary. She falleth Sick. Her Verses upon the Scottish Queen, and her Favourites. She requires Liberty of Religion for her Merchants in France. Orders and Exercises of Religion in Northampton; with their Confession of Faith. The Ecclesiastical Commissioners fit at Lambeth. Christopher Goodman cited before them: His Prostation of Allegiance.

IF we now turn our Eyes to the Queen, about the Month of March her People had two extraordinary Concernments for her; whence they apprehended the Kingdom to be in great Danger.

The one was for her Marrying. Which the wisest of her Statesmen saw to be the only Way for Safety, as Things then stood. I alledge the Judgment of some of them. *Walsingham*, in December last, was in pursuit of some Ways to establish her Majesty's State; which was threatned, as he observed, with two Lacks, *viz.* The Want of Friendship abroad, and our doubtful State at home. Whom the Earl of *Leicester* seconded in their Correspondence, by acknowledging, that it fel out too manifest daily; and that without some Remedy, it would prove a Danger irrecoverable. But the Means, as he added, were easily seen and perceived; [meaning the Marriage with *Monseur*, and Peace with *France*] and which he supposed, not yet without Hope to be obtained. But now two or three Months were past, and little or no Hope appeared therof.

For tho' Sir *Tho. Smith* was lately dispatched to *France*, to renew the Treaty about it; yet the Queen herself seemed to have little or no Inclination that Way, as was wel perceived. Whereat *Smith*, in a Letter from *Blois*, thus writ: 'That al the World saw, that they [her People] wished her Majesty's Surety and long Condition. That her Marriage, and Issue of her Highness Body, should be the most Assurance of her Highness, and of the Wealth of the Realm, &c. What, doth her Majesty mean to maintain stil her Danger, and not procede for her Surety? I assure your Lordship, I can see no Reason. God preserve her Majesty long to reign over us, by some unlooked for Miracle. For I cannot see by natural Reason, that

*The Queen's
Marriage
judged the only
Way of Safety.*

*Sir Thomas
Smith's Appre-
hension of the
Queen's Back-
wardness.*

ANNO 'that her Highness goeth about to provide for it.' And again, soon
1571. after, in another Letter, thus he expresteth his Thoughts : ' There
 is nothing wherof we are more sorry, and do lament in our Hearts,
 than to see such uncertain, so negligent, and irresolute Provision
 for the Safety of the Queen's Majesty's Person, and of her Reign
 over us. God of his Almighty and miraculous Power, preserve
 her long to reign over us.' These Expressions shewed the dismal
 Apprehensions the best of Men, and most concerned, had for the
 Good of the Queen, the State, and the Religion of the Land. But
 the good Hand of God preserved al safe and wel, tho' this Marriage,
 so much desired and depended upon, took not Place. For a good
 Understanding with the *French* King, was thought then sufficient to
 ballance the mischievous Purposes of *Spain*: But the *French* King's
 Heart being disposed to a League with the Queen, that Way the
English Security was provided for : as shal be shewn in the following
 Year, when the League was made.

The Queen falls sick. The Fears therupon.

The other Terror upon the Nation now was the Queen's falling sick. In the Month of *December*, her Subjects took great Satisfaction, that notwithstanding their Danger in other Respects, she enjoyed perfect good Health. So *Leicester* in his Correspondence writes to *Walsingham*: ' That they had no News, but of her Majesty's good State of Health : Which was such as he had not known to to have been these many Years ; [as tho' she were none of the healthfulest Constitutions.] And this he the rather informed the Ambassador of, because that in *October* before, she was taken very ill. Of which Malady, thus did the *L. Burgbly* write to the said Ambassador ; ' That a sudden Alarm was given him, by her Majesty's being suddenly sick in her Stomach : but that she was relieved by a Vomit. You must think, said he, (speaking not only his own Sense, but of al that loved the present State of the Nation) Such a Matter would drive me to the End of my Wits. ' But God [as he comforted himself] is the Stay of al that put their Trust in him.' But now in *March*, the Queen fel sick again. Yet in a few Days recovered, to the great Joy of al. Of this Sicknes of the Queen, (sweetening it also with the News of her Restoration to perfect Health) the same Lord writ to the two Ambassadors then in *France*. They both read the Letter in a mervailous Agony ; (as *Smith* expressed their Concern in his Answer.) But having the Medicine ready, that her Majesty was within an Hour recovered, it did in Part heal them again. And when the said Lord had wrote, That the Care had not ceased in him, *Smith* replyed, ' That he might be sure it did as little cease in them ; calling to their Remembrance, and laying before their Eyes, the Trouble, the Uncertainty, the Disorder, the Peril, and Danger, which had been like to follow, if at that Time God had taken from them the Stay of the Commonwealth, and Hope of their Repose : That Lanthorn of their Light, next to God : whom to follow, nor certainly where to light another Candle [they knew not.] But, added he, as to their present Negotiation, ' If her Majesty stil continued in Extremity to promise, and in Recovery to forget, what shal we say, but as the *Italians* do, *Passato il Pericolo, gabbato il faute.*'

Queen

Queen Elizabeth would sometimes in the Midst of her Cares, divert herself by Study and Reading: and sometimes Versifying, as she did in composing a Copy of Verses upon the Queen of Scots, and those of her Friends here in England near this Time. Which Dr. Wylson hath preserved to us in his *English Logic*. For she, to declare that she was nothing ignorant of those secret Practices among her People, and many of her Nobility inclining too far to the Scottish Queen's Party, tho' she had long with great Wisdom and Patience dissembled it, (as the said Dr. Wylson prefaceth her Verses) wrote this *Ditty* most sweet and sententious; not hiding from all such aspiring Minds the Danger of their Ambition and Disloyalty. Which afterwards fel out most truly, by the exemplary Chastisement of sundry Persons, who in Favour of the said Scottish Queen, declining from her Majesty, sought to interrupt the Quiet of the Realm, by many evil and undutiful Practices: Her Verses were as follow:

*That Doubt of future Foes exiles my present Joy;
And Wit me warns to shun such Snares, as threaten mine Annoy.
For Falshood now doth flow, and Subjects Faith doth ebb:
Which would not be, if Reason rul'd, or Wisdom weav'd the Webb.
But Clouds of Toys untry'd do cloak aspiring Minds,
Which turn to Rain of late Repent, by Course of changed Winds.
The Top of Hope suppos'd the Root of Ruth wil bee,
And fruitless al their grafted Guiles, as shortly ye shal see.
Those dazzl'd Eyes with Pride, which great Ambition * blinds,
Shal be unseel'd by worthy Wights, whom Foreight Falshood finds.
The Daughter of Debate, that eke Discord doth sow,
Shal reap no Gain, where former Rule bath taught still Peace to grow.
No foreign banish't Wight + shal anchor in this Port:
Our Realm it brooks no Strangers || Force: Let them elsewhere resort.
Our rusty Sword with Rest shal first the Edge employ,
To poll their Topps that seek such Change, and gape for Joy.*

Another Thing deservedly to be related of the Queen was her Care she took to preserve her Subjects in that true Religion which was established by Law in her Kingdom. And that her Subjects not only at Home but abroad, might have the free Exercise of it; and not incur Danger in Popish Countries for it. In her Treaty with France now, she made that one of the Articles; namely, a Liberty of Religion for English Merchants in that King's Dominions. Sir Tho. Smith, with Walsingham and Killegrew, put the Queen-Mother in Mind therof, for the said Merchants in the Staple or Haunce; that they might have the Exercise of Religion after the Manner of the English Church, and which the Queen their Mistress, also professed. The said Queen-Mother had promised them that they might have it in their House with the Doors shut; and in the English Tongue: But the King's Deputies appointed to treat with the Queen's Ambassadors, would not admit it. And both the King and his Mother (neither of them meaning sincerely) would not have it put as an Article in the Treaty, but that it should be allowed some other Way. As namely, by a Letter missive from the King to Queen Elizabeth; wherin he should promise it. Which when

VOL. II.

N

Smith

A N N O
1571.
*Q. Elizabeth's
Verses upon the
Scottish Queen
Wyls. Logic.*

* That of the
Duke of Nor-
folk.

+ The Scottish
Queen.
|| France and
Spain.

Particularly in
France.

Her Care of Re-
ligion for her
Merchants ab-
road.

A N N O Smith and the others objected against ; and since they could not too much insist upon it, to please the King and to go as far as they could, they were content, if he would, by another Article, or Treaty Declarative, made apart between his Majesty and the Queen of *England*, under the Great Seals of *England* and *France*, declare that in general Words he did mean also, in the Matter of Religion, to give her Merchants their Liberty. But the Queen-Mother upon this asked the Ambassadors, Whether they thought that the King her Son would deceive them ? [But whether they then thought so, or no, it appeared afterwards that he went upon nothing but Deceit and Dissimulation.] And she would have persuaded the Ambassadors, the Queen their Mistress would be contented with such a private Letter from the King. But Smith told her he could not believe it of her Majesty for his Part : and that they, her Ministers, must do wisely, surely and substantially in such Affairs for her Majesty, as she did put in their Credit. But when the Queen-Mother stil shifted this off, Smith said at last, ‘ That except there were sufficient Assurance for the Matter of Religion, they could not, nor durst subscribe the Treaty ; until they were better certified, that the Queen would be so content with such a Letter, For his Conscience was against it, to leave so great a Point upon so little a Hold.

Propheſyings, or Exercises now uſed by the Bi-ſhops Appoint-ment.

Propheſyings, or Exercises. were much used now throughout most of the Dioceses. Wherin the Incumbents in Livings, and Men in Orders were employed in explaining certain Places of Holy Scripture, in certain Parish Churches appointed by the Bishop of the Diocess for that Purpose. Which were very acceptable to those of the People that favoured the Protestant Religion : and had also their good Use, both for the improving of the Clergy in their Studies of the Word of God, and for the Instruction of the Laity in the right Knowledge of Religion.

At Northamp. The Order therof. Pap. Offic.

These Exercises were used in the Church of *Northampton*, by the Consent of the Bishop of *Peterburgh*, Scambler, the Maior of the Town and his Brethren, and other the Queen's Majesty's Justices of the Peace within the County and Town : Who appointed these Orders for Religious Worship, to be set up and established therein.

I. The Singing and playing of Organs, beforetime accustomed in the Quire, is put down, and the Common-Prayer there accustomed to be said, brought down into the Body of the Church among the People, before whom the same is used according to the Queen's Book, with Singing Psalms before and after the Sermon.

II. There is in the Chief Church every *Tuesday* and *Thursday*, from Nine of the Clock, until Ten in the Morning, read a Lecture of the Scripture, beginning with the Confession in the Book of Common Prayer ; and ending with Prayer and Confession of the Faith.

III. There is in the same Church, every *Sunday* and Holy-Day, after Morning Prayer, a Sermon, the People singing the Psalm before and after.

IV. The Service be ended in every Parish Church by Nine of the Clock in the Morning, every *Sunday* and Holy-Day ; to the

End

End the People may resort to the Sermon in the same Church. And ANNO. that every Minister give Warning to the Parishioners in the Time of Common-Prayer, to repair to the Sermon there : except they have a Sermon in their own Parish Church.

V. That after Prayers done, in the Time of Sermon or Catechizing, none sit in the Streets, or walk up and down abroad, or otherwise occupy themselves vainly ; upon such Penalties as shall be appointed.

VI. The Youth, at the End of Evening Prayer, every Sunday and Holy-Day (before al the elder People) are examined in a Portion of *Calvin's Catechism* ; which by the Reader is expounded unto them : And holdeth an Hour.

VII. There is a general Communion once every Quarter, in every Parish Church, with a Sermon. Which is by the Minister, at Common Prayer warned four several Sundays, before every Communion, with Exhortation to the People, to prepare for that Day.

VIII. One Fortnight before each Communion, the Minister with the Church-Wardens, maketh a Circuit from House to House, to take the Names of the Communicants ; and to examine the State of their Lives. Among whom, if any Discord be found, the Parties are brought before the Maior and his Brethren ; being assisted by the Preacher and other Gentlemen. Before whom there is Reconciliation made, or else Correction, or putting the Party from the Communion, which wil not live in Charity.

IX. Immediately after the Communion, the Minister, &c. returneth to every House, to understand who have not received the Communion, according to the common Order taken : and certifieth it to the Maior, &c. Who with the Minister, examineth the Matter, and useth Means of Persuasion to induce them to their Duties.

X. Every Communion Day each Parish hath two Communions ; the one for Servants and Officers ; to begin at Five of the Clock in the Morning, with a Sermon of an Hour ; and to end at Eight. The other for Masters and Dames, &c. to begin at Nine the same Day, with like Sermon ; and to end at Twelve.

XI. The Manner of this Communion is besides the Sermon, according to the Order of the Queen's Book ; saving, the People being in their Confession upon their Knees, for the Dispatch of many, do orderly arise from their Pews, and so pass to the Communion Table ; where they receive the Sacrament. And from thence in like Order to their Place : Having al this Time a Minister in the Pulpit, reading unto them comfortable Scriptures of the Passion, or other like, pertaining to the Matter in Hand.

XII. There is on every other Saturday, and now every Saturday, from Nine to Eleven of the Clock in the Morning, an Exercise of the Ministers both of Town and Country, about the Interpretation of Scriptures. The Ministers speaking one after another, do handle some Text. And the same openly among the People. That done, the Ministers do withdraw themselves into a privy Place, there to confer among themselves, as wel touching Doctrine as good Life, Manners, and other Orders, meet for them. There is also a Weekly Assembly,

ANNO every *Thursday*, after the Lecture, by the Maior and his Brethren, *1571.* assisted with the Preacher, Minister, and other Gentlemen, appointed to them by the Bishop, for the Correction of Discord made in the Town: As for notorious Blasphemy, Whoredome, Drunkenness, railing against Religion, or Preachers therof; Scoulds, Ribalds, or such like. Which Faults are each *Thursday* presented unto them in Writing by certain sworn Men, appointed for that Service in each Parish. So by the Bishop's Authority and the Maior's joyned together, being assisted with certain other Gentlemen in the Commission of the Peace, evil Life is corrected, God's Glory set forth, and the People brought in good Obedience.

XIV. The Communion Table standeth in the Body of the Church, according to the Book, at the *Over End* of the middle Ile; having three Ministers: One in the Middle to deliver the Bread. The other two at each End, for the Cup. The Ministers often do call on the People to remember the Poor, which is there plentifully done. And thus the Communion being ended, the People do sing a Psalm.

XV. The excessive ringing of Bells at forbidden Times by Injunction, (whereby the People grow in Discord to the Slaughter of some, and the unquieting of others, given to hear Sermons) is inhibited: allowing notwithstanding such orderly Ringing, as may serve to the calling of the People to Church, and giving Warning of the passing and burying of every Person.

XVI. The carrying of the Bell before Corpses in the Streets, and bidding Prayers for the Dead (which was there used 'til within these two Years) is restrained.

XVII. There is hereafter to take Place, Order that al Ministers of the Shire, once every Quarter of the Year, upon one Month's Warning given, repair to the said Town: and there, after a Sermon in the Church heard, to withdraw themselves into a Place appointed within the said Church; and there privately to confer among themselves, of their Manners and Lives. Among whom if any be found in Fault, for the first Time, Exhortation is made to him among al the Brethren to amend. And so likewise the second, and third Time, by Complaint from al the Brethren, he is committed unto the Bishop for his Correction.

*The Order of the Exercise of the Ministers, with a Confession
of the Faith.*

*Orders for the
Exerciser.*

First, every one at his first Allowance to be of this Exercise, shal by Subscription of his own Hand, declare his Consent in Christ's true Religion with his Brethren; and submit himself to the Discipline and Orders of the same.

Secondly, The Names of every Man that shal speak in this Exercise, shal be written in a Table. For it shall be unlawful for any Man to speak in this Exercise, until he be admitted by the same, and his Name by his own Consent registered in the said Table. Neither shal it be lawful for any Man, to occupy the Room of the second Speaker, except he have spoken in the first Place, unless he be desired by the Moderators.

Thirdly,

Thirdly, The first Speaker beginning and ending with Prayer, *ANNO* 1571. ought to explain the Text, that he readeth. Then he may confute any false or untrue Expositions, if he know that the Place have been abused by any sinister Interpretation. Then he may give the Comfort to the Audience as the Place ministreth just Occasion. But he shal not digress, dilate, nor amplify that Place of Scripture wherof he treateth to any Common Place, further than the Meaning of the said Scripture.

Fourthly, whatsoever is left of the first Speaker, either in explaining the Text, either in confuting, &c. he or they that speak afterwards, have Liberty to touch, so as they observe the Order prescribed to the first Speaker. And that without repeating the self same Words, which have been spoken before, or impugn the same, except any have spoken contrary to the Scriptures.

Fifthly, The Exercise shal begin immediately after Nine of the Clock, and not exceed the Space of two Hours. The first Speaker shal fully finish whatsoever he hath to say, within the Space of three Quarters of an Hour. The Second and Third shal not exceed (each one of them) one Quarter of an Hour. One of the Moderators shal always make the Conclusion.

Sixthly, After the Exercise is ended, the President for the Time being shal cal the Learned Brethren unto him : and shal ask for their Judgment concerning the Exposition of the Text of Scripture then expounded. And if any Matter be then untouched, it shal be there declared. Also, if any of the Speakers in this Exercise be infamed, or conyinced of any grievous Crime, he shal be there and then reprehended.

Seventhly, After this Consultation it shal be lawful for any of the Brethren of this Exercise to propound their Doubts or Questions, justly collected out of the Place of the Scripture that Day expounded, and signify the same unto the President for the Time being, and the other Brethren ; and deliver the same in Writing unto the first Speaker. And Order shal be taken by common Consent for the satisfying of the said Questions against the next Exercise. No Speaker shal move publicly any Question *Extempore* ; but which he shal satisfy himself presently. And this Consultation shal be ended with some short Exhortation, to move each one to go forward in his Office, to apply his Study, and to encrease in Godliness of Manners and Newness of Life.

Eighthly, Whea this Exercise is finished, the next Speaker shal be appointed and named publickly. And the Text which he shal expound, shal be read.

Ninthly, when the last Man, whose Name is written in the Tables, hath kept his Turn in this Exercise, then the first Man written shal be required to keep the next Exercise. If that Man be absent, so as he cannot keep that Day and Time, the next written in the Table shal be required to satisfy the Place of the other, when his Turn is. so as the Exercise decay not for any one Man's Absence.

Tenthly, If any Man take upon him to break these Orders and Rules, or seem to be contentious ; let the President of the Exercise presently command him, in the Name of the Eternal God, to silence. And after the Exercise, let that unadvised Person be judged before the

ANNO the brethren there gathered for the said Exercise: That he, and
1571. others by his Example, may learn Modesty therafter.

Then followed a *Confession*, which these Exercisers were to subscribe: which was to stand to the Scriptures alone; and not to any humane Authority, for Doctrine, in Opposition to Papistry: And was as followeth:

The Confession in the Exercises.

A Confession to be subscribed.

WE whose Names are hereunder written, as wel to declare unto the World, according to the Commandment of the Lord, the Confession of that Faith, which in our Consciences we hold, as also to cut off al Occasion of Quarrelling and slanderous Reports of our dissenting among ourselves in Matters of Faith and Religion, to the wounding and Hurt of the Simple; do shew our Judgments and Consent in Sum, as followeth: Being ready further and more particularly to explain the same, to the satisfying of our Brethren, when and as Occasion shal be therunto offered:

First, We believe and hold, that the Word of God, written in the Canonical Scriptures of the Old and New Testament, (which Books contain in them sound, perfect, and sufficient Doctrine, as wel for the Trade of al Mens Lives, as also for their Faith) are and ought to be open, to be read and known of al Sorts of Men, both Learned and Unlearned. And we esteem this written Word, as the infallible Truth of God; ful of Majesty; and the Authority therof far to exceed al Authority, not of the Pope of *Rome* only, (who is very Antichrist, and therefore is to be detested of al Christians) but of the Church also, of Councils, Fathers, or others whosoever, either Men or Angels.

Then, We condemn as a Tyrannous Yoke, (wherewith poor Souls have been opprest) whatsoever Men have set up of their own Inventions, to make Articles of our Faith, or to bind Mens Conscience by their Laws and Institutes. In Sum, al those Manners and Fashions to serve God, which Men have brought in without the Authority of the Word, for the Warrant therof; commended either by Custom, by the Title of Unwritten Verities, Traditions, or other Names whatsoever. Of which Sort are, the Doctines of the Supremacy of the See of *Rome*; Purgatory, the Mass, Transubstantiation, the Corporeal Presence of Christ's Body in the Sacrament, Adoration therof; Man's Merits; Free Wil, Justification by Works; Praying in an unknown Tongue, to Saints departed, for the Dead, upon Beads; Extolling of Images, Pardons, Pilgrimages, Auricular Confession; Taking from the Lay-People the Cup in the Administration of the Sacrament; Prohibition of Marriage; Distinction of Meats, Apparel, and Days; Briefly, al the Ceremonies and whole Order of Papistry: Which they cal the *Hierarchy*; Indeed, a Devilish Confusion, established as it were in despight of God, and to the Mockery and Reproach of al Christian Religion. These, I say, with such like, we abjure, renounce, and utterly condemn.

And we content ourselves with the Simplicity of this pure Word of God, and Doctrine therof. A Summary Abridgment of the which, we acknowledge to be contained in the Confession of Faith, used

used of al Christians, which is commonly called, *The Creed of the ANNO Apostles*: Holding fast, as the Apostle warneth, that faithful Word, which serveth to Doctrine and Instruction: and that both to edify our own Consciences withal unto Salvation in Christ Jesus, as the alone Foundation, wheron Christ's true Church is built, He himself being the chief Corner Stone; as the same Apostle witnesseth in another Place; And also, to exhort others with the same sound and wholesome Doctrine; and to convince the Gain-sayers: Finally, to try and examine, and also to judge thereby, as by a certain Rule and perfect Touchstone, al other Doctrines whatsoever.

And therefore to this *Word of God* we humbly submit ourselves, and al our Doings; willing and ready to be judged, reformed, or further instructed thereby, in al Points of Religion.

This Method of Devotion, agreed upon and used for the public Practice of Religion in this Town, and for the better improving both Clergy and Laity in Christian Knowledge and Godliness, had such Notice taken of it, that it seemed not to escape without the Censure of Men of looser Principles. And this being a Year wherin the Archbishop and several other Bishops sat in an Ecclesiastical Commission; and they by a special Letter from the Queen commanded to look narrowly into any Novelties introduced into the Church, and to set an effectual Stop therunto; This Scheme might have been sent up from Northampton to them: it being said in the Title to it, *To have been taken and found [as by some Inquisition] the 5. of June, 1571. Anno xiii^o. Reg. Regin. ELIZAB.* But I do not find this wel minded and religiously disposed Combination of both Bishop, Magistrates, and People, received any Check from that Commission.

Before these Commissioners sitting at Lambeth, were several Puritans, that were Preachers, cited; as hath been elsewhere shewn. And among these was Cbr. Goodman, the Preacher, a Man famous for his Book, written against the Government of Women, in Hatred to Q. Mary, the great Persecutor of her Protestant Subjects, and for the lawfulness of resisting Princes in some Cases. This gave great Disgust to the Queen, and to the Governours of this Church: Info-
much that he was brought to a Revocation of that Book, as hath
been also shewn. Now he is required to make a Protestation of his
Obedience to the Queen's Majesty. Which at length he did, with
the Subscription of his own Hand to the same. The Original wher-
of is stil extant: And bears this Title, *A Copy of the Protestation
willingly made by Christopher Goodman, Preacher of God's Word, the
23. Day of April, 1571, at Lambeth, before the Reverend Fathers in
God, my Lords of Canterbury, Ely, Salisbury, Worcester, Lincoln,
and Bangor: Concerning his dutiful Obedience to the Queen's Majesty's
Person, and her lawful Government, being therof demanded by the said
Lords; as also requested to put the same in Writing, as followeth:*

' I Christopher Goodman, Preacher of God's Word in this Realm of England, have protested, the Day and Year above written, before the Reverend Fathers aforesaid, and in this present Writing do unfeignedly protest and confess before al Men, that I have esteemed and taken ELIZABETH, by the Grace of God Queen of England, France, and Ireland, Defender of the Faith, &c. evermore sithence

*Life of Abp.
Parker.
Book IV. Ch. 6.*

*Annal. of Re-
format. Ch. ix.
p. 126.*

*Goodman's
Protestation of
his Obedience to
the Queen.
Pap. Offic.*

Anno sithence her Coronation, as now, and shal during Life, and her
 1571. Grace's Government, for my only Liege Lady, and most lawful
 Queen and Sovereign. Whom I truly reverence in my Heart, love,
 fear, and obey, as becometh an obedient Subject, in al Things
 lawful; and as I have at sundry Times in open Pulpit, willingly
 and of mine Accord, (never constrained by any, otherwise than
 Occasion of Time and Matter have offered) declared in great Au-
 dience. Who can and wil bear me sufficient Record. Exhorting
 and persuading al Men, so far forth as in me did lye, to the like
 Obedience to her Majesty. For whose Preservation and prosperous
 Government, I have earnestly and daily prayed to God, and wil,
 being assisted by his Holy Spirit, during my Life. In Witnesse
 wherof, I the said Christopher, have subscribed this Protestation
 with mine own Hand, the 26. Day of April, 1571,

Per me Christopherum Goodmanum.

*His Perverseness noted.
Letter of Abp. Whitg.* I find him in Cheshire, Anno 1584, a Refuser of Subscription to the Articles, and a Dissuader of others thereto. Of whom Archbishop Whitgift complained unto the Lord Treasurer, That it was Mr. Goodman, a Man that for his Perverseness was sufficiently known; and some other evil disposed Persons, that instilled these Things into Mens Heads, that is, Objections against subscribing to all the Articles of Religion, and to the Book of Common Prayer.

C H A P. XI.

Zanchy writes to the Queen concerning the Habits. And to Bishop Jewel. His Advice. Blackall a pretended Minister, does Penance. Popish Priests officiate in the Church. Bishop Jewel's Death. His Answer to Harding. His Apology. Friendship between him and Bishop Parkhurst. William Ketel. Loans. Walsingham's Diligence: Earl of Rutland. Sir Tho. Smith Ambassador. Victory over the Turks.

Zanchy writes to the Queen against imposing the Habits.

ZANCHY, the learned Italian, public Professor of Divinity in the University of Heidelberg, this Year interposed with the Queen, in the Behalf of the Puritan Ministers; that she would not enjoyn wearing of the Surplice. In his Letter to her he said, 'There were many Bishops then alive in the Kingdom, greatly renowned for al kind of Learning, that chose rather to leave their Offices and Places in the Church, than against their own Consciences to admit of such Garments, the Reliques of Popish Idolatry and Superstition, or at least, Signs and Tokens of it: and so to defile themselves, and give Offence to the Weak by their Example. And that by these Means the Seed of Dissension was cast among the Bishops. He added, that this Letter he wrote by Command of the

' the most noble Prince, one of her Majesty's most special Friends, A N N O
 ' the Prince Elector Palatine.' The Letter being very long, is extant 1571.
 in Print among Zanchy's Epistles, and was translated into English in a late Book called, *A fresh Suite against Humane Ceremonies*. The Letter was sent to Bishop Grindal, by his Hand to be presented to the Queen. But upon serious Deliberation, and Consultation with other Learned and Wise Men, he declined to deliver it; and gave his Reasons to Zanchy in a Letter, mentioned elsewhere. But Zanchy was misinformed, as appeared by his Letter to the Queen, in the true State of the Controversy; and particularly concerning the Bishops; who were not upon the Point of leaving their Bishoppries, rather than to wear their Habits, but did al unanimously comply with the Ecclesiastical Order, as Bishop Grindal assured him.

But to relate the Occasion of Zanchy's Letter. Mount, (a German by Birth; but much employed formerly in Messages out of England to the German Princes and States) coming into Germany in June this Yeay 1571, shewed unto Zanchy and others, how the Contest about the Apparel was revived in England; and that the Queen required the Bishops and Ministers duly to wear the Habits enjoyned, in the Administration of the Word and Sacraments. And withal, he added, that there were not a few, even of the Bishops themselves, that were minded rather to resign their Office, and depart from their Places, than yield to wear the Garments. He begged Zanchy therefore, that he would address a Letter to the Queen, and admonish her of her Duty. And that in Case she would not be brought to relent, and revoke her Orders, that then he and the Brethren at Heidelberg, should write to some of the chiefest and prudentest Bishops, howsoever not to forsake their Function. The foresaid Reverend Man, after denial and Excuse of himself, in Regard of his own Inability for such a Work, being over-persuaded by Friends, and at last by the Council of the Prince Elector himself, composed a Letter to the Queen, as was touched before. Wherin he beseeched her, that she would not harken to such Counsels, as certainly repugned the Office of a good Prince: Which he made to consist in three Things. I. To take care, that true Religion and the Worship of God be restored; and being restored, to be preserved pure. II. That al her People live honestly and godly. III. That public Peace and Friendship be kept. And then he fel upon the Habits at large, marshalling up al his Arguments against them. And another Letter he also wrote to Bishop Jewel; and yet another to Bishop Grindal.

The Bearers of these Letters were Ralph Gualter, Jun. and Ralph Zwinglius, Grandchild to Zwinglius the great Reformer of Helvettia. The Substance of that to Bishop Jewel was, 'That having heard from Mount lately returned from England, that many godly Bishops were determined to lay down their Offices, and leave their Places, rather than to wear the Habits; he was earnestly called upon by the Brethren there, to persuade the said Bishops not so to do. And that he wrote to him, being a Person of so great Learning and Sway in the Church, to use his Interest with them to continue in their Places; seeing that Satan sought nothing more than to dissipate the Church, by scattering away the true Bishops.'

VOL. II.

O

'For

*Life of Arch-
bishop Grindal.
Book I. Ch. 12.*

*The Substance
of his Letter to
Jewel.*

ANNO • For there seemed to be no Reason, why a Pastor should leave his
1571. • Flock, so long as he might freely teach and administer the Sacra-
 ments according to the Word of God, altho' he be compelled to do
 something which is not wholly approved of, so it be of the Nature
 of Things, which of themselves and in their own Nature are not
 evil, but indifferent, being commanded of the Queen: and when
 one of these two must happen, either to depart his Place, or obey
 such a Command, he should rather obey; but with a lawful Prots-
 tation; and the People to be by him taught, why, and upon what
 Account, he obeyed that Command. And that this Opinion was
 so plain and clear, both by Scriptures, the Fathers, and Ecclesi-
 stical Historians, that it would be needless to bring any Proof to
 them which were anything exercised therin. For a lawful and
 necessary Vocation is never to be forsaken by reason of Things in
 their own Nature indifferent.

*Nunquam e-
nim propter res
qua natura a-
diaphoras depe-
renda est Voca-
tio legitima &
necessaria.
Zach. Ep.
Tom. 8. p. 391.*

*Blackal a scan-
dalous Church-
man does Pe-
nance.*

As for the Papists, many of the Popish Priests stil kept their Parishes, and their old Inclination to Superstition too. But among the scandalous Churchmen in these Days, the greatest surely was one Blackal, born at Exeter, who did Penance at S. Paul's Cross, Aug. 6. and then and there, before all the Congregation, cryed and breathed out against Northbroke many foul and slanderous Reports; to the Grief of the Godly, and Joy of the Wicked. For this Northbroke had detected his horrible Vices, and manifested them to certain of his Friends, to the end he might be the better reclaimed. Upon this Slander, the Queen's Commissioners sent for Northbroke to come before them. But when he appeared, Blackal stole away from his Keeper, to the Prisoners then in the Marshalsea; knowing that he had falsly accused him. So that he could not have him Face to Face before the Commissioners. The Crimes which brought him to this Penance were, That he had four Wives alive: and also that he had intruded himself into the Ministry for the Space of twelve Years, and yet was never lawfully called, nor made Minister by any Bishop. Four Days after his Penance at the Cross, he was set in the Pillory in Cheapside, with Papers on his Head, for taking the Archbishop of Canterbury's Seal from one Writing, and setting it to a counterfeit Commission. He was a chopper and changer of Benefices, little passing by what Ways or Means, so he might but get Money from any Man. He would run from Country to Country, and from Town to Town, leading about with him naughty Women. As in Gloucestershire he led a naughty Strumpet about the Country, named Green Apron. He altered his Name, wheresoever he went; going by these several Surnames, Blackal, Barthal, Dorrel, Barkly, Baker.

*Priests conform-
able, but Pe-
pists.*

*A brief and
pithy Sum,
&c.*

And what sort of Popishly affected Priests stil officiated in the Church, the forementioned Northbroke wil tel us, in his Epistle to a Book entitled, *A brief and pithy Sum of the Christian Faith.* Therin he spake, ' of certain Men, then Ministers of the Church, who were Papists, and so gave out themselves to be in their Discourses. Who subscribed and observed the Order of Service, wore a side Gown, a square Cap, a Cope and Surplice. They would run into Corners, and say to the People, Believe not this new Doctrine! It is naught; It wil not long endure: Altho' I use Order among them outwardly,

' outwardly, my Heart and Profession is from them, agreeing with A N N O.
 ' the Mother Church of *Rome*. No, no, we do not preach, nor yet 1571.
 ' teach openly. We read their new devised Homilies for a Colour,
 ' to satisfy the Time for a Season.

' Several now-a-days of the Popish Priests, he said, were Thieves, *Popish Priests.*
 ' Perjurors, Murderers, Buggerers, [I blush to repeat the rest] and
 ' some of them were arraigned at the Bar for it in *Exeter*, and else-
 ' where.

This *Northbroke* was Minister of *Redcliff* in *Bristol*, and was one
 of the first Persons that *Gilbert Bishop of Bath and Wells* ordained.

This Year put a Period to the Life of the singularly learned and
 most eminent Bishop, *JOHN JEWEL*. His Discourse and Prayer on
 his Deathbed, a little before his Death, was very Devout and edi-
 fying; and therefore worthy recording to Posterity: as it was taken
 from his Mouth by *John Garbrand*, who was always about him, and
 then present, (as wel as divers others) and set down by him. The
 Day and Night before his [the Bishops] Departure out of this World,
 he expounded the Lord's Prayer, and gave short Notes upon the
 LXXI. Psalm, [the suitable Psalm appointed to be read in the Office
 of Visitation of the Sick] to such as were by him. He thought
 good to say somewhat at that Time, of the Books written by him, *His Books.*
 and set forth in Print; and also of his Preaching. In both which
 Services done by him to the Glory of God, he made Protestation of
 his good Conscience; which even then, he declared, witnessed, and
 should witness with him before God, that he dealt simply and plainly,
 having God only before his Eyes, and seeking the Defence of the Go-
 spel of Christ, and that the Truth therof might be opened and main-
 tained. And further, he gave Thanks to God, that made him his
 Servant in so great a Work. And then visited him by this Messen-
 ger of Death, whilst he was doing the Message of God in visiting
 his Diocess. That then he called him to rest from his Labours,
 when his weak Body was spent and worn out in setting forth the
 Glory of God. For which he many Times prayed, it would please
 God to let him be offered in Sacrifice.

He was at that Time very fervent in Prayer, which he poured out *His last Words.*
 before the Lord abundantly, and in great Faith; crying often, 'Lord,
 ' let thy Servant now depart in Peace: Lord, let thy Servant now come to
 ' thee. I have not so lived, that I am ashamed to live: Neither am
 ' I afraid to dye. For we have a gracious Lord. There is laid up
 ' for me a Crown of Righteousness. Christ is my Righteousness:
 ' Thy Wil be done, O Lord: for mine is frail: with many other such
 godly Speeches. In the Extremity of his Disease he shewed great
 Patience; and when his Voice failed, that he lay Speechless, he
 lifted up his Hands and Eyes, in Witness of his Consent to those
 Prayers which were made. Thus being virtuously occupied, and
 wholly resting himself upon the Mercies of God through Jesus
 Christ our Saviour, he rendred up his Soul to God.

This *John Garbrand*, who gave the foregoing Account of Bishop
Jewel's Holy End, had a Legacy in the said Bishop's Last Will, of al
 his Papers, Writings, and Notes of his Travails in God's Vineyard,
 and other his Devices of Learning whatsoever. And from this rich
 Stock of Manuscripts, he set forth the Bishop's Answer to the Pope's

A N N O Bull against Queen Elizabeth, called, *A View of a seditious Bull: 1571.* with Garbrand's Preface: wherin the former Relation of his Death is mentioned. Published Anno 1582. He was Master of Arts of Oxford, and a Prebendary of Sarum. Dr. Tho. Wylyson, Master of St. Katharine's; (whom we have Occasion to mention sometimes) had writ a learned Book against Usury: Which this Bishop having perused, sent the Writer a Letter, signifying his Judgment and Allowance therof. Which excellent Letter Wylyson now sent to Garbrand; that he might treasure it up among the rest of those valuable Papers in his Possession.

His Book against Harding. Concerning his Book against *Harding*, three great Princes successively, viz. Queen Elizabeth, King James, and King Charles, and four Archbishops, were so satisfied with the Truth, and Learning contained in it, that they enjoyned it to be chained up and read in al Parish Churches throughout *England* and *Wales*. Which the

* *Holy Table, Name and Thing.* p. 208. Author of the Book, called * *The Holy Table, Name and Thing*, had noted in Honour of that Prelate's Works, upon Occasion of the Disatisfaction that his Antagonist had expressed concerning something written therin, concerning the antient Standing of the Altar, or Communion Table.

His Apology comes forth the second Time. And this Year of the said Bishop's Death, the second Impression of his *APOLOGY of the Church of England* came forth, dedicated by him to the Queen. And was again reprinted with the rest of this excellent Bishop's Works, Anno 1611, dedicated to King James I. In the said Dedication to the Queen, I cannot but insert here, *ob rei memoriam*, what is there told to have been done in the Reformation.

What was done in the Reformation. Ep. Dedic. to the Queen. Neither have we, (said he) in the public Reformation of our Church, Doctrine, and Service, changed or purged out any thing, taught and approved by the Fathers; but only such Errors, Superstitions, and Abuses, as beside and contrary to this Rule or Sense, crept into the Church, by adding of Things that formerly were not, or detracting of them that were, or otherwise altering or perverting them from the right Sense, Meaning and Use, wherin they were instituted, taken and used by the said godly Fathers: As also through the foolish Imitation of *Jews* or *Gentils*, wanton Curiosity of Men's Inventions, Blindnes of Devotion, Emulation for the Continuance and Encrease of such Vanities once begun: But chiefly through the Envy and Malice of that Wicked one: who while the Husbandman slept, sowed Tares in the Lord's Field, to the corrupting and choaking of that good Corn sown by our Saviour Jesus Christ's holy Apostles. Which lawful Reformation of our Church, and necessary Repurgation of such Enormities, is so far from taking from us the Name or Nature of true Catholics and Christians, or depriving us of the Communion and Fellowship of the Apostolic Church, or from overthrowing, endangering, or any Whit impairing the right Faith, Religion, Sacraments, Priesthood, and Government of the Catholic Church, [as the Papists then charged the Reformers with] that it hath cleared and better settled them unto us; and made us a readier and surer Way to the true Knowledge, right Use, and happy Fruit of them.

Sets out his Book in the Name of the Bishopt.

This *Apology* he set forth in the Name of al the Bishops, as a Book containing their professed Judgment and Doctrine. So Parkhurst Bishop

shop of *Norwich*, one of those Bishops, wrote to *Johannes Wolpius*, one of his Correspondents in *Helvetia*, *Is [Fuellus] omnium nostrorum nomine edidit*. And so wel approved of was this Work of his, not only here at Home, but by the Reformed Divines abroad, that the said *Wolpius*, a learned Divine of *Zuric*, translated it into the *German Language*: which the said Bishop took Notice of and commended him for doing. And not his *Apology* alone, but al the rest of his Labours in Vindication of the Reformed Church, had been put into the learned Language by himself probably, had he lived. For the said Bishop had earnestly excited him so to do, for the public Good, and for the exposing of the Errors and Superstitions superinduced upon the Christian Religion. For so in one of his Letters he relateth; That tho' at first he refused upon his Motion, to set upon that work, yet afterwards he made no Doubt, had he lived, he should (for the great Interest he had with him) have persuaded him to have done it. But however, he resolved to put some one of his learned Friends to undertake it. And at length, *William Whitaker*, D. D. performed it wel.

There was a dear Affection between the said Bishop *Parkhurst* and him, which began in the University; where *Parkhurst* was his Tutor as wel as his Friend. Some Marks of this Intimacy appear in a Letter (stil extant) written by *Jewel* from *Oxford* to him, now shifting for himself in obscure Places, and deprived of his rich Benefice of *Cleves*, soon after the Access of Queen *Mary* to the Crown; in these Words: *Parkhurste mi, mi Parkhurste, Quid ego te nunc potem agere? Morine, an vivere, infletione esse, an in Fleta? &c.* 'My *Parkhurst*, mine own *Parkhurst*, What may I think you now do? 'Are you dead, or alive? Are you a weeping, or are you in the 'Fleet? [in which Prison many of the Professors of Religion, were 'now committed.] Certainly such ever was the Equity of your 'Mind, that you take al these Afflictions (whatsoever they are) in 'good Part ——— News with us there is none. We have old 'Things enough and too inuch: [Meaning the old Superstitions 'brought in again among them at *Oxford*.] And then he prayed *Parkhurst* to write to him, what was become of *Harley*; [late made Bishop of *Hereford*] and in what Condition his own Affairs were, and what were his Hopes, what his Fears.

And in another Letter wrote a few Days after to him, he hath these Expressions; 'Quid ego nunc ad te, Parkhurste, scribam, vel quid potius taceam? &c.' What shal I now, *Parkhurst*, write to you? 'Or rather, What shall I be silent in? 'Tis now a great while that I 'have desired to hear, How you do, how you have done, and where 'you are. And altho' *Cleves* [your Living] be taken from you, and 'al things be changed with you, I hope, that Mind of yours can 'neither be taken away from you, nor changed. But I refer the Reader to the Letters themselves, exemplified in the Appendix.

The Divines of the Church of *Zuric* in *Switzerland*, had a very great Veneration for Bishop *Jewel*; who had sometime sojourned with them there. And therefore of his Death his Friend, Bishop *Parkhurst*, sent the News to *Rodolphus Gualter*, after this Manner; 'My *Jewel*, my Treasure, yea, the Treasure of al *England*, dyed September 23.' And so to *Lavater*, another learned Man there;

*Jewel's Letter
from Oxon.
to Parkhurst.
Ann. 1559.
MSS. R. Joh.
Ep. Eliensis.*

*No. XI.
Bp. Parkhurst
sends the News
of his Death to
Zuric. MSS.
Johan. nuper
Epis. Elien.*

ANNO there; ‘*Jewel*, the learnedest of al the Bishops in *England* is dead.’
 1571. He also writ, that *Lawrence Humphrey*, President of *Magdalen College, Oxon*, (whom they also knew wel) was commanded to write his Life. And that he had accordingly wrote two Letters to him, the said *Parkhurst*, beseeching him, (*Jewel* having been his Scholar, and always most dear to him) to furnish him with what he knew concerning him. And that accordingly he had prepared and sent Dr. *Humphrey* several Notices concerning him, *ut Justa persolvam* (as he wrote) *amicissimi Juelli*. For indeed, as he added, he could relate more of Bishop *Jewel*, than al *England* beside.

*A Sermon
preached by
Wil Kethe,
against Pro-
faning the Sab-
bath. Lambeth
Libr. Vol. xxv.
8. 13.*

I wil make a short Mention here of another Divine, and an Exile, as *Jewel* was, but by Nation, a Scot: namely *William Kethe*. He was with *Coverdale, Whittington, Gilby*, one of the chief Exiles at *Geneva*, noted for his Learning, and one of those that were employed there in translating the Bible into *English*; which Bible was therupon commonly called the *Geneva Bible*; and who put some of the Psalms into Metre; *viz.* those noted with the two capital Letters *W. K.* This Year or the last, was printed a Sermon preached by him at the Sessions holden at *Blandford Forum* in the County of *Dorset*. Which he dedicated to *Ambrose Earl of Warwick*. In this Sermon he inveigled against such as profaned the Sabbath. The Earl, he acknowledged his special good Master and Lord, and under God and the Queen, one of his chief Protectors and Defenders against such as would offer him Injury. He was with that Lord at *Newhaven*, (which the Queen held against the *French*, *Anno 1563*) to discharge the Office of a Minister and Preacher there. Which he also spake of in his said Epistle: And was with him likewise the last Year [*viz. 1570*] in the North Parts, one of the Preachers unto the Queen’s Army there against the Rebels: Saying also, that he practiced there a Kind of Discipline, even upon those that by Birth and Parentage were far above him: meaning as it seems the *Geneva Discipline*, that he had learned at *Geneva*. This Letter was dated from *Childdokford*, the 29th of *January, 1570*.

I add one Notice more of this Man. There be at the End of *Goodman’s Book*, intituled, *How superior Powers ought to be obeyed by their Subjects*, some Verses of his to the Reader, (for he was Poetical) on the Subject of wicked Princes: *viz.*

*Whose Fury long fested by Suffrance and Awe,
Have right Rule subverted, and made Will their Law.
Whose Pride how to temper this Truth wil thee tell;
So as thou resist mayst, and yet not rebell, &c.*

*Loans repayed
by the Queen.*

It is worth observing the Substance of a Proclamation, set forth by the Queen, November 24, to keep up an assured Credit with her Subjects, that had lent her Money. For as she sent Privy Seals for Loans to them sometimes in her Need, so she was most exact in the just and easy Repayment of them again. The Purport therefore of this Proclamation was, to declare, How she had caused Knowledge to be given to the Parties that lent her Money the last Summer, at what Time the same should be certainly repaid to every of them, having Respect to the Time of their first Payment made to the

the Collectors. And now she notified by this Proclamation, (meaning to observe the said Determination) that the Payment should be made in this Sort: to every Person, that should in respect of the Time of their Payment made, receive any Sums of Money in the Month of November, should have the same freely and ful payd, before the End of the present Month of November. And whosoever should have Payment according to the aforesaid Signification in the next Month of December, should have the same also freely and fully payd, immediately after the 20th of the same Month. And so consequently every Person, every Month afterward. So punctual was the Queen to keep up her Credit with her People, whereby she obtained such a Degree in their Love, and Readiness to serve her with their Estates.

In the same Proclamation she took Notice of some Abuses heretofore in some of her Ministers, who had Charge to make Payment of like Sums lent to her Majesty, contrary to her Meaning: And that in some Parts of her Realm, some of her good Subjects had been, by Unjust Dealings, induced to make Payment of Parcel of the Money, demanded by Privy-Seals. Which Sums had been returned, and not payd over to her Use. And some also had been payd, or Lent by Way of Reward, to procure a Forbearance to lend any to her Majesty. These Abuses, she declared, she meant to cause to be searched, tryed, and punished. And for more Surety, that none of her Subjects, that had Lent to her upon her Privy Seal any Sum of Money, should be delayed or misused in the Payment, she gave Commission to the L. Keeper of her Great Seal, the Earl of Leicester, the L. Burghley, and Sir Walter Mildmay, Knt. to direct the Repayment thereof.

*Abuses of some
of her Ministers
in the Loans.*

So that whosoever should bring her Majesty's Letters of her Privy Seal, with the Subscription, or Bil of the Collector; testifying the Receipt of any Money, demanded or contained in the said Privy Seal, and shew the same to the Lord Keeper, &c. should have Order immediately to receive the whole Sum due to him at Westminster, without payng any manner Reward to any Officer or Person for the Payment, or any manner Colour for Expedition therin.

And if any such Person were not able, or should not be disposed to come personally, by some Letter of Attorney, or other Assignment, authorizing another Party to receive the Money, he should have present free and ful Payment, without Delay or Reward, in any Sort or Manner. For such was her Majesty's Intent, that her loving Subjects should be thankfully and freely payd. Which also should have been to their proper Hands in the Countries, but for more Delays and Uncertainties, that therof many ways might follow, to the Hindrance of her Subjects.

Finally, her Majesty most earnestly desired, that if any Person had been misused, by Pretence of demanding any Money upon any such Privy Seal, to give any thing in Reward, or lend any Portion to be spared from lending to her Majesty; that the same Persons would speedily notify the same, either to the Sheriff of the Shire, or to any such Person as had Charge in these last Years to be Lieutenants of the Shires, or to, &c. Whom her Majesty chargeth to make Certificate to the said L. Keeper. That upon the Certainty therof

ANNO thereof known, the Parties should have ful Repayment therof. Given at her Manour of Greenwich the 24th of Novemb. 1571, in the
xiv. Year of her Reign.

Walsingham Ambassador in France, his Diligence. Walsingham was stil in France, the Queen's active and most useful Ambassador at that Court: so faithful and diligent, that he stuck at no Pains or Charge in her Service. He had Intelligencers of all Sorts. So that his News and Informations sent into England, were large and important. One of these was an Irishman, named Captain Thomas; who seemed to be his Spy for Irish Affairs. And another a Spaniard. Of whom he gave Secretary Cecil this Character, (which was somewhat extraordinary for Men in this kind of Employment) that he was *wise and religious, honest and learned*. This Gentleman he sent over from Paris to the Secretary with News. He knew wel the Office of an Ambassador: Which made him use these Words in one of his private Letters, written this Year to Cecil, (having writ something to him contrary to what the Queen was doing, and saying that nothing could be more fit in his *poor Opinion*, added) This I am bold to write as a private Man, in a private Letter, having *No Opinion*, as an Ambassador, [*i. e.* No Opinion of his own] but according to the Wil of his Prince. But in this public Service he ran himself much in Debt: and had done Injury to his own Patrimony. Of this with no little Concern he acquainted the Earl of Leicester and Sir Walter Mildmay, his Friends; and likewise the Secretary: Shewing him more particularly his Case, *viz.* ‘That

His Need, occasioned by his great Expences. ‘her Majesty’s Allowance did not by 10*l.* in a Week, defray his ordinary Charges of Household. And yet neither his Diet was like to any of his Predecessors, nor yet the Number of his Servants so many, as they had heretofore kept. And that of 800*l.* that he brought in his Purse into that Country, he had not left in Money and Provision, much above 300*l.* Far contrary to that Account he made. Who thought to have had 500*l.* always beforehand, to have made his Provisions. So that, as he concluded, unless there were, by his Lordship’s good Means, some Consideration had of him, he could not but sink under the Burthen.’ And in another he repeats the same Complaint; Desiring that he might have some Consideration from the Queen, that he might with the better Courage employ himself in her Service. And that he craved no Recompence, only required to return home in no worse State than he went forth. The Secretary acquainted the Queen with this Condition and Suit of his. And she wel knowing his Merits, meant to do somewhat for his Relief.

Earl of Rutland goes to France. The noble Earl of Rutland, Edward Manners, in the Month of January travailed into France. Whom the said Secretary desired our said Ambassador, to present as soon as he might, to the French King. And that in expressing of his Lineage, he might boldly affirm him to be a kin to the Queen’s Majesty, both by K. Henry VIII. her Father, and also by the Queen’s Mother. And that he was of the Blood Royal in the same Degree that the Earl of Huntingdon was; the Difference being only, that the Lord Huntingdon was of a Brother of King Edward IV. and the Lord Rutland of a Sister of the same King, [*viz.* Anne Duchess of Exeter; and so bears on a Chief quarterly two Flowers de Luce of France, and a Lion of England] And

His noble Lineage.

And thereby was indeed as near in Blood ; tho' further in Danger A N N O of Fortune's Wheel, (as the said Secretary writ) which was busy 1571. with Carriage of King's Crowns to and fro. This Lord, besides his own Quality, had many good Parts to recommend him.

Great Matters being now in Hand with France, in the Beginning Smith goes of the Month of December, Sir Tho. Smith was appointed to go into Ambassador to France, in Quality of the Queen's Ambassador : but went not before February following ; in order to the making of a firm Treaty, Offensive and Defensive, between that King and her Majesty : And to speak with the King secretly concerning the Marriage between the Queen and the Duke. The Instructions are preserved in the Compleat Comp. Ambat. Ambassador. Secretary Cecil, (by this Time created Lord of Burgh- P. 154. ley) writ hereof to Walsingham, and gave this Character of Smith : That he was one, whom they thought of such Dexterity in his His Character, Actions, and of such dutiful Good Wil hitherto, as no Advice or Direction should be given by him to the Prejudice of her Majesty and her State. The particular Transactions of Smith and Wal- singham with the French King in this Embassy, have been shewn be- Chap. vi. fore.

The Christians in the Levant had the latter End of this Year, gi- Thanksgiving ven a notable Defeat to the Turks, and destroyed abundance of their appointed for Ships. Of this the Duke of Alva gave the Queen Intelligence. Victory over the Which being of such publick Concern to Christendom, she ordered Turks. publick Acknowledgments to be made therof to Almighty God, in the Churches of her Metropolitan City, and al Tokens of Joy. Whereby she might also, taking this Occasion, wipe off those slanderous Popish Aspersions, cast upon her, as tho' she held Friendship and Correspondence with the Infidels. A Letter to that End was dispatched from the Privy Council to the Bishop of London in the Month of November ; to cause Common Prayers, Praises, and Thanksgiving to be solemnly used, for a Victory gotten against the Turks : And Notice to be taken of it in the Paul's Cross Sermon. The Minutes wherof were as follow :

A F T E R our harty Commendation to your good Lordship. The Queen's The Queen's Majesty, having Intelligence given her from the Command to the Duke of Alva, of a great Victory lately given by God's Goodness Bishop of Lon- to the Christian Army, serving in the Levant Seas, against the Turk, don for that Purpose. to the Destruction and Ruine of many of their Gallies, and great MSS. Whitz, Numbers of their People : And being thankful and joyful there- fore, as for a singular great Blessing sent by Almighty God, to the Benefit of the universal State of Christendom ; hath thought it necessary, as wel by Common Prayers, as otherwise, to have a publick Demonstration within her Highness Household, of the Comfort that her Majesty conceiveth of so general a good Turn. And having commaunded to the Lord Maior of London a like joyful Signification, to be expressed throughout the City by common Bonfires, and other Tokens of Joy and Thanksgiving to Almighty God to morrow at Night, being Friday ; her Majesty hath likewise thought convenient, and so her Pleasure is, that we should signify unto you, that you give Order, not only within your Cathedral Church, but also throughout al the other Churches throughout the Vol. II. P City,

A N N O • City, and near abouts, that the People may be solemnly assembled
 1571. at some Common Prayer of Praise and Thanksgiving at some convenient Time to morrow in the Forenoon. And for that so great and beneficial Favour of Almighty God ought to be deeply imprest in the Hearts of the People, to provoke their Thankfulness the more, to the Continuance of God's great Goodness towards us, and the State of Christendom; it shal be very necessary that he, who shal preach at the Cross on Sunday next, be prepared to say something on this Behalf. And the same also being no less than her Majesty's Pleasure, that we should signify unto you, we doubt not but your Lordship wil be careful that every Part therof shal be effectually performed, according to her Majesty's godly Intention. And so we bid your Lordship right hartily farewell. From Greenwich, the 8th Day of November, 1571.

And these also were Minutes (corrected and enlarged by the Pen of Secretary Cecil) of the Council's Letter, by the Queen's Command, as abovesaid, to the Lord Maior of London, for the giving al public Demonstrations of Joy at this good Success, by making Bonfires, and the like, *viz.*

*The Council to
the Lord Major
for Bonfires.
MSS. Whirg.*

• **T**HAT the Queen's Majesty being lately advertised of a most happy and glorious Victory given by God's Goodnes to the Christian Army, in a Conflict by Sea against our Common Enemy, the Turk, to the Destruction of a great Number, both of their Gallies and Armies, in the Sea, to the Benefit and Comfort of all Christendom; Like as the same is to be acknowledged to have proceeded of God Almighty's Power, and Omnipotent Hand, who is therefore to be thanked, praised and magnified accordingly; So her Highness, to make Demonstration of her own Houshold, how joyfully her Majesty received the News of so general a Benefit, hath Commaunded, that Order be given, that to morrow at Night, being Friday, there may be a general Signification of like to be given throughout her City of London by such solemn Manner of Bonfires in every Ward; and such other Joy and Thankfulness to God, as hath been in such Cafes accustomed upon a Victory, or any other Benefit received.

• And for that Purpose, we require you earnestly, in her Majesty's Name, that you do forthwith appoint, that the same may be performed accordingly, throughout the City and Suburbs of the same. And that also you give presently Notice to al Franchises, and Places exempted, within or near the City, that the like Order may be used there, at the same Time, as is in your Jurisdiction. And that while the same Fires are, there may be a good Watch to continue the greater Part of the same Night used.

ANNO
1561.

C H A P. XII.

Campion the Jesuite persuades the Bishop of Gloucester to renounce his Religion. Many now leave off coming to Church, Of this Sort were some Gentlemen in Norwich Diocese. The Bishop's Letters therupon, moved by Orders from the Privy Council. The said Bishop's Sermon for Satisfaction of Puritans. Their Exceptions to it in divers Articles. A Case of Matrimony. The Earl of Sussex to the Bishop of Norwich, about buying and selling an Advouson. The Dutch Church in Norwich.

TO compleat my Relation of Affairs falling out this Year, especially with Reference to Religion, I shal first make a Remark upon *Edmund Campion the Jesuite*: Who wrote a very earnest Letter this Year in the Beginning of November, to *Cheny*, Bishop of Gloucester, to return to the Roman Church; Superscribed, *Ornatissima Viro Ricardo Cheneo Episcopo Glocestriensi, Edmundus Campion. S. P. D.* (not as it is now abusively printed in his *Opuscula*) *Prelato episcopo Glocestriensi*. That Bishop had entertained, and been kind to Campion, when he was an *Oxford Scholar*, and afterwards at Gloucester. And upon the Occasion of that Cloud the Bishop now lay under, viz. that of Excommunication, (as may be seen elsewhere) the Jesuite, (being now turned a Zelot for Popery) presuming upon his old Acquaintance with the Bishop, directed his Epistle to him. And to make him the more disaffected to the Reformed Church, wherof he was at present cut off from being a Member, he put him in mind of a former Accusation of him, brought by certain learned Men of Oxford, viz. *Cooper, Humphrey, and Sampson*. Who had sometime charged him with false Doctrines, and made Complaints of him on that Account. Against whom he stil justified himself by appealing to Antiquity, and the antient Fathers and Councils. In this Epistle he took the Advantage of the Bishop's Years, and Constitution of Body; being aged threescore Years and upwards, and but weakly. He also took the Advantage of the State in which he stood at that present; being neither esteemed by the Reformed, nor the Catholics; calling him, *Hæreticorum Odium, Catholicorum Pudor, Vulgi Fabula, tuorum Laetus, Inimicorum Ludibrium*; i. e. The Hatred of Heretics, the Shame of Catholics, the Talk of the People, the Grief of his Friends, and the Sport of his Enemies. He urged moreover to him his own Judgment, That he was an Enemy to *Calvin, and Zwinglius*: that he did not approve of this pestilent Sect, [as he stiled the Reformation] and yet by holding his Peace, he did in Effect recommend it.

Further, he reminded him, how he used to advise with him, when he was young, being with him privately in his Study at Gloucester, that he should go plainly and uprightly as it were in the

Campion
writes to the
Bishop of Glo-
cester, to re-
turn to the Ro-
man Church.

Printed at
Antw. 1631.

Life of Arch-
bishop Park.
Book iv. Ch. 5.

His Arguments
to the Bishop.

MANNO beaten Road, and follow the Steps of the Church, of Councils, and Fathers. And that he should believe there could be no Spot of Falsehood layd to the Charge of these; He remembred him, how being to dine with Mr. Tho. Dutton at Shirburn about three Years past, and meeting with a Cyprian, he [Campion] took Occasion to object to the Bishop the Synod of Carthage, which erred about the Baptism of Heretics. And that therefore it seemed, that Councils were not always to be relied on. Which he said on Purpose to get out the Bishop's Answer. Which was, That the Holy Ghost was not promised to one single Province, but to the Church, [meaning the Occumenical Councils were only to be regarded; and that they only could not err.] And that the Universal Church was represented in a ful Council: And that it could not be shewed, how such a general Council was ever deceived in any Doctrine. And that it was upon this Ground, that he believed the real, Corporeal Presence in the Sacrament, and the Freedom of the Wil. And finally, he urged to the Bishop his Opinion, that the antient Bishops were to be the Interpreters to us of the Scriptures. Those who were *Custodes Depositii*, i. e. Those that were the Keepers of the antient Faith.

Council of Trent praised by Campion.

He took this Handle to make a great Flourish with the most famous Fathers (as he stiled them) and Patriarchs and Apostical Men of the late Council of Trent; who strove together for the Faith of the antient Fathers. There were Legates, Prelates, Cardinals, Bishops, Ambassadors, Doctors of most Nations, al Men of great Age and Singular Wisdom, Princes for Dignity, for Learning admired; gathered together from al Countries, Italians, French, Spaniards, Portuguze, Greeks, Poles, Hungarians, Flemings, Illyrians; Many from Germany, some from Ireland, Croatia, Moravia, and one from England.

His Threatnings.

And being so near to the Catholick Truth, Campion thought to have persuaded him by this and the foregoing plausible Arguments to have fallen quite off from the Reformed Church of England. And then least al that he had said before might not serve to reclaim him, he proceeded to Threatnings: That he had now one Foot in the Grave: and perhaps presently might be hurried away by Death, be set before the dreadful Tribunal, to hear that Word, "Give an Account of thy Stewardship." Then those Hands of his, which had admitted so many miserable young Men into spurious Orders, should beat and pierce his sulphurous Body with Anguish: Then that impure Mouth of his, defiled with Perjuries and Schism, should be filled with Fire and Worms, and the Spirit of Whirlwinds. Then that Ambitious Pomp of his Flesh, his Episcopal Chair, his Yearly Revenues, his spacious House, his honourable Salutations, his Retinue of Servants, his Plenty and Abundance, (wherin the foolish Common People reckoned him a happy Man) should al end in horrible Weeping and Gnashing of Teeth, in Stench and Filth, and Prisons: Where the Ghosts of Calvin and Zwinglius, with whom he then contended, should continually vex him, together with the rest of those Heretics, Arius, Sabellius, Nestorius, Wickliff, and Luther; in a Word, with the Devil and his Angels of Dark-

Darkness. That thence with them he should be tormented and belch *ANNO*
out Blasphemies. *1571.*

But yet he could not but commend him, that he put out no *Roman* Catholics in his Diocese, but was favourable to those of that Persuasion: That he kept good Hospitality: entertained the Citizens of Gloucester, and other honest men; and that he did not as some other Bishops in his Time, diminish and wrong his Bishopric, his Palace, nor his Farms. I have set down this Matter the more largely, because both the Bishop and the *Jesuit* were of Note about these Times.

This is the Sum of a *Latin Epistle* written by *Campion* to that Bishop: Printed at Ingolstadt, with other Letters and Orations of the said *Campion*, published, Anno 1602, by *Robert Turner*, a *Jesuite*, his Scholar.

And indeed by this Instance, as wel as by the Defection from the Established Church, since the late Rebellion in the North, the Dilige[n]ce of the *Roman* Missionaries appeared. For many now were wholly departed from the Communion of the Church, and came no more to hear Divine Service in their Parish Churches, nor received the Holy Sacrament, according to the Laws of the Realm. This was especially taken Notice of, in the Diocese of *Norwich*. Whereupon, Letters were directed from above to that Bishop; shewing their Dislike therof, and requiring him to make a Reformation therein, by putting in Execution those Rigors as by his Authority he might. The Bishop, had, before this came to his Hands, endeavoured to set a Stay to this Disorder. And therupon had wrote to his ten Commissaries, who were his Eyes (as he said) in his Bishopric, to view and take Notice of the Behaviour of such in his Diocese, and to inform the Bishop of them that did amiss. But ever since the Rebellion, they gave him no Answer. Wherupon, and upon the receiving of this Order from the Court, he dispatched his Letters to al his said Commissaries: Which ran to this Tenour:

'AFTER our harty Commendations. I have received Letters from them in Authority: wherin it is much disliked, that in this Diocese there are divers, which neither come to their Parish Church to hear Divine Service, or to receive the Communion, as by the Laws of God and the Realm, they are straitly bounden. The Fault wherof resteth in you, as the Eye of the Bishop within your Circuit; unto whom I have written eve this: that I might be certified who they were, that did not perform their Duty in that Behalf. But therof was I not answered, since the Rebellion in the North. These are to require and charge you, that you use al lawfull Means to understand of such Persons so disobedient, within your Circuit. And the same to cal before you: and either to reform them, or to use such Punishment towards them, as in Law and Right is due to their Offence, without Respect of Persons. And if any shal shew himself more wilful, or obstinately disposed; than that you can by your Authority reform them, I would you should advertise me therof, that I may take Order, as shall appertain.'

*Many leave off
coming to
Church; in the
Diocese of Nor-
wich.*

*Letters to
his Commissaries*

*The Bishop of
Norwich to
his Commissaries
MSS. Joh. nu-
per Epist.
Elien.*

ANNO * pertain. Herein requiring you to use al Diligence and Fidelity,
1571. I leave you to God. At Ludham, this 27th of December.

Job. Norwich.

Townsend
and Hare, in
the said Di-
ocese, Papist.

There followed now a diligent Search for Papists throughout the Kingdom. And many were taken up. For the Nation was awakened not only by the Insurrection in the North, but also more lately by the Practices of the Scottish Queen and her Friends. In the Diocese of Norwich there were two Persons of Eminence taken Notice of, viz. Mr. Townsend and Mr. Hare. The former with his Wife had before come to Church, and partook of the Prayers and Sacrament: but more lately absented, and forbore both. But upon Admonition he did again resort to the Church: but his Lady would not. This caused the Bishop to write this careful Letter to him:

The Bishop of
Norwich's
Letter to Mr.
Townsend.
Epist. Joh.
Epif. Norw.

' AFTER my harty Commendations. I have been often advertised, that you, and my Lady your Wife, do absent yourselves from Church, and hearing Divine Service, and the receiving of the Sacrament. I have hoped stil that my favourable forbearing, together with your Duties in this Behalf, would have moved you to have conformed your selves. And yet I hear, and thank God for it, that for your own Part you come on very wel, and shal by God's Grace increase daily. But touching my Lady, I hear, she is wilfully bent, and little Hope as yet of her Reformation, to the Displeasure of Almighty God; the Breach of the Queen's Majesty's Laws, my Danger and Peril to suffer so long, and an evil Example and Encouragement to many others. And because I am sharply called upon by some in Authority, to see speedy Reformation of such Abuses; either else to certify such Disobedience, that it may be reformed elsewhere; I have thought good at this Time by my friendly Letters to admonish you and your Wife: That for her own Part chiefly, she be more diligent from henceforth to come to the Church, to hear the Word of God, and receive the Sacrament according to the right Institution of the Gospel of Christ, to her Comfort; as she hath done beforetime, as I have heard, in the Time of King Edward, and since, in the Days of Queen Mary in Popery and Blindness; where that Sacrament was abused; and yet the Half therof taken away from the People: and where Prayers were made in a strange Tongue; neither edifying to the Hearer, nor to the Utterer for the most Part.

' St. Austin saith, Set apart the Understanding of the Mind, and no Man bath Fruit or Profit of the Thing he perceiveth not. And again, What Profit is there in Speech, be it never so perfect, if the Understanding of the Hearers cannot attain to it? St. John saith, This is the Condemnation of the World, that Light is come into the World, and Men love Darkness more than Light. I could use many Authorities and Examples; but at this Time I forbear to be tedious. The Fault is great in a Subject to disobey the Laws established, and to give Example of Disobedience to others, in keeping a Form in honouring God to his Dishonour, under a vain Colour of Zele, but contrary to Knowledg.

* My

‘ My Duty and Place of Calling, together with my Conscience *A N N O*
 ‘ to Godward, cannot suffer me to know such Disorder, and to suf- *1571.*
 ‘ fer the same any longer. And therefore I desire you both from
 ‘ henceforth to frequent the Church, and the receiving of the Sacra-
 ‘ ment, as becometh Christians. So as I may be certified forthwith
 ‘ both of the one and the other: which I look for. Otherwise,
 ‘ this is most assured, I wil not fail to complain of you both, to her
 ‘ Majesty’s Council. Wherewith neither of you shal have just Cause
 ‘ to be offended, since you are so friendly admonished of your Faults;
 ‘ and have so long a Time to amend. And thus I bid you hartily
 ‘ farewell. At *Ludham*, this 12th of *February*, 1571.

To Mr. Townesend of *Braken Ashe*.

Sir *Thomas Cornwallis*, another Backslider or Recusant, upon this Method now on foot against them, complyed. But Mr. *Hare* before-mentioned, was more stubborn. Wherupon he was cited in the Month of *February*, to appear before the Bishop’s Chancellor. But it being such an unseasonable Time of the Year for taking a Journey, (or at least on that Pretence) endeavoured rather to come to the Bishop. And so the said Sir *Tbo. Cornwallis* (who was his Relation) signified to him, and entreated it as a Favour from him. But the Bishop thought convenient not to yield thereto. But advised rather, that he should do as Sir *Thomas* had done: and then al further Trouble would be at an End. Otherwise, he was determined to certify up to the Council his Disobedience, since he had himself been severely checked for his Negligence in this Behalf. These were the Contents of his Letter to the said *Cornwallis*: which was to this Purport:

‘ **T**HAT touching his Request for his Kinsman, Mr. *Hare*, as the same was not altogether unreasonable, the Weather consider-
 ‘ ed, so could he be persuaded for a Week or twain to defer his Re-
 ‘ pair to Mr. Chancellor. That as for his coming before him, it was
 ‘ but so much the more Travail; and no Whit the more Favour to be
 ‘ found. For that since he and such other, after so long a Time to con-
 ‘ form themselves, [had refused] Why should any such, said he,
 ‘ look for Favour from henceforth? That his Conscience toward
 ‘ God, his Duty to the Queen’s Majesty, and the sharp rebuking
 ‘ Letters which he had received from Men in Authority, al these
 ‘ bound him to be more diligent herein.

‘ And that therefore he might be advertised, that Mr. *Hare*, and al others did frequent the Church and Common Prayers, with the receiving of the Sacrament, as they were most dutifully boun-
 ‘ den, then might such spare to take any Journey to him. Other-
 ‘ wise, that they must be contented to feel of Justice, without al
 ‘ further Favour or forbearing. And surely, added he, this is the Conclusion; that he would not fail to complain of al such disobe-
 ‘ dent ones, unto the Queen’s most Honourable Council: and that without further deferring of Time. And that it was high Time, or rather more than Time; The Examples of the late Rebellion and traitorous Conspiracies of Papistry, even against her Majesty’s most Royal Person, were most apparent Witnesses. Subjoining, that his

*Sir Tho. Corn-
wallis comes to
Church.
Mr. Hare cited
to appear.*

*The Bp. of Nor-
wich his Ad-
vice concerning
him. MSS.
Joh. Episc.
nuper Elien.*

[Sir

A N N O [Sir Tho. Cornwallis's] Kinsman should do better to follow his good
1571. Example, in resorting to the Church, hearing of Sermons, and
 otherwise conforming himself. So should he procure to himself
 the Favour of God, and al that be godly, and avoid the Danger
 provided for al that be so wilfully obstinate. And so he hartily
 left him to the keeping of the Almighty. At Ludham, the 25th
 of February, 1571. Subscribing,

Your assured loving Friend,

JOH. NORWICH.

Offence taken by Puritans against the Bishop of Norwich's Sermon. From the Papists let us turn to the other Party disaffected to the Church of *England*, and the Practice and Worship used in it. About this Time, or therabout, Parkhurst, the said Bishop of *Norwich*, had preached a Sermon, (whether at his Cathedral, or at St. Edmund's *Bury*, or elsewhere in his Diocese, is to me uncertain.) Wherin he endeavoured to satisfy and bring over to Conformity to the Church established those of the *Discipline*. But instead of having that good Effect, many of that Party that heard him, were offended; and taking Exceptions at divers Passages in that Sermon, digested their Scruples and Objections under certain Heads and Articles, and sent them unto him by Way of Letter. One was, That he having quoted a Passage out of the Prophecy of *Jeremiah*, (*viz. What is the Chaff to the Wheat, saith the Lord*, Jer. xxiii. 28.) persuaded them to be content with the Chaff, as long as they had the Wheat with it. And that seeing they had the Wheat, they should not strive about the Chaff. And that those that were not content therewith, were wanton and ful, and had not the Spirit of God. That it was therefore the Obligation of the People to submit peaceably to them; and added Examples of *Paul*, circumcising *Timothy*, and of shaving his Head.

*In several Articles. MSS. Joh.
super Episc.
Elien.*

Another Passage they excepted against was, That alledging several Places of Scripture for his Purpose, to shew, as it seems, the Indifferency of the Things prescribed, he had said, he came not to defend those Things; neither would he deceive one Child of God for al the Good in the World. But they took hold of this, and charged him with great Deceit, in alledging Scriptures and Examples, which seemed to make for him, and to omit such as were directly against him. Again, that whereas he said in his Sermon, that some had been offended, because in giving Orders he used to say, *Receive the Holy Ghost*, whose Sins ye forgive, &c. he proved it by the Words used in Baptism, and by the Words which our Saviour spake to his Disciples concerning Absolution: That the Minister might say in Baptism, *I baptize thee in the Name of the Father, Son and Holy Ghost*. Therefore they [the Bishops] might say in giving Orders, *Receive the Holy Ghost*: And perceiving a Man to be truly penitent for his Sins, the Minister may certify him, that his Iniquities are before the Face of God in Jesus Christ forgiven him. Therefore Bishops in ordering Ministers, may say, *Whose Sins ye remit, they are remitted*. Which they said were slender Proofs.

Again,

Again, he wished, that if he were the Cause of this Rent in the *ANNO* Church, he might with *Jonas* be cast into the Sea. But they, in their Animadversions, wished not so, but wished that God would stir him up from his Slackness in doing his Duty, as he did *Jonas*: And that he would move him and the rest of the Bishops from their offensive States, pompous Livings, and Lordly Titles.

Again, they carped at that Passage of the Bishop; where from *1 Cor. iii. I am for Paul, and I am of Apollos, &c.* he made it applicable to such who refused to follow the Prescriptions of the Church. They said S. *Paul* there only blamed those that preferred one with the Dispraise of another; they al teaching one sincere Truth, without any *Pharisaical* Mixture. And not fitly applied to them, who would not follow those that coupled their own Devices, and Anti-christian Remnants with the Gospel of Christ. Another Expression excepted against by them was, that the Bishop had said, as Meat was for the Belly, and the Belly for Meats; yet God would destroy both: Even so (as he went on) the Back was for Apparel, and Apparel for the Back; but God would destroy both. But they said, Apparel was for Wariness, and not for Pride and Superfluity; as Woollen upon Linnen, and Linnen upon Woollen, and Silk upon Silk, &c. The Bishop had said, that Meat commendeth us not to God. And that if we eat, we were not the worse; nor if we eat not, were we the better. And this the Bishop also applied to Apparel. But they replied, that Excess or Pride in Apparel, or delight to wear *strange Apparel*, as was the Habit of Antichrist, Men did wear the same to the Hurt of their Brother, and so offend the Weak, grieve the Strong, encourage the Obstinate, confirin the Hypocrite; and by defending the same, make glad the Heart of God's Enemies, &c. And then farther, they added, Apparel so used made a Man worse.

And wheras he had said, What is white? What is black? What is square? What is round? They said to this, That if he had but a Spark of that Love that St. *Paul* had, he would have said with him, he would never wear White, Black, Round, nor Square, as long as the World stood, that he might not offend his Brother. He said, These were Trifles, and of small Importance. They asked him then, What should move him to maintain them so stoutly? Neither ought he, if they were of no more Moment, to have deprived so many from their Livings, thrust them into Prisons, and stopped the Mouths of so many learned and godly Preachers, as he had done. And wheras, lastly, he had said, that White, Black, Round, Square, were al but the good Creatures of God; they said, that these as they then wore them, were not God's Creatures, as he created them, but as Antichrist had formed them. From thence they received both Fashion and Form: and so the Creatures of Antichrist. But I refer the Reader to the *Appendix*, for the whole intyre Answer, whether the Bishop thought fit to make Reply to al this, I cannot *Nº XII.* tel. Perhaps he thought it needed not.

I shal here subjoyn two or three other Things, relating to this Bishop, and this Diocese of *Norwich*.

A notable Case of Matrimony happened this Year. One Mr. *Minn* had married a young Gentlewoman, Widow to Mr. *Gray*, a Child scarcely twelve Years old, and dying within a few Days af-

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ter

A Case of Matrimony brought before the Bp. of Norwich.

Anno ter his Marriage with her. The Question was, Whether she should *1571.* by Right have a Dowry, as Widow to the said *Gray*. This Case was referred from the Court of *Common Pleas* at *Westminster* to the Bishop of *Norwich*, in whose Diocese the Parties lived. He was earnestly solicited by Dr. *Wylson*, one of the Masters of *Requests*, and his great Friend, to give it in Favour of *Minns*. But he, resolving to be swayed by Truth and Right only, sent to the Arches, to Dr. *Gibbon*, Dr. *Date*, and Dr. *Huick*, three of the learnedest Civilians there, for their Judgment in this Matter: writing to them *March 4*, to this Tenor:

The Bishop writes to certain Civilians for their Judgment.
*MSS. Joh. nus-
per Ep. Elien.*

AFTER my harty Commendations. These are to let you understand, that I being troubled with a Matter of your Skil, am desirous, and by reason of an old Acquaintance, am bold therin to request your Judgment. There was in my Diocese a Face of Matrimony solemnized between a Couple; the Man (being not fully twelve Years of Age, and departing this Life within 3 or 4 Days after) to the Woman now claiming in Common Law a Dowry, by reason of the said Marriage. It is replied, that none is due: *Quia nunquam fuerunt legitimo Matrimonio copulati*. And her Party affirming the contrary, hath procured a Writ, to me directed: Whereby I am willed to cal such as are in this Case to be called, to search the Truth, and to certify, *Utrum legitimo Matrimonio sint copulati, neene*. I am persuaded by some learned both in the Common and Civil Laws, that this Writ, the Nature wherof you know better than I, may be satisfy'd to the Benefit of the Woman: and that Certificate may be made according to the Ecclesiastical Laws, *Partes praedictas legitimo Matrimonio copulatas fuisse*. My Chancelor persuading me otherwise. For that the Matter is of some Weight, and I am willing to pleasure the Gentlewoman in this Case, Law and Conscience not offended. I earnestly pray you to write unto me your learned and consonable Opinion, what I may or ought to do, for the satisfying of this Writ, and the Laws spiritual in that Behalf provided. For the which I shal remain to you behoden.

The Answer the Civilians gave to the Bishop's Letter was as follows.

Their Answer.

AFTER our humble Commendations. It may please your Lordship to be advertised, that immediately upon the Receipt of your Letters of the 4th of *March*, we have Conference together, how you might with Safety of Conscience and Estimation, make your Certificate in the Case propounded. And to the Intent we might deal the more substantially in the Matter, we have gotten into our Hands a Copy of the Writ unto you directed: Where it doth appear of certain Faults and Imperfections noted to be in your former Certificate. And considering the same to stand in two Points, upon the Word *Circiter*, and upon the Word *Procuraverunt*, we think that your Lordship may wel certify as you did before; leaving out, for supplying of the said Fault or Imperfection, the Word *Circiter*, making the Age certain. And for *Procuraverunt*,

' curaverunt, to say, *Inter se solemnizaverunt*: And to declare the ANNQ
 ' Fact as it was in troth: Leaving the Judgment upon this Declara- 1571.
 ' tion of the Fact, to the Court. Which we take to be most agree-
 ' able to Law, Equity, and Conscience. For it may be, (and so we
 ' have been informed) that the Determination of the Common Law
 ' differeth in this special Case, from the Law Ecclesiastical.

' For by the Law Ecclesiastical, there was not properly *Matrimo-*
nium between the Parties named in the Writ; yet it hath been gi-
 ' ven us to understand, that by the Common Law, in allowance of
 ' Dowry, it is otherwise. Therefore, to certify in Form as afore-
 ' said, it seemeth meetest. For thereby no Party shal be prejudiced.
 ' And the Words of the latter Writ seems to direct therunto. And
 ' thus being ever at your Lordship's Commandment, we wish to the
 ' same long Life, with the Encrease of Felicity, to God's Honour.
 ' From London, the 18th of March, 1571.

John Gibon. Valen. Dale. T. Huick.

Then followed the Form of the Certificate to be sent from the Bishop to the Common Pleas Court: viz. *Venerabilibus & egregiis Viris, Jacobo Dyer, Militi, &c. Comperimus, &c. ex dict. Testimoniis, quod prædict. Tho. Gray, etatis duodecim annorum, & prædict. Elizabetha, etatis sexdecim, ab omni Contractu matrimoniali, sive Sponsalitio liberi & immunes, respective existent, nec ullo alia impedimento Ecclesiastico subsisten. Matrimonium per Verba de presenti contraxerunt. Ac illud in facie Ecclesia apud Baconsthorp. in Comit. Norf. legimus inter se solemnizarunt.*

But this Certificate was objected against, as insufficient, by four other learned Civilians, (who were engaged in the Cause) because it was the Bishop's Part to declare, not so much the Matter of Fact, as whether the Matrimony were lawful, or not. Which they asserted was not, because one of those Years could not legally give Consent. And of this those Civilians explained their Opinion in another Letter to the said Bishop, the Month after. Which take also as I found it among that Bishop's Papers; with this Title,

*Other Civilians
to the Bishop
about the same
Cause.*

A Letter to the Bishop of Norwich, from Dr. Yale, Dr. Jones, Dr. Harvey, and Dr. Hammond, concerning the Controversy between Mr. Nicolas Mynne and Mr. Gray.

OUR Duties unto your Lordship prenised. Where our Opinions are required in the Case before you, between *Mynne* and *Gray*, both touching the Lawfulness or Validity of the Marriage therin alledged, and also of the Nature and Form used by the Ordinaries, in certifying in the like Cases. Wherin, God willing, without Respect, we wil lay down that we think to be true, discharging therby our Consciences towards God, our Fidelity towards our Client, our Credit towards the World, and our Duty towards your Lordship; of the Marriage between *Thomas Gray*, and *Elizabeth Drury*; the said *Thomas* being at the Time of his Marriage not past twelve Years of Age, and departing this World within six Days after the same. We say, that we take the

*Their Letter,
importing the
Marriage not
lawful.*

ANNO ' Law to be plain in this Point; that the Said Marriage can no ways
 1571. be called *Legitimum Matrimoniū*: because it had not *Legitimum Consensum*, on the Behalf of the said *Thomas Gray*, being not of lawful Age to consent. Which *Legitimus Consentus* can never be given, but of him that is *Legitima Etatis* for Marriage. And your Lordship knoweth, that *Etas Legitima* in that Case, is in a Man fourteen Years compleat, and not under. And if the said *Thomas Gray* had lived until his lawful Age, yet without some other special Ratification, either by express Declaration of his Consent, or some Fact amplifying the same, the Marriage could not have been accounted lawful.

What Certificate the Ordinary should make in this Case to the Queen's Writ, thus for our Skil and Experience we take it: That the Ordinary must answer the Writ and the Court, only to that which is commanded to do by the Writ; and not other Matter, or other Terms. For in this Case the Ordinary hath only to answer to the Law, and not the Fact. For the Fact were tryable by the Country, and not by the Ordinary. So that the Ordinary must say, that the Marriage is *Legitimum*, or not *Legitimum*: Other kind or manner of Certificate in the like Case we never learned, nor never heard of. And if your Lordship should make other Certificate, by Declaration of any Fact or Circumstance, leaving to express the Lawfulness or Unlawfulness of the Marriage by direct Words, the Court may, at their Discretion, amerse your Lordship from Time to Time, until you have answered the Writ directly, by Yea, or No.

And forasmuch as a Copy of a Certificate sent unto your Lordship by learned Council, as to be made by you in this Case, is shewed unto us by our Client, we cannot in Conscience and Duty but discover to your Lordship certain Words, as we take them, not well nor plainly placed in the said Certificate, but covertly, to make White Black, and Black White. As to say, *Nullum aliud Impedimentum Ecclesiasticum subsistebat*; when the said Certificate declareth the Age of *Thomas Gray* to be not above 12 Years, which is *Impedimentum Ecclesiasticum*, utterly avoiding the Marriage. And then colourably to knit it up at the End with *Legitimum inter se Solempnizarunt*. Which Words are *multiplices*, and rather a *Sophism*, than a plain Report of a Truth. For if *Legitimum* referred to the Matrimony, then it was untrue; if it be referred to the Act of Solempnization, or to the Ceremony, then it is impertinent, and answereth not the Writ, as we have aforesaid.

Thus, as we trust, we neither abuse our Duty towards your Lordship, our Client, nor our selves; as knoweth the Almighty: who ever preserve your Lordship. From London, the 13th of April, 1572.

Your Lordship's to command,

Tho. Tale. *Henry Harvey.*
Henry Johns. *John Hammond.*

I do not find the Proceedings consequent hereupon.

This

This Bishop shewed his Care of his Diocess in respect of a Living, *A N N O*
1571. called *Wetberden* in *Suffolk*, now vacant for near six Months. The Fault wherof he had learned lay in a corrupt Patron. Who kept it so long in his Hand, to make the better Bargain for himself, with him who should get the Presentation from him: that is, who should bid most: he, and such like Patrons, never considering the greatness of that Trust reposed in them, *viz.* to provide an able, godly Person for the Guidance of a whole Parish committed to his Charge; nor regarding the Peoples Want of Divine Service, Preaching and Administration of the Sacraments, for sorne Months together. Such a Matter happened this Year in the Benefice aforesaid, remaining void from *Easter* last, to the latter End of *October*; the next Advouson being granted from Sir *Nicolas Bacon*, Lord Keeper, to Mr. *John Bacon* his Kinsman. The Bishop upon this wrote to the said Lord Keeper, to this Purport; shewing him, ‘How the People of that Parish were destitute of Service: And that he upon whom the said Benefice should be bestowed, was like to fal into the Danger of Perjury. [That is, be guilty of *Simony*.] Of which he knew (as he writ to that Lord) his Honour had special Care; as might appear by such Articles, as he had appointed to be ministred to such as entred any Cure.’ This was dated from *Ludham* the 25th of *October*, 1571. This was the Bishop’s seasonable Monition, to prevent this Abuse.

Simony was too common in this Diocess, occasioned often by buying and selling Advousons. Near about this Time, the Bishop was concerned again about such a Matter. An Advouson of the Earl of *Sussex*’s Patronage, was past to and fro, from one Person to another. This the Earl hearing of, and it looking like buying and selling, thought it reflected upon him. Which put him upon writing to the Bishop, declaring his Mislike therof; and requiring him to deal, and provide in that Matter, as that neither Earl nor Bishop might be blotted with allowing of *Simony*.

To this the said Bishop, ‘That altho’ he did utterly disallow all such Corruption too commonly used in Ecclesiastical Matters, and did put in Use for the avoiding therof such Provisions as he could devise, and more indeed than his Predecessor had done: Yet Having used some Conference herein with such as were Doctors of the Civil Laws, and other wel learned, he understood, that the old Civil Laws allowed not that buying and selling of Advousons. But that took no Place in the Laws of this Realm. By the which all Controversies about the Title of Right of Patronage were ruled and decided, making Patronages meerly temporal: and by eommon Use were bought and sold: That it was not therefore in his Jurisdiction, as he supposed, to examine every Man’s Right that presented to a Benefice. But the Presented performs an Oath, that he hath not procured his Presentation by any Pa^t & Simoniacial, or other Means unlawful. So as his Conveyance must be very cunning, and his Conscience large, (as the Bishop added) except *Simony* touch him, if he have committed any.

There was a Church allowed in the City of *Norwich*, for Strangers that fled thither for Religion from the Parts of *Flanders*. Which Church was supplied with three Ministers, named, *Anthonius, Theophilus,*

*The Bishop of
Norwich in
former time con-
cerning a Simo-
niacial Patron.*

*Ep. Joh. Ep.
Norvic.*

*The Earl of
Sussex to the
Bishop of Nor-
wich about
selling an Ad-
vouson.*

*His Endeavours
to prevent it.
His Answer.*

A N N O pbilis, and Iberandus. These, falling in their Sermons upon particular Doctrines controverted among themselves, preached so earnestly in Answers and Confutations one of another, that the Congregation was al in Confusion, and the Peace of the Church broken. Wherupon the Bishop interposed, and enjoyned them to forbear that Manner of preaching one against another. But they would not obey, looking upon it as an Infringement of the Privileges of their Church, for any but the Members therof, with the Ministers, to make any Orders for them. So that at length the Busines was brought up to the Commission Ecclesiastical at Lambeth. And the three Ministers were al silenced ; and others put into their Roons. And since they were excluded, there was great Peace and Concord in that Church. This was some of the News that the said Bishop wrote to Bullinger at Zuric, concerning the Affairs of Religion here. See more of this Matter in the Life of Archbishop Parker. The said Bishop related in his Letter concerning some Members of the same Church, that there were 17 of them, Novemb. 1. expelled the City for Drunkenness.

*Life of Arch-
bishop Parker.
B. iv. Ch. 7.*

C H A P. XIII.

The Queen's Progress this Year. Treaty with France about the Match, renewed. Sylva an Italian Physician in London. The Lord Burghley's Troubles, by Means of the Spanish Ambassador. Who charges him before the Council. Falls Sick. Marries his Daughter to the Earl of Oxford. Whose Behaviour creates great Trouble to the Lord Burghley. An Adulterer, brought before the Commission Ecclesiastical in York. Does Penance at Bury in Suffolk.

NO W let us turn to the Court. We shal find the Queen this Summer in her Progress into Essex. The Gest wherof were as followeth.

*The Queen's
Progress.*

Aug. the 7. At Hatfield.	Sept.	At Hunsdon.
Sept. the 9. At Audley Inne.	Sept.	At Theobalds.
Sept. the 14.—17. At Markhal.		At S. James's.
Sept. the 18. At Lees.	Oct.	At Richmond.

*The Queen sud-
denly sick.*

Which last Place finished her Progress. Soon after her Return to this Place, she was, October 19. taken suddenly sick at her Stomac ; and as suddenly relieved by a Vomit. And from thenceforth, and so in December, continued in as good a State of Health, as she had been for many Years : as the Letters from the Court reported.

*Treaty about
the Match with
France renewed
again.*

There were now, in the Beginning of October, Endeavours used of bringing on again the Match between the Queen and Monsieur the French

French King's Brother ; the Wisest then in the Court concluding it A N N O the best (may the only) Course for the Peace and Safety of her Majesty and her Dominions, to enter into a strict Amity with France. And some able Man was thought most necessary now to go thither in Quality of Ambassador for that Purpose. And none was judged more sufficient than the Lord Burghley. And he was the Man L. Burghley nominated (October) for this great Business of a Treaty with France. ^{nominated to go, declines it.} But he declined it al he could possibly ; disabling himself, there being many Impediments, why he could not go thither ; but the Principal was, as he modesty said, because he was far unmeet to treat of any Thing out of England, being, as he was known, only meet to speak as his Mother taught him : As he signified to Walsingham, stil in France, but in very ill State of Body ; and retyring from that Court for his Cure. And so he procured that his Brother in Law, Henry Killigrew, should go in that Quality, and supply Walsingham's Absence, while he was seeking Remedy for his Malady.

For whom the said Lord shewed his great Concern, knowing how useful a Man Walsingham was. There was now in London one *Sylva*, an Italian Physician of great Note, and thought to be more experimented in Surgery than Physic. The Lord Grey of Wilton was his Patient at this Time ; who was afflicted with the like Disease with Walsingham, that required Chirurgical Skil rather than Medicinal ; and seemed to have been cured, or eased this Summer by *Sylva*'s Industry and Ability. The Lord Burghley advised Walsingham of this : and desired him to send him some Note or Description of his Distemper, and therewith the Method there taken in curing him ; and then he would confer with *Sylva*, and advertise Walsingham of his Opinion.

The Queen was ful of Thought about the weighty Affair now taking in Hand with the French : and deliberated whom she might depend upon as her sincere Friends there, by whose Advice and Assistance she might proceed. And she concluded it to be those of the Religion there. This was the Cause, that she gave secret Instructions to her Ambassadors to confer first with the Admiral Coligni, a pious and wise Man of the Religion, and not to proceed without making him acquainted with their Message. And that in Case the Admiral were not at the French Court when they came, they should appoint some trusty Messenger, fully intrusted with al the Proceedings already past in the Matter, to be sent to him, and to impart the same to him, with Demonstration of the Queen's Trust and Affiance in him ; and to give her the best and friendliest Advice : and to let him know upon what Points they stuck, [which was the granting Monsieur the Exercise of the Mass.] And that if upon this, they shoud perceive that he seemed to be earnest, and to allow of the Matter, and to have it go forward, that it should be told him, that it was the Queen's Desire, that he should be at that Court, when Sir Tho. Smith was there, that he might the better, from Time to Time, be priyy to their Dealings, and her Determinations also. For that she did mean freely and frankly to impart al Things to him that should concern her therin ; not doubting but he would have Regard to her Majesty's Honour, and especially to see that she were not abus'd, or ill handled by sinister Practices of some that were

Sylva an Italian Physician in London.

The Queen depends upon the Friendship of the French Admiral in her Treaty with France.

A N N O were great Enemies to this Matter. She also opened this her Mind
1571. to another Nobleman of France, Count *Montgomery*, a Protestant,
then at the *Englisch Court*.

Troubles to the
L. Treasurer by
the Spanish
Ambassador.

The Queen's chief Counsellor, the Lord *Burghley*, was, about the Month of *December*, in great Danger of his Life by some of the *Spanish Faction*. Who had procured an *Englishman* to kil him : nay and to kil the Queen too. But the horrible Treachery was discovered, as hath been shewn before. Other Troubles of this prime Minister from that Faction, were, that the *Spanish Ambassador*, in the Month of *December*, as he had used himself very crookedly, perniciously, and maliciously against the State, so openly against him : and not forbearing, but in open Council, he directed his Speech to him ; and said, that he had been and was the Cause of al the Unkindness that had chanced between the King his Master and the Queen's Majesty. Wherunto, as it became him for Truth's Sake, [as that Lord related the Matter himself in his Letter to *Walsingham*] he answered with more modest Terms, than he deserved, and referred himself to al the Lords in Council, to report of him, Whether any Thing had been said or done of him from the Beginning of these Broils, concerning him or his Master, or the Arrest, that had not been ordered and directed by her Majesty in Council. Al which al the Lords did then affirm. And the Earl of *Sussex* in the *Italian Tongue* did very plainly, and very earnestly confirm it. But yet that *Spaniard's Choler* would not be so tempered. And so he was dismift. And Mr. *Knolls* was appointed to attend on him at his House, [as though under soime Restraint] and so he departed the Kingdom ; being (as it seems) sent away.

That Ambassa-
dor commanded
to depart the
Realm.

Of this Matter, thus did *Parkhurst* Bishop of *Norwich* write to *Bullinger*, by Way of News, about the Middle of *December*. 'A *Spanish Ambassador* carried himself so pereimtorily and indiscreetly, and was such a Spy, instead of Ambassador, that he was commanded within three Days to depart the Realm, upon Pain to have his Head cut off. But whether this were true or no, he could not tel, as he added. But true it was, that he was gone.'

L. Burghley
sick of a Fever.

Besides these Troubles from without, the Lord *Burghley* was in the next Month oppressed with several Fits of a Fever. But yet, such was his Concerns for the Public, that he said, that Fear occupied him more in the Queen's Cause, [that is, about her Marriage with *Monsieur*] seeing God had suffered her to lose so much Time, than for the next Fit. And yet (as he added) that he had more Cause than before Time. For that it came of a great Cold, and a Rheum fallen into his Lungs : where it was lodged, and so remained without moving. But in respect of other Things, which I see and suffer, (said he, as anxiously careful for the Public) I weigh not with mine own Carcase.

L. Burghley
marries his
Daughter to
the Earl of
Oxford.

This Lord, in the *Christmas* Holydays, married his beloved Daughter, *Anne Cecil*, to *Edward Earl of Oxford*; to his present (but not future) Joy, and made great Feastings with his Friends. The Queen honoured the Marriage with her Presence, and great Favour. She was a most vertuous Lady, bred up at Court, and instructed in good Literature by one *Lewin*, afterwards a learned Doctor of the Civil Law. Who in a Letter to the Lord her Father speaks of her

Ingenii

Ingenii & naturae bonitas; i.e. Goodness of Wit and Nature, derived ANNO from him her Father. She had been desired in Marriage before this by Sir Henry Sidney, for his only Son, that most accomplished Man, Sir Philip Sidney; and afterwards by the Earl of Shrewsbury, for his Son: which for some Reasons shewed before, was declined. The Earl of Oxford was bred up in Burghley's Family. But proved an Humourist and unkind, and a great Embeciller of his Estate. And not long after his Marriage, absented himself from his Wife, and went over to Calais, and so to Flanders, without Leave or Knowledge of the Queen.

But the Queen displeased at his Absence, and doubting whether his Purpose was to joyn himself with her Rebels, sent for him forthwith into England. To which he sent Word, he would obey. Upon which the Queen was graciously inclined towards him. Whose Peace by the Lord Burghley's Means, was the more easily and speedily made. For that she conceived that his Obedience in his Return had fully satisfied the Contempt of his Departure. And the rather, through his honourable and dutiful Carriage of himself in Respect of those Rebels and other undutiful Subjects in that Country. Which was an Argument of his approved Loyalty: as the Lord Burghley himself related to a Friend of his.

It is necessary here to vindicate the Lord Burghley from an Imputation given out in some of our later Historians concerning him; viz. That the Reason of the Extravagances of this Earl, and his squandring away of his Patrimony, was a Distaste taken against his Father in Law, for refusing, when it lay in his Power, to save the Life of his beloved and intyre Friend, the D. of Norfolk, condemned for Dealings with the Scottish Queen. And this Story is taken up in a Book not long ago printed; and from thence in the Book called *The Baronage of England*. Whereas this is a Surmise and Imagination, borrowed from the Papists; as smelling of their Malice to blury the Memory of that excellent wise Statesman. They that know any thing of those Matters, know that that Lord did what ever he could to bring that Duke into Favour. And did it; 'till again imprudently meddling in that Affair, the Treason being so apparent, he was condemned by his Peers. And the Queen would not pardon, since her own Crown and Life was in such Hazzard thereby.

The Earl's disobliging Carriage, and his wild Way of living, was a great Affliction to the Lord Burghley, his Father in Law, who had deserved so very wel of him. On which Occasion, Sir Tho. Smith, the Secretary, his Friend, in the Year 1576, wrote thus to him, 'That he was sorry to hear of the undutiful and unkind Dealing of the Earl of Oxford towards his Lordship, which he was sure must very much grieve his Honour, since he had such a Love towards him from his Childhood, being brought up in his House. That his Lordship's Benefits towards him, and great Care for him, deserved a far other Recompence of Duty and Kindness.' And he charged this Evil upon his Counsellors and Persuaders, whosoever they were. And concluded with this sound Advice, *Sed be sunt procellæ domesticae sola Prudentia sustinenda.*

1571.

That Earl going abroad without Leave, sent for Home.

A surmised Cause of that Earl's Prodigality. Falsely attributed to L. Burghley.

*Athen. Oxon.
Fasti. p. 727.*

Afflicted for the Earl's Behaviour. Smith's Letter therupon.

A N N O To which I will add, what the said Lord Burghley divers Years
1571. afterwards, (the Earl stil following his old prodigal Courses, and
discontented for want of Places and Preferment, the Fault wherof
L. Burghley's Vindication of himself to the Earl.
he laid upon his Father in Law) told him in his own Vindication, (when the Earl in a Letter had used these plain Words to him, *That he found himself but little strengthened in Estate by him, and nothing in Friendship*) that he took it very ill at his Hand, being unjustly charged by him, as having (as he replyed) often propounded Ways to prefer him to Services, tho' his Motions took not Place, but were hindred. And for this he appealed to the Queen's Counsellors to bear him witness. Tho', as he added, he thought not fit to name the Hinderers, or to offend him, in shewing the Allegations to impeach his Lordship of those Preferments. And then further, he avowed of his Faith before God, that at al Times, when Occasion served, he had him in Remembrance to be used in Honourable Service. And to clear himself from a Report, that one Wotton had made of him, as tho' he had used Speeches in Council to the Earl's Disgrace, he was so stirred at this, that he tells the Earl, that he affirmed, that *he lyed*, that so reported. And that he was sorry, that his Lordship should put him in a Balance of Credit against him.

Two living in Adultery, brought before the Commission Ecclesiastical.

I meet this Year with an exemplary Piece of Justice executed by the Ecclesiastical Commissioners at York, upon a wicked Adulterer and Adulteress ; He, one Ambrose Stone of St. Edmund's-Bury in Suffolk, and She, the Wife of one Page of Horninger ; Grindal being then Archbishop, and Dr. Hutton, Dean of the Cathedral. It was plorted between these two Sinners, that she should get Leave to go away for some Time from her Husband ; and to repair to her Friends at London, or elsewhere ; upon Pretence to gather Money among them, to answer a Loss of 10*l.* that her Husband had sustained by some Default of hers. Which 'tis likely she had embezzled, or stollen ; and then to pacify him, offered to go abroad to her Friends, to beg of them to make it up. And that she might pass up and down where she pleased, with the more Liberty, it was so contrived, that she should get a Certificate or Testimonial under her Husband's Hand, of Leave and Consent to depart from him. which ran to this Tenor :

By a Deceit she gets her Husband's Consent to depart.

' **A**L Men shal know by these Presents, That John Page of Horninger in the County of Suffolk, Yeoman, one of the Queen's Majesty's Servants, for divers and sundry Causes, especially me moving, have licensed one Katherine Page, my Wife, to repair over to her Frinds in London, or elsewhere ; for so long a Time as she shal think good ; and to demand their gentle good Wills for a certain Loss of 10*l.* which the said Katbarine did negligently lose : and with her Friends there to remain, as long as she shal think good. And for that no Man shal hinder her in her Journey and Travail, I have caused this Bil of Testimonial to be made : And do al Men to understand that she departed with my good Will ; and this Bil of Testimonial to be her Discharge : Willing al Justices, Maiors, Bailiffs, and Constables that she may quietly pafs. And also I have given her in Purse 40*s.* and a Gelding, to travail withal. In Witness of this Truth,

• Truth, I have caused this Bil to be made, Aug. 27, in the 13th Year ANNO
• of the Reign of our Sovereign Lady the Queen, &c.

1571.

And so by this deceitful Trick invented by *Stone*, *Page* allowed his Wife to depart, and supplied her to bear her Charges. Then did these two wander about, even as far as *Tork*. Where after some Months, they were taken up, and brought before the Archbishop and the Commission; and imprisoned. And at length he gave Bond to appear before his Diocesan, the Bishop of *Norwich*, there to bear due Punishment to be inflicted on him for his Crime, and obtained one in those Parts to be his Bail for Appearance.

The Commission binds him to appear before his Bishop.

The Condition of which Bond was, 'That if the above bounden *Anbrose Stone* do present himself and Personally appear, as wel before the Reverend Father in God, the Bishop of *Norwich*, as also before two or three at least of the Justices of Peace of the said County of *Suffolk*: and before them do confess and acknowledge his Fault, in using unlawful Company with *Katharine Page*, the Wife of *John Page*: Submitting himself to their Order and Correction; and wel and truly in every Behalf perform, do, fulfil, and keep such Punishment, and Order, as they or any of them shall en- joyn or assign unto him: If also he doth from henceforth utterly abstain from the Company of the said *Katharine*, with whom he hath lived in Adultery in al Places wheresoever, except in Church and Market, and other open and used Places, in the Day-time, between Sun and Sun, and that in the Presence of other honest Persons without al Suspicion: and if he do bring true Certificate under the Hands and Seals of the Bishop of *Norwich*, and two of the Justices of the Peace aforesaid, to the City of *Tork*, the 3d Day of *March*, next coming, of his Appearance before the said Bishop and Justices, and of their ful Proceedings or Orders taken with him: and that Day exhibit the same Certificate to the most Reverend Father in God, *EDMOND*, by the Permission of God, Archbishop of *Tork*, Primate of *England*, and Metropolitan, and other his Associates, the Queen's Majesty's Commissioners for Causes Ecclesiastical within the Province of *Tork*, or three of them, and also content, pay, or cause to be contented and paid unto *John Mudd*, Servant to Mr. *John Eynns*, Esq; to the Use of the said *John Page*, the Sum of 3*l.* of lawful English Money, in ful Payment of 5*l.* due to the said *John Page*, on this Side, and before the Feast of the Epiphany of our Lord next coming. That then, &c.

Capta & recognita Coram Venerabilibus Viris, Magist. Matt. Hutton, D. D. Dein of the Cathedral Church of York, Tho. Eynns, and Tho. Bomton, Esqrs. Commissioners for Causes Ecclesiastical, within the Province of York.

Stone did accordingly deliver this Writting to the Bishop of *Norwich*, Novemb. 28, 1571. And Penance was accordingly enjoyned him for his Sin, by the Bishop's Commissary, Mr. *Brome*. Which was, to do his Penance in *Bury* Church, and also at *Horninger*. And also on the 10th of *February* following, he was adjudged by the said Commissary, to stand in the Market the whole Time of the Market.

For

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R 2

A N N O For some Remission of this; Mr. Ambrose Jermyn, a Gentleman in
 1572. those Parts, and probably related to this Stone, bearing his Name,
 wrote to the Commissary, That since he had so gently used himself,
 as he had done, his Trust was, that he would remit a great Part of
 that Penance for that Day. After al this, Page intended to have the
 Good a-bearing against him.

C H A P. XIV.

A new Parliament. The Lord Keeper's Directions to them, from the Queen: particularly relating to the Doctrine and Discipline of the Church. Bills for Rites and Ceremonies brought in: which gives the Queen Offence. Her Message therupon. Severely reflected upon by one of the Members, viz. Peter Wentworth. For which he is sequestred. The Parliament earnest upon a Bill against the Scottish Queen. Dashed by the Queen. Duke of Norfolk; His Vertues. His Fall. The Practices of the Scottish Queen. The Parliament's Proceedings against her: The Queen's Directions to them in that Matter.

*A Parliament.
The Lord
Keeper's Speech
to the Houses.*

*Concerning
Doctrine.*

A NEW Parliament the next Year, (viz. 1572. 13. Eliz. May the 8th) began. And herein the Lord Keeper made a long Speech by the Queen's Commandment; directing the Houses with Affairs to enter upon. And they were of two Sorts, viz. Matters of Religion, and Matters of Policy. Under the Matters of Religion, (which he called God's Cause) he recommended to them both *Doctrine* and *Discipline*. Under the Head of *Doctrine*, he directed them to have an Inspection on the Ministry: namely, for the providing, that the Ministers of God's Law and *Doctrine* shoul preach and teach, as purely and reverently, so with Diligence and Application: and that al Officers, having Spiritual as wel as Temporal Government, should be preserved in Credit and Estimation. Because many of the Laity did not give that Esteem and Countenance unto the Ministers of God's *Doctrine*, as they ought of Right to have. And further, that in Respect of the want of Ministers at that Time, and the Insufficiency of many of them, he exhorted, that Bishops should do in this Scarcity of fit Men, what could possibly be done in that Behalf: and that with what Diligence and Speed and Care they could. And further, that Ministers that shewed any strange Doctrines contrary, or varying from that which by common Consent of the Realm, was published, be sharply and speedily reformed. Thus much said the Lord Keeper for *Doctrine*. But not a Word, suggested to the Parliament, to examine and look into or determine any particular Matters of Faith, and the Doctrines of Religion.

Then

Then he proceeded to *Discipline*, directing them to take Care of *ANNO* that: namely, that where Laws were imperfect for the Countenance of Religion, and sundry Ordinances made for that Purpose, were disused, or otherwise had not their Force; or where the Laws remained, but for their Softness few made Account of; that the Parliament would consider wel for the Regulation of both. And likewise in Regard of the Slothfulness and Corruption, or Fearfulness of Ecclesiastical Ministers and Officers, in the due Execution of those Laws that were good, to provide for the due Execution of them. That so Men might not live dissolutely and licentiously, as they listed. Another Point of Discipline to be regulated by the Parliament, was the better keeping and better esteeming of the laudable Rites and Ceremonies of the Church, or pertaining to the Ministers of the same, agreed upon by common Consent; the very *Ornaments* of our Religion, as the said Lord Keeper called them: mentioning also under this Head the great Neglect in the Country, universally, of coming to Common Prayer and Divine Service.

*Directs them
about Disci-
pline.*

Now for the remedying of this, besides the good Examples of the chief Personages both in Town and Country, he particularly left it to the Bishops; that they should divide their Dioceses into Deanaries [meaning I suppose, those called *Rural Deanaries*] and committing these Deanaries to Men wel chosen, and the keeping of certain ordinary Courts at prescript Times, for the wel executing the said Laws of Discipline.

And because the Proceeding in Matters of Discipline and Doctrine chiefly concerned the Lords, the Bishops, both for their Understanding and Ecclesiastical Function; therefore he added, that the Queen looked, that they being called together in Parliament, should take the chief Care to confer and consult of these Matters. And that if in their Conference they found it behoouful to have any Temporal Acts made for the amending or reforming of any of these Lacks, then they should exhibit them in Parliament to be considered upon. And so *Gladius Gladium juvabit*; as beforetime had been used.

May the 19th, A Bill for *Rites* and *Ceremonies*, was read the second Time, and on the next Day read the third Time; and referred (with another of the same Nature) to be considered by Mr. Treasurer, Sir Tho. Scot, Mr. Attorney of the Dutchy, and others, saith the Journal. [Mr. Peter Wentworth I think, one of them, of whom more by and by.] This seemed to be a Bill for calling into Examination such Rites and Ceremonies as were established in this Church; and used in the public Service of God. This Bil gave such Offence to the Queen, that two Days after [viz. May 22.] the Speaker declared from her Majesty unto the House, that her Pleasure was, that from henceforth no Bills concerning Religion should be preferred or received into the House, unless the same should be first considered and liked by the Clergy, [i.e. in Convocation.] And, further, that it was her Majesty's Pleasure to see the two last Bills, read in the House touching Rites and Ceremonies. Wherupon it was ordered by the House, that the same Bills should be delivered unto her by al the Privy Council, that were in the House, viz. Mr. Heneage, Dr. Wylson, &c. or by any four of them.

*Bill for Rites
and Ceremonies.
D' Ew's Jour-
nal, p. 207.*

*The Queen's
Message to the
Househereupon.*

The

A N N O The next Day, being *May* the 23d, Mr. Treasurer reported to the **1572.** House the Delivery of the said two Bills to her Majesty; together with the humble Request of that House, most humbly to beseech her Highness not to conceive ill Opinion of that House, if it so happened that her Majesty should not like wel of those Bills, or of the Parties that preferred them. He reported further, that her Majesty seemed utterly to dislike of the first Bill, and of him that brought the same into the House. And that her express Wil and Pleasure was, That no Preacher or Minister should be impeached or indicted, or otherwise molested, or troubled, as the Preamble of the said Bil did purport; yet adding these comfortable Words further, 'That she, as the Defender of the Faith, would aid and maintain al good Protestants, to the discouraging of al Papists.

Wentworth's
undutiful
Speech; he is
sequestred the
House.

D'Ew's Journ.
p. 236.

The Sum of
his Speech.

The next Sessions, after divers Prorogations, was on *Wednesday* the 8th of *February*, 1575. Begun 18. *Eliz.* (that I may bring these Matters together.) When *Peter Wentworth, Esq;* one of the Burgesses of *Tregony* in *Cornwall*, for irreverent and undutiful Words uttered by him in the House concerning the Queen, was sequestred, that the House might proceed to Conference and Consideration of his Speech. The Speech is set down by *D'Ew's*, transcribed by him out of a Copy he had by him. Towards the Beginning wherof, he saith expressly, that he was never of any Parliament before the last, and the last Sessions of it. Which must be this of the 13th of the Queen; wherin she checked those that brought in the Bills about the Rites and Ceremonies, as was shewn before. In his Speech he spake of the Liberty of free Speech, that was so many Ways infringed, and of the many Abuses offered to that Honourable Council; [reflecting upon what the Queen had done the last Sessions, *viz.* this in 1572] as it grieved him, he said, of very Conscience and Love to his Prince and Country. And (to manifest what he drove at in his Dissatisfaction about the Liberty of Speech, and that it was indeed the Message she sent by the Speaker, for no Bills of Religion to be preferred or received in the House; unless they were first considered and approved by the Clergy) thus he spake, 'That two Things did great Hurt in that Place; the one, a Rumour which ran about the House; and this it was, Take Heed what you do; the Queen liketh not such a Matter; Whosoever preferreth it, she will be offended with him. And the other, that sometime a Message was brought to the House of Commons, either commanding or inhibiting, &c. And he told Mr. Speaker, that he would to God, both these were buried in Hell. He meant, as he explained himself, Rumours and Messages. For wicked undoubtedly they were, and the Devil the first Author of them.'

And by what followed, it evidently appeared, it was his Offence taken at the Queen for stopping the Bil for Rites and Ceremonies, which the hot *Puritans* were the great Managers of, for the overthrowing of the established Constitution of the Church, *viz.* the Liturgy and Orders of it; and also such of the thirty-nine Articles, which they thought most touched them. For in the Process of his Discourse, he gave his Reasons to prove these Rumours and Messages wicked. 'Because (said he) if they of the House, were in Hand with any thing for the Advancement of God's Glory, [as the Puritans

'*Puritans* usually called their Labours, to overthrow the Matters ANNO
' Ecclesiastical which they disliked] were it not wicked, said he, to
' say, the Queen liketh not of it? Or commandeth, that we should
' not deal in it? Greatly were these Speeches to her Majesty's Dis-
honour. Much more wicked and unnatural were it, that her Ma-
jesty should like or command any Thing against God, or Hurt to
herself and the State. That it was dangerous, always to follow
a Prince's Mind. Manytimes it might fal out, that a Prince might
favour a Cause perilous to himself, and the whole State.

Then after, to put al out of Doubt, that he referred to the Session in the Year 1572. he makes mention of the Message that Mr. Speaker brought that last Sessions into the House, *viz.* That they should not deal in any Matter of Religion, but first to receive it from the Bishops. On which he makes this severe Reflection, 'Surely this was a doleful Message. For it was as much as to say, Sirs, ye shal not deal in God's Causes: No, ye shal in no wise seek to advance his Glory: [This was Freedom of Speech indeed] I assure you, Mr. Speaker, there were divers of this House, that said with grieved Hearts, immediately upon the Message, that God of his Mercy could not prosper the Session. Wel, God, even the great and mighty God, &c. was the last Session shut out of Doors. But what fel out of it? Forsooth, his great Indignation was therefore poured out upon this House. For he put into the Queen's Majesty's Heart, to refuse good and wholesome Laws, for her own Preservation. Which caused many faithful Hearts for Grief to burst out with sorrowful Tears; and moved al Papist Traitors, &c. who envy good Christian Princes, to laugh (in their Sleeves) al the whole Parliament House to Scorn.

Charges the Queen to hinder God's Glory.

He proceeded in this Manner, 'So certain it was, that none was without Fault; no, not our Noble Queen. Sith then her Majesty had committed great Fault, yea, dangerous Faults to herself.' That Fault was, that she would not yield to the Tryal, much less Execution of *Mary Queen of Scots*, her Prisoner; which in this same Session they were very busy about. He went on freely and confidently charging the Queen of dealing unkindly, and abusing her Nobility and People; and oppofing and bending herself against them in the last Parliament. And by divers Questions, making and repreſenting the Queen as not as good as her Word to them, and leaving them open to their Enemies. Then he asketh, 'Is this a just Recompence in our Christian Queen, for our faithful Dealings? The Heathen do require Good for Good: how much more then is it to be expected in a Christian Prince? And wil not this her Majesty's Handling, think you, Mr. Speaker, make cold Dealing in any of her Majesty's Subjects towards her again, &c. And prayed God to fend her Majesty a melting, yielding Heart unto found Counſil: That Wil might not stand for a Reason.

And then, as a further Proof of God's Judgment upon that Session of Parliament [*viz.* this in 1572] he brought in the Bishops: Whom, he asserted, God's Spirit did not descend upon, al that Session: because, as it appeared, they were not for the Bill about Ceremonies, drawn up by the Innovators. 'But was this al, proceeded he? No, for God would not vouchsafe, that the Holy Spirit should al that Session

ANNO Session descend upon our Bishops. So that in that Session nothing was
1572. done to the Advantage of his Glory.

Reflects on the Bishops, as backward in Reformation.

Then he proceeded with much shew of Bitterness and Disaffection to that Holy Order; to disparage them as Spiritual Men, that did no Good in the Church, but rather Harm. ‘I have heard, said he, of old Parliament Men, that the Banishment of the Pope, and Popery, and the reforming of true Religion, had their Beginning from this House, and not from the Bishops. And I have heard, that few Laws for Religion, had their Foundation from them. And I do surely think, (before God I speak it) that the Bishops were the Cause of that doleful Message: [which the Treasurer, Sir Francis Knowles, brought from the Queen.] And then gave his Reason for his Conjecture, viz. Because in the last Parliament, when he and other Members appointed, repaired to the Archbishop of Canterbury, some Words had passed between him and the Archbishop. Wherin the Archbishop expecting that such Matter relating to Religion should be left to them, the Bishops, to reform and regulate, he roundly replied, ‘That that would be to make them Popes. And that for his Part, he would make them none, whoever would; as it hath been related before. And he feared, as he added, lest the Bishops attributed that of the Pope’s Canon to themselves, *Papa non potest errare*. For otherwise they would reform Things amiss.’ And so with a great deal more Spight against them, blamed them particularly for spurning against God’s People, that writ for reforming of Things amiss in the Church. Al which shewed him to be a zealous Follower of those Innovators, Cartwright and others, who then were in the Midst of their writing *The Admonition to the Parliament*. And then he flings at the Queen’s Message again: Saying, ‘That the Acceptance of such Messages, and taking them in good Part, offended God highly, and was the Acceptation of the Breach of the Liberties of that Honourable Council.

He is sequestered for his Speech.

This Speech of Mr. Wentworth’s was so illy taken of the House, out of the reverend Regard they had of her Majesty, that they stopped him before he had finished his Speech. And first they sequestred him; and after sundry Motions and Disputations had, it was agreed, that he should be committed to the Sergeant’s Ward, as Prisoner: and so remaining, to be examined upon his Speech by al the Privy Council, being of the House, and many others. The Report is set down of what was done with him; related by himself. For which I refer the Reader, to the Journal of this Parliament.

*D’Ews Journ.
P. 241.*

Examined by a Committee of the House.

On Thursday February the 9th, Mr. Treasurer in the Name of al the Committees, appointed for the Examination of Wentworth, declared, that they al met yesterday Afternoon in the Star-Chamber, according to their Commission: and there examined him touching the virulent and wicked Words (as they are called) the same Day, pronounced by him in the House touching the Queen’s Majesty: and made a Collection of the same Words. And he could say nothing for his extenuating of his said Fault and Offence: and took al the Burthen therof upon himself. Then the said Mr. Treasurer moved for a Punishment and Imprisonment in the Tower, as the House should think good. Wherupon, after sur. v. Speeches and Debates, it was ordered, That he should be committed close Prisoner to the Tower

Tower for his Offence. And immediately he was brought to the ANNO Bar by the Sergeant, and received the said Judgment accordingly, by the said Speaker. And so the Lieutenant of the Tower was presently charged with the Custody of him. But by the Queen's special Favour he was restored to his Liberty and Place in the House *March the 12th*; that is, three Days before the Prorogation of that Parliament: namely, the Parliament fitting 1575.

One of the Particulars wherin Mr. Wentworth was so sharp upon the Queen (as was hinted before) was her Favour to the *Scottish Queen*, after al the Endeavour of this Parliament to secure the Realm against her. For about *June* they had, indeed, with ful Consent, brought a Bil to ful Perfection, to make that Queen unable and unworthy of Succession to this Crown. But to this the Queen neither consented, neither rejected; but thought fit to put it off. This Disappointment al her Parliament took very heavily.

And what just Cause the Parliament had to be jealous of the *Scottish Queen*, appeared by many Things that now came to Light.

For to give some fuller Relation of this Business. The Apprehension of the Nation from the Queen of Scots, was one of the great Matters that took up the Cares of the Queen and Parliament this Year, after the Business of the Duke of Norfolk with her, had so opened their Eyes. That Queen was the Cause of bringing to his End that very worthy, useful, and beloved Peer of this Realm. I shal not rehearse his Tryal, Condemnation, or Execution, our Historians having set those Things down at Length. Only I shal recommend to the Reader a true Repbirt of the Words and Confession of that Duke at his Death, taken by me from a MS. in the Cotton Library, N^o XIII. *Camden* having but a short Account therof, as much as he could carry away in his Meemory, being present; and *Hollingbed's Report* therof being larger, but not so exact.

It was now five Months since he was condemned, the Queen hitherto, out of her Love to him, being loth to give her Warrant for his Execution. *May 16*, The House joynd to signify to her, that it was their general Resolution, that Execution was necessary to be done upon the Duke, and that it should be propounded unto her, not by way of Petition to move her therunto, but as their common Opinion. This *Leicester*, in his Correspondence with *Walsingham*, mentioneth; and that great Suit was made by the nether House to her for the Execution: but he addeth, as knowing her Inclinations, that he saw no Likelihood therof. Yet, tho' she stayed for some Time, she yielded to it at last: And *June 2.* the Duke was executed, in Compliance with her Parliament, and the Necessity of Affairs, to her great Grief. And when but a Day after, (the Execution being on Monday) Letters on Tuesday from her Ambassador in *France*, were brought to her by the Lord *Burghley*: and he telling her, that he thought his Purpose in those Letters was only to shew her the Opinion of wise Men, and her Majesty's Wel-wishers in *France*, both for the Queen of *Scots*, and the Duke of *Norfolk*: She bade him open the Letters. And so he did in her Presence. And in his reading them, observing the Queen somewhat sad, and discomposed at the Duke's Death, he took Occasion to cut off the reading therof; and so entered into Speech concerning the Queen of *Scots*. Which she did

*The Queen of
Scots the Cause
of the Duke of
Norfolk's Ru-
ine.*

*His Execution
judged recess-
ry by the Par-
liament, and
so propounded
to the Queen.*

A N N O not mislike ; and commended her said Ambassador's Care and Dilige-
1572. nce, in what he had writ concerning her.

Melvil's Memoirs, p. 96.

This fatal stroke was of the more public import to *England*, seasonably to prevent greater Dangers to the Kingdom, in that, ‘ He was, (as a wise Man and wel known in the public Affairs of those Times, wrote in his *Memoirs*) one of the greatest Subjects in Europe, not being a free Prince. For he ruled the Queen, and al that were most familiar with her. He also ruled (saith he) the Council, and ruled also the two Factions in *England*, both Protestant and Papist, with the City of *London*, and whole Land. The Great Men, who were Papists, were al his near Kinsmen : Whom he entertained with great Wisdom and Discretion. And the Protestants had such Proof of his godly Life and Conversation, that they loved him intyrely. So that he was taken and secured, when he thought al *England* was at his Devotion.’ This Author tells us further of the Duke’s plain Language in Behalf of the *Scottish* Queen ; boasting and speaking out, ‘ That he would serve and honour the Queen his Mistress, so long as she lived. But after her Decease, he would set the Crown of *England* upon the Queen of *Scotland*’s Head, as lawful Heir.’ And this he avowed to Secretary *Cecil*, bidding him to go and prattle that Language again to the Queen. The Secretary answered, that he would be no Tale-teller to the Queen of him, but would concur with him in any Course, and serve him in any Honourable Thing wherin he would employ him.

The Duke's Ambitious Designs.

Further, that he told Earl *Murray*, Regent of *Scotland*, that he was resolved to marry the Queen [of *Scots.*] And that he would never perinit her to come to *Scotland*: nor yet that he would ever rebel against the Queen of *England*, during her Time. Also, that he had a Daughter, who would be better for the King than any other, for many Reasons.

The Duke religious.

Upon the Death of Men of Rank and Figure, we commonly are inquisitive into their Character. This Duke, among his other Qualifications, was himself endued with Religion ; and had a Care for the Education of his Children therin. And as that Part of it which consisteth in Devotion and Prayer is proper to keep up a Sense and Awe of God, so he provided that they might be conversant therin. And for that Purpose, in the Year 1569, he recommended to one or two of his Chaplains, namely *Dering* and *Hansby*, to instruct them in this Duty of Prayer, and in order therunto, to draw up some proper Forms for their Use. Which they did, suiting them to divers Occasions, according to our various Needs and Wants, to be supplied from Almighty God. And when they had finished this Book of Prayers, they presented it to the Duke fairly written, al of Mr. *Dering*’s own writing, with an Epistle in *Latin* before it, signed with both their Hands. Wherin they observe and commend his good Inclinations to Religion, and exhort and stir him up with much good Advice to encrease and make more and more Progress therin. And according to their Duty, being most bound to him and his Merits, in the Service of his Religion, they beseeched the God of al Grace and Father of Mercy, that he who first put those Counsels in his Mind (those true Tokens of his Piety) would confirm and cherish

rish the same : and that from those holy Roots of Immortality, *ANNO*
1572. might spring up in Time ripe Fruits, which would grow unto eternal Life. They put him in Mind of those mighty Benefits and Blessings God had adorned him with : in what Place he had set him, with what great Grace, and in how great Benevolence God had furnished his Mind : that he had al Things bestowed on him above his Age, above Custom, nay, above Mortality. And so they went on, expatiating upon God's Goodness to him: and therefore, what Returns of Gratitude he was to make to him. And further, they added their Christian Counsil, that whensoever God, or Prayer, or Piety, Virtue, Religion, or Mortality came into his Mind, that they should not be cursory Thoughts, but that he should more accurately and closely apply them ; and not be drawn from such Purposes and Meditations, until he found and knew himself better. And so at length to shew himself, in Mind and Wil most thankful to God, the Author of his Salvation, that had so exceedingly wel deserved of him. And then these good Thoughts of his would not be indeed sure Testimonies of the Honours of this World, that are but the Mockeries of a short Day, but of his eternal Felicity : to the great and wonderful Peace of his Mind here, and after his Departure hence, would assure to him Immortality. Much more such pious Advice and Admonition did these his Chaplains, both Fellows (I think) of Christ's College in Cambridge, give to this noble Duke : which may wel deserve therefore a Place in our Appendix.

The excellent Qualities of this unhappy Duke, rendered him dear to al the honest Nobility and Gentry. Among the rest to Sir Roger Mannours, of the Right Noble Family of the Earls of Rutland. Whom I mention, because the Queen, tho' he had been her Servant ever since she came to the Crown, did suspect to be too familiar with him : and (as a Consequent of that) not so wel affected to Religion, nor to her. Which when he came to understand, by some Mention therof after, from the Mouth of the Lord Burghley, he, under a great Concern, conscious of his sound Religion, and unspotted Loyalty, protested his Mind thus unto that Lord : requesting him to make it known to her Majesty ; That he had gathered by his Lordship's Speech, that he should seem to stand somewhat suspected both in Religion, and for the good Wil he bore to the late Duke. For the one it behoved him, he said, not to dissemble ; and for the other, he would say Truth. He protested to him, that he abhorred al Superstition, and Popish Idolatry, as much as any Man living. And that he judged little better of these Bul-Papists [meaning those that sided with the late Pope's Bul against Queen Elizabeth] than he did of Rebels to her Majesty. For that he thought they carried the same Mind. And not much otherwise did he account of those new fond Puritans. Neither could he judge, why any Man should mistrust him in Religion, but one of them. Touching the laid Duke, he confessed he loved him while he was good : yet was he never beholden to him for any Benefit. But that he honoured him for those Vertues, which he thought to be in him : and for that he believed he was a true and faithful Subject to her Majesty, and as it were a very Pillar of her Realm. And that herein he deceived not him only, but the wisest

[NºXIII.]

Sir Roger
Mannours,
intimate with
the Duke, sus-
pected.

His Letter to
the L. Burgh.
in Vindication
of himself.
MS. Burghly.

ANNO 'and the most Part of this Realm: who then, he was sure, so betrayed him. But that after he had been at his Arraignment, and heard, how he was charged, and what his Answers were, if I (as the said Sir Rogers Manners added) said not to your Lordship, I am sure I said to some others of great Calling, that then asked me, what I thought, that if his Peers had acquitted him, or that the Queen's Majesty afterwards should pardon him, I would never keep him Company: And since that Time, I am sure no Man heard me any ways excuse any Part of his Faults. For surely, my Lord, I never meant to love any Man longer, than I thought he loved the Queen's Majesty: Whom God preserve ever, as our only Safety. How desirous I have been to understand Matters of State, or intermingling in that which appertained not unto me, I appeal, my Lord, to your own Conscience. For you can best judge of me in that Cause, my Lord. I have served her in the Office, which I now hold, ful fourteen Years; and I trust, hitherunto undected of any dishonest Dealing towards any Man. Blame me not, if now it grieveth me to be suspected in that wherin I did only glory, my Truth to her Majesty, in which, if I once fail in Deed or Thought, I crave Extremity of Justice. In al other Things I desire her Mercy, but not in that, &c. In these Lines and many more, did that noble Person and Courtier, labour to vindicate his own steady Loyalty to his Royal Mistres and unshaken Adherence to the true Religion, however he had loved the noble Duke; as most of the Nobility had done.

*Twenty five of
the Nobility
ready to make
Mary, Queen
of England.*

Melville.

p. 112.

Now as to the Great Cause, as the Busyness of the Scottish Queen was called, that justly created so much Apprehension to the Queen, and the State of Religion in this Kingdom: I shall rehearse some Things that our Records, Letters and Advices, and Manuscript Papers do inform us of it. When Sir Robert Melvil returned Hoin from his first Ambassage in England, he brought the Hand-writing of twenty-five Earls and Lords in England, that were ready to set the Crown of this Realm upon that Queen's Head. The Captains in the particular Shires were named, and by those Lords set down in that Papet: only they wanted that Queen's Opportunity, and her Advertisement, when to stir. And upon this Intelligence that Queen presently writ to France, to her Uncle, the Cardinal of Lorraine. Who upon her Desire, sent her his Secretary. To whom the Melvils, Sir James and Sir Robert, by her Command, declared the State of England, and the great Party she had there, to espouse her Interest: desiring her Uncle to send his Advice, when it would be the fittest Time for her to stir; and to send what Help he and his Friends could procure. When the Cardinal understood this, he acquainted the Queen Mother of France with it; and how prejudicial to the Crown of France the Union of this Isle of Great Britain would be. That therefore it was her Interest to oppose it. And advised her therefore to advertize the Queen of England concerning the said intended Plot, as the only and most effectual Way to prevent it.

*The Queen in-
formed therof;
how she took it.*

But whatsoever the Queen of England's Thoughts were therof, she appeared to give no Credit therunto: as though she looked upon it as an Italian Fetch, [that French Queen was an Italian] to put her in

in Suspicion with her Nobility. This Account *Melvil* writes he A N N O had from the Queen herself.

1572.

This was then the Cause of the Parliament's meeting: namely, the *Scottish Queen's Practices* with the said Duke, and also with other the Queen's Enemies abroad: intended for the Invasion and Destruction of the Realm. Therefore, a few Days after the Parliament met, the Lord Keeper sent for the Lower House, and declared to them, that it was the Queen's Pleasure, that a certain Number of the Upper House, and of the Lower, should the next Morning meet together in the *Star Chamber*, to consult and debate upon the Queen of *Scots Matters*. A Committee accordingly was appointed of Commoners, to meet with the Lords, to consider, how to proceed in that great Cause. And after the Conference, Mr. Attorney of the Court of Wards made Report of that Conference. And at length it was resolved, for the better Safety and Preservation of the Queen, and the present State, to proceed against the *Scottish Queen* in the highest Degree of Treason. And therin to touch her, as wel in Life, as in Title and Dignity: and that of Necessity, with al possible Speed, by the Voice of the House.

*The Parliament
resolute to touch
that Queen as
wel in Life as
Title.*

There be Reasons set down in the Journal of the House of Commons (which the Publisher of that Journal met with in some of his Papers; and concluded that they were presented to the Queen, *May the 28th*) to prove the Queen's Majesty bound in Conscience, to proceed in Severity in this Cause of the *Scottish Queen*, as being guilty in two the highest Crimes; both concerning God's Religion, and the *Disinheriting and Destruction* of their Prince. Shewing, how she was the only Hope of al the Adversaries of God, throughout al *Europe*, and the Instrument wherby they trusted to overthrow the Gospel of Christ in al Countries, &c. That she had heaped up together al the Sins of the licentious Sons of *David*, Adulteries, Murthers, Conspiracies, Treasons, and Blasphemies against God also, &c. And that she, with her Allies, by the pretended Title, and other like devilish and traitorous Devices and Workings, was like to bring Confusion to this Realm of *England*, and the People therof. Then another Reason was offered, persuading, that the Queen ought to have, in Conscience, a great Care of the Safety of her own Person.

*D'Ew's Journ.
P. 207.*

On the 28th of *May* above-said; it was signified to the House by the Speaker, that it was the Queen's Pleasure, that the Committees for the Great Cause should attend her. When they were come, they presented their humble Petition to her; and (besides the Reasons aforesaid) Reasons gathered out of the Civil Law, by certain appointed by Authority in Parliament, to prove, that it standeth not only with Justice, but also with the Queen's Majesty's Honour and Safety, to proceed criminally against the pretended *Scottish Queen*. But the Queen, she liked not of these Proceedings, to be taken with the *Scottish Queen*, yet received their Message very graciously, and said, she thought the Course chosen by the House, and wherin the Lords had joyned with that House, to be the best and surest Way for her Preservation and Safety; yet for certain Respects by herself conceived, she thought good for this Time to defer, but not to reject that Course of Proceeding. And that in the mean time they should go forward

*With the
Queen dislikes.
Her Directions
to them how to
proceed.*

A N N O forward in the great Matter against that Queen: but that her Majesty therin would not have that Queen, by any Implication or Drawing of Words, to be either enabled or disabled, to or from any Manner of Title to the Crown of this Realm, nor touched at al. And therefore that the Bil should be first drawn by her learned Council, and by them penned, before it were treated of, or dealt with in the House.

The Queen then further declared her Judgment to the House that she, the Scottish Queen, should be disabled from enjoying any Pre-eminence or Dignity in this Land: and that, not seeking to deal with her according to her Deserts, she was contented only to have her made incapable of Princely Dignity. But the Committeee answered, That as to the Disabling of that Queen for any Clause or Title to the Crown, they took it for a known Truth, that by the Laws and Statutes of the Land, then in Force, she was already disabled.

The Bil of Treason against the Scottish Queen. But notwithstanding the House finished a Bil, and sent it up to the Lords, June 26, wherin that Queen was declared guilty of Treason; and they solicited earnestly with the Queen that she might be executed. But the Queen not intending to proceed after that rigorous Manner, the next Day adjourned that Sessions. And the Parliament met not again 'till Three Years after, viz. Anno 1575, 18 Eliz after divers Prorogations.

C H A P. XV.

The Thoughts of the wisest Men concerning the State, by Reason of the Scottish Queen. Her Crimes under five Articles. The Queen's Instructions to her Ambassador going to France, concerning that Queen. Walsingham's Fears of a Bartholomew Breakfast. Talk of putting the Scottish Queen to Death. Account given of her by the Earl of Shrewsbury, her Keeper. Linnen sent to her, with secret writing on it.

NOW while these Things were thus earnestly transacting in Parliament, I wil subjoyn the Judgments and Opinions of the wisest and gravest Men, and the Observations that were then made by them.

The Judgment of divers Noblemen concerning the Proceedings with the Scottish Queen. The Parliament now assembled, both Nobility and People had considered, that the Queen's Majesty's Surety could not be preserved, without some severe Proceeding against the Queen of Scots. Wherunto her Majesty had not yielded in such Extremity. And so that Queen had more Favour indeed, than either she deserved, or than was thought meet by the whole Realm. So the English Commissioners delivered themselves to the French Commissioners, who required, she might have some Favour upon the Conclusion of a Treaty.

a Treaty. These Commissioners were, The L. Keeper, the Earls of *ANNO* *Suffex* and *Leicester*, the L. Chamberlain, L. Treasurer *Burghley*, Master Comprovler, Sir *Ralph Sudier*, and Sir *Walter Mildmay*. 1572.

That the Queen was so dilatory in this great Concern with her Parliament, mightily troubled the L. *Burghley*; Opening his Mind thus to *Walsingham*, the Ambassador in *France*, ‘That the Parliament was earnest; and that there could not be found more Soundness in the Commons House, and no Lack in the Higher House; but in the Highest Person such Slowness, in the Offers of Surety, [i. e. The Surety of the Queen and Realm offered by the Parliament in securing both against the *Scottish Queen's Practices*] and such Stay in Resolution, that it seemed God was not pleased, that the Surety should proceed. That he could not forbear to lament this secretly. And that thereby with it, and such like Events, he was overthrown in Heart, so as he had no Spark almost of good Spirit (he said) left in him, to nourish Health in his Body; being every third Day thrown down to the Ground, so as he was forced to be carried into the Parliament House, and to her Majesty's Presence. And to lament it openly, was, (as he added) to give more Comfort to the Adversaries.

‘These (as he proceeded) are our Miseries, and such as I see no End therof. And among other, Shame doth as much trouble me as the rest: that al Persons shal behold our Follies, as they may think: imputing these Lacks and Errors to some of us, that are accounted Inward Counsellors: where indeed the Fault is not. And yet they must be so suffered, and so to be imputed, for saving of the Honour of the Highest.

Again, in another Letter the same Lord thus expressed his Trouble about this Emergence, soon after the Parliament broke up. L. Burghley to Walsingham. ‘For the Parliament I cannot write patiently. Al that we laboured for, and had with ful Consent brought to Fashion, I mean a Law, to make the *Scottish Queen* unable and unworthy of Succession to the Crown, was by her Majesty neither assented to, nor rejected, but deferred until the Feast of *All Saints*. But what al other wise and good Men may think of it, you may guess.’ He added, that some, as it seemed, abused their Favour about her Majesty, to make herself her most Enemy, [*viz.* by disuading her to countenance these Proceedings in Parliament for her Safety.] He prayed God to amend them. But he would not write, who these were that were suspected: he was sorry for them: and so would you also (writing to *Walsingham*) if you thought the Suspicion to be true: meaning probably the Earl of *Leicester*.

Yet that great Courtier and Favourite used these Words to the said Ambassador in the Month of *May*, when this weighty Matter was earnestly debating in the News, ‘Our News is, we are presently in hand to attaint the *Scottish Queen* of Treason. And yet we fear our Queen wil scant agree to it.

The Thoughts of that grave Statesman, *Walsingham*, shal take up the next Place: Who upon Consideration hereof used these Words, ‘That when he considered, how Things of Moment, tending to Safety proceeded at Home, he knew not what to judge necessary, unless it were for every Man to provide for the Cross.’ And again, upon

A N N O upon the Solicitations made in *France* about this Time for that Queen
 1572. and for her Re-establishment in her Government, he brake out into
 these Words, ‘ That he feared, that as long as that Woman lived,
 ‘ there would never grow good Accord to *Scotland*, nor continuance of
 ‘ Repose in *England*: nor perfect and sound Amity between her Ma-
 ‘ jesty and the Crown of *France*.

Walsingham
to Sir T. Smith. And when al that had been endeavoured in Parliament was not
 only ineffectual, but soon after she was enlarged, and had more Li-
 berty granted, the same *Walsingham* thus discovered his Mind to a
 Friend in *England*, in the Month of *August*, ‘ That if her Majesty
 ‘ had accepted the Provision for her Safety by her Subjects in Par-
 ‘ liament, and not so soon have yielded to any Enlargement, those
 ‘ *Scottish* Matters (then in Debate) had been ere this accorded. [viz.
 ‘ the Civil Wars among the *Scots*, occasioned by that Queen.] But
 ‘ we use (said he) to build with one Hand, and overthrow with
 ‘ another: Concluding, That he could rather lament it, than hope
 ‘ after a Remedy. And therefore to God he committed it.

It was the quick Apprehension of the imminent Danger that stil
 hung over both the Queen and People of *England*'s Heads at this
 Time, that so pressed the Necessity of removing the Fomes of Con-
 tention round about. Which caused the same Wise Man to utter
 himself and his Fears thus to the same Friend a little after, in the
 Month of *October*, ‘ That until such Time as the Root of the Evil
 ‘ [meaning that Queen] were removed, it was rather to Dream of
 ‘ Remedies than to apply such as the Disease required. And there
 being now some Hopes of Matters growing to an Accord in *Scotland*,
 by the Means of Queen *Elizabeth*, he added, ‘ That if the Postern
 ‘ Gate were shut up, [meaning *Scotland*] and other inward Medi-
 ‘ cines applyed, she [the Queen] would be more esteemed and fear-
 ‘ ed. And again, That the Tempest that hung over our Heads, was
 ‘ to Man's Judgment so apparent, as if she over-slipped any Remedy
 ‘ that might be used, she must not long look to keep the State that
 ‘ she then enjoyed. And that if *England* and *Scotland* were united,
 ‘ and such unsound Members cut off as had been the Cause of in-
 ‘ ward Corruption, both her Enemies should have less Wil to attempt
 ‘ any thing against her Safety, and she remain in less Peril of such
 ‘ Mischiefs as otherwise were like to fal upon her: Adding, that
 ‘ violent Diseases must have violent Remedies.

Queen of Scots
accused under
five Articles.
Cotton Librar. I find that Queen's Crimes reduced to five Articles, of dangerous
 Import to her Majesty, and to the State of *England*: Which by cer-
 tain Commissioners sent to that Queen by Q. *Elizabeth*, were charged
 upon her. First, Her Claim to the Crown of *England*. Secondly,
 Seeking a Marriage with the Duke of *Norfolk*. Thirdly, The Pro-
 curement of the late Rebellion in the North. Fourthly, The Re-
 lief of the Rebels after they fled. Fifthly, The practising of an
 Invasion of the Realm by Strangers. This Paper at length transcri-
 bed from a *Cotton* MS. I have reposed in the *Appendix*.

But further, to enlighten this singular Piece of History, wherin
 not only *England*, but the other neighbouring Kingdoms had their
 Shares; especially, since our Historians, and chiefly *Camden*, have so
 briefly slipt it over. The Reasons of the *Scottish* Queen's Restraint and
 Troubles, Q. *Elizabeth* gave in her Instructions to the L. Admiral,
 going

going Ambassador into France, to declare the same to that King; ANNO
who had interceded for Her Restoration: "That it was wel known
that she [the Queen] was often wel disposed to have obtained an
Accord betwixt her and her Subjects of Scotland. And that al-
ways, when she was most earnest to have done her Pleasure therin,
she was most ready to practice against her, [the Queen] as if
seemed, not satisfied with the Recovery of her own Country, with-
out the Practice to have also this of England, as by manifest Proof
they, the E. Admiral and Sir Tho. Smith, could avow, to be ready
to be shewed. And that therupon she was forced, both for her own
Safety, and the Weal of her Realm, to take another Course. That
is, to continue her Favour towards the King [the Scottish Queen's
Son, now King of Scotland] having been accepted by the three
Estates in ful Parliament.

That she [the Scottish Queen] had of late, by sundry her own Letters to the Duke of Alva, and by her Ministers to the King of Spain, laboured to oblige that King to attempt to break the Amity between the French King and the Realm of Scotland, with plain Assurance, that she would not in any wise depend upon the French King. But had wholly given herself, her Son, and Realm, so far forth, as she could, to the said King of Spain. And to that End had done her utmost to move the same King to send Forces into England, to joyn such as she promised should be aiding therunto, to surprize her Son, and to carry him into Spain by Sea. And according therunto, the Duke of Alva had sent several Men to peruse the Ports in Scotland for that Enterprize.

That as for the Scottish Queen, she was wel treated for her Diet, and other Things meet for her Health, however the contrary seem'd to be reported. She might at her Pleasure take the Air on Horseback; so she did it in Company with the Earl of Shrewsbury [her Keeper.] For her Diet, it was such as her own Ministers did, and would prepare without respect of Charge. Only it was prohibited, that no Stranger should come to her, to practise with them, as she had long Time us'd. And yet it was found daily that she did not cease, by Letters and Messages, to solicit al manner of Things for her Purpose: as by Interception now and then of Letters and Messages was to be seen: Among which were found her continual Labours, to procure her Son to be stollen, and taken away into Spain; besides her Attempts against the Queen herself, and her Realms.

The Estates then (assembled in Parliament) did solicit, as before they had done, her Majesty, both in respect of herself, and whole Realm, to proceed against the Scottish Queen, by Order of Justice. Wherin her Majesty was so perplexed with incessant Clamour, and Request of her People in that Behalf, as she was marvailously therewith troubled. As of her own Nature she had been found, (even in her most private Causes, and where her Person had been in Danger) not given to shew any Vehemency, or to pursue Revenge; so to refuse the universal Motion, the general Advice and Exhortation of her States, she thought it no small Hazard of their Love.

And in these Things moreover did this Queen disoblige Q. Elizabeth. First, her secret seeking of Marriage with the Duke of Norfolk,

1572.

*The Practice of
the Scottish
Queen against
Q. Elizabeth.**Her Message to
Spain.**The Scottish
Queen, how
entertained in
her Confinement.**The Parliament
solicite the
Queen against
her in vain.**How she had
disobliged Q.
Elizabeth.*

ANNO folk, without her Majesty's Knowledge, even at that Time that her
 1572. *Majesty was travailing to compound her Causes with her Subjects,*
And after that her Majesty had imprisoned the said Duke for that
Attempt, and that her Practices in the same were discovered, and
therewith it was not unknown to the Queen, what Comfort she had
given to her Majesty's Subjects to enter into Rebellion, as they did,
[viz. Anno 1569] but being subdued and forced to fly, they were
openly maintained in Scotland, by the Scottish Queen's Means.
Moreover, it was notorious how the Queen, by sundry Solicitations,
partly of herself, and partly of the French King, and his Ministers,
was content as it were to bury the former notable Injuries: and did
newly enter most earnestly to treat with her Subjects for Restitution,
and left no good Turn unessay'd, neither by Request, nor Threat-
nings, to move them to accept her Majesty's Earnestnes, then with
the Nobility of Scotland, professing Obedience to the King her Son:
That her Majesty plainly charged them, that if they would not con-
descend to her Motions for her, she would utterly abandon them;
and rather be a Party against them. Wherupon they were entred
into such hard Terms, as they answered, that they would so persist
in their Obedience to their King, as they would venture their Lives
in the Quarrel.

And yet finally, by some Persuasions, they were induced to accord
 with her Majesty; That a Parliament should be holden with as
 much Speed as might be. And there these her Majesty's Motions
 were propounded. And certain Persons should have Authority to
 treat therof with her Majesty's Counsellors. Wherupon her Majes-
 ty did look for some good Succes. But before it could be granted
 therunto to proceed, her Majesty discovered daily most dangerous
 Attempts of Treason, both against her Person and Realm, wholly
 and only set forth by the said Scottish Queen. And she found these
 new Treasons intended, and almost brought to their mischievous
 Perfection; by not only renewing the former Message with the
 Duke of Norfolk, but by giving Order for a Rebellion and Invasion
 of this Realm. Al which was by her devised, set forth, and deli-
 vered to be executed, even in the very same Time, that her Majesty
 did deal so earnestly for her with her Subjects; and was in Hope
 to have obtained some reasonable End for her.

So also had she now discovered the Truth of her former Practices,
 in stirring of the first Rebellion, only to have by Force obtained the
 Marriage, and with the same Force fought the Crown. This wil-
 give a true Light into the Displeasure of the Queen and this Parlia-
 ment against Queen Mary, and open the just Reasons therof; being
 the Contents of the Instructions given to the Earl of Lincoln, L. Ad-
 miral, to shew the French King and his Mother; who had fervently
 solicited the Queen to be favourable to her. The said Admiral, to-
 gether with these Declarations concerning that Queen's Practices,
 shewed the French King a Letter in Cipher, which she [the Scottish
 Queen] wrote to the Duke of Alva, of the Matters before men-
 tioned.

The Princes Ca-
tholic more to
repose her.

And yet notwithstanding, soon after the Paris Massacre, that
 happened but some Months after, they began to talk in France, that
 it would be a Deed of Charity for the Princes Catholic, not only
 to

to set the Queen of Scots at Liberty, but also to restore her to her *ANNO*
Right : Wherupon *Walsingham* the Ambassador there, wrote to Se- *1572.*
cretary *Smith*, that her Majesty was not ignorant what he had writ-
ten, touching the Opinion of wise Men, what was to be done in *Fears of a Mas-*
that Behalf, for her own Safety. ‘ If the Sore be not salved, I fear, *sacre.*
‘ said he, we shal have a *Bartholomew Breakfast*, or a *Florence Banquet* :
that is, that such a bloody Massacre was like to ensue in *England*, as
those were.

And so, indeed, in the Month of *December*, there was much Talk *A Talk that the*
that this Queen must die, the Nation, both Queen and Subjects, *Scottish Queen*
having been terrified with the late Barbarity in *Paris*, against the *must suffer.*
Protestants, and she continuing her Practices. And so *De la Mot*, the
French Ambassador in *England*, advertised, That her Majesty’s Mean-
ing was, that that Queen should suffer ; and that the Matters found
against her were so great, that it was generally talked of, and thought,
that she should have been executed. Which when the Report ther-
of was brought to *France*, they, her Friends there, discoursed among
themselves, that it were good to stay the Noblemen that should be
sent thither by her Majesty to Christen that King’s Son, to stand
Proxies for her, (as that King had desired of the Queen) as a Pledge
for that Queen’s Safety : For so *Walsingham* hinted to the L. Tre-
asurer, *Decemb. 28.* For now, after the Massacre in *France*, and the
Queen of *Scots* holding Correspondence with the Pope and *France*,
and the secret false Dealing of the *French*, more severe Thoughts
were taken up against that Queen ; and she was very diligently
watched by the Earl of *Shrewsbury*, to whom was committed the
Keeping of her.

This Nobleman was very trusty and faithful : and took diligent
Notice of Letters sent her, and many other Correspondencies from *Earl of*
abroad : and had also frequent Discourses with her. Of which he
gave Intelligence to the L. Treasurer *Burgbley*, from Time to Time. *Shrewsbury,*
In one of his Letters he writ, ‘ That she seemed much discontented, *the Scottish*
‘ that having sundry Times written to the Queen’s Majesty, she was *Queen’s Keeper,*
‘ neither answered, nor suffered to receive Money out of *France*, nor *gives Intelli-*
‘ Things needful for her Use. So that she could not with good Pa-*gence of her to*
‘ tience write to her Majesty at this Time. That within a few Days
‘ she was become more melancholic than of long Time before, and
‘ complained of her Wrongs and Dishonour: And for Remedy ther-*Court.*
‘ of, seemed not to trust her Majesty, but altogether hoped of fo-*Epist. Com. Sa-*
‘ reign Power. That by her Talk she would make appear, that
‘ both *Spain* and *France* stood her and her Son’s Friends : and that
‘ to keep them both her Friends alike, forbore to write to any of
‘ them. That she would persuade, that *Spain* in *Ireland*, and *France*
‘ in *Scotland*, intended some Attempts. For to *Ireland*, she said, the
‘ Pope long since gave Licence for the King of *Spain*, as his Right.
‘ He added, That this Speech of hers was not without her accustom-
‘ ed Threatning ; nor that she shewed less Enmity than of old.

He proceeded, ‘ My Lord, this sudden Disposition to talk so fairly
‘ of these Matters, wherof she a long Time had scarcely seemed to
‘ think, (no Occasion therof being given by me) presumeth some
‘ intended Practice of hers lately overthrown. For sure I am, her
‘ Melancholy and Grief is greater than she in Words uttereth. And
‘ yet

A N N O yet rather than continue this imprisonment, she sticks not to say,
1572. she wil give her Body, Son, and Country, for Liberty. And here
she infers, that This she gives out, to move some Fear.
God preserve the Queen's Majesty long in Health.

*Discourse be-
tweene the Earl
and her, about
Monies received
by her.
Epist. Com. Sa-
lop. ubi supra.*

And in another Letter by the same Earl, written in *February* this Year, upon a Letter from the *French* Ambassador to her, (which the L. Treasurer had sent the Earl, to deliver to her) and which she read in his Sight, he writes, that she said therupon, ‘ How she perceived, that Ambassador was informed of great Sums of Money received out of *France* into this Realm to her Use, as 40000 Crowns, known by some Means of the Duke. Truly, said she, I received not so much. But if the Duke said so, quoth she, I wil not deny it. Then she made a long Discourse of the Money she spent by the Bishop of *Rosse*, termed her Ambassador, and the Bishop of *Galloway*, with other her Commissioners, and Gifts also to her Servants: Which by her long Tale, amounted, I dare say (writeth the Earl) to double the said Sum. He [the Earl] told her then plainly, that he had heard by sundry Reports of divers Sums of Money to be secretly conveyed from Time to Time into this Realm, to be employed for Practices, to her Use. Which being found true, or any Part therof, he said, she was of good Reason to blame her own self for her Wants, and none other. Nay, said she then, let them never be afraid (which she repeated divers Times) of any Money, that I wil have come into *England*. For I have given sure Order, that al which I can make shal be employed in my Service in Scotland: which shal not be defeated, for ought they can do.

The Earl said again, that he spake not for any Fear that was any Way to be had in the Matter. And that if she thought so, she was much deceived: but his speaking of those Reports was, to move her the better to consider with herself, where the Fault was, if she wanted. Wherunto she replied not. But entred then into her wonted Conjectures, and said, I see now they go about some Exploit, to be done in *Scotland* against me. And therefore would find Means to hinder the coming of Money to me, as out of *France*. But said she, I have taken sure Order for their Relief in *Scotland*. And that the same may be the more large unto them, I wil spend on myself here as little as I can.

The Earl asked her if she knew of any such Intention, or Act, in doing in *Scotland* against her. But he could not perceive by her Answer, that she understood any thing either of the present Sieges, or otherwise of Weight; but only occupied herself with Suspicion, according to her old Customs.

As concerning her sending into *France*; or the coming of any from thence unto her, he could not but think much Danger in either of them. For that certainly whatsoever she pleaded of Wants for herself and hers, her very Meaning and Desire is of Intelligence and Practice for her Purpose, not tolerable. Albeit, if her Majesty of her Pleasure wil needs grant Licence for one of these two Ways, his Opinion was, that the sending thither of some such her Servants were most meet for providing her Apparel and Receipt of Money necessary: so that they be not For sometimes Discourses were of less Danger, than the coming of some

some expert Persons from thence, that could not upon the sud-
den be judged of, as wel known here. But seeing such Dangers
to be, either in sending or coming, he must, he said, of good Rea-
son conclude with his Lordship, the best Way to be, that she might
be licenced to have some Money brought from France to her, to
serve for her Necessaries. And that her Majesty was now the
more inclined to be suspicioſe of her Doings, he could not but
think she had great Cause fa to do, not only rememb'ring that which
is past, but also expeſting the Return of the Cardinal of Lorain,
with the rest of that House, and herself also principally; with
the cruel Intentions of every of them, wel known to be toward
her Majesty, and the State of this Realm, if they had Power and
Liberty to serve to their Wills. This was dated from Sheffield
Castle the 20 of Febr. 1572.

And by way of Postscript, he writes, That when he was about
to seal up this Letter, she sent for him, and at his coming brast out
with Complaints of her Estate; especially, how she was not wel
used in France, by such as she had put in Trust touching her living
there; Saying, that her Uncle, the Cardinal, who chiefly pretend-
ed good Wil unto her, did so dispose her Profits and Casualties there,
at his own Liberty, as nothing therof came to her necessary Use.
Wherefore she desired, that her new Officer, whom she had lately
put in Trust about her Living, might have Licence to come and de-
clare her State unto her. The Name of this her new Officer she
said, was Monsieur De Verge. This seems to have been her Deviee, to
let in some Intelligence from France unto her.

And good Reason there was for these Suspicions of Messengers
from France, since the State had Experience before this, of the
Dangers of Messages brought to her from thence. One wherof was
in the Month of December, when Information was given by Walsing-
ham, Ambassador then in France, That there was Linnen to be fent
to her from thence; and that he had discovered one that carried
the Box wherin it was put; which within three or four Days de-
parted thence. And communicating this to the L. Treasurer, he
told him, that he thought they would see somewhat written in some
of the Linnen, contained in the same Box, that should be worth the
reading: and cunningly advising, that her Majesty, under Colour
of seeing the Fashion of the Ruffs, might cause the several Pieces of
Linnen to be holden before a Fire, whereby the Writing might ap-
pear. For that he judged, there would be some Matter discovered:
which made him the more willing, as he said, to grant the Pas-
port.

Linnen sent to
the Queen :
with secret
writing in it.

ANNO

1572.

C H A P. XVI.

A League Offensive and Defensive with France. Deliberation about the Assistance of the Prince of Orange. Duke Montmorancy comes over Ambassador. His Reception. Sir Philip Sydney goes into France with the English Ambassador. A Motion made by the French Ambassador for Duke D'Alenson's matching with the Queen. His Qualities. L. Burghley's Thoughts and Advice concerning it. The Queen irresolute. Sir Philip Sydney's Letter to her, against the Match with France. Cases of Conscience in respect of marrying with a Papist: and suffering Mass to be said. Answered favourably.

WE wil now return a little backward towards the Beginning of this Year, to take a View of the weighty Affairs between France and England.

*A League
made with
France.*

Sir Thomas Smith and Mr. Walsingham were both now in France, soliciting a good League between the two Kingdoms; and in the Month of April effected it. Which was looked upon as an happy Effect for this Land. Smith certified the L. Treasurer, that at last they had concluded the League. In this League the French obliged themselves not to assist the Scottish Queen; being content to make no Mention of her; or of being her Friend and Ally: but gave her over to the Queen's Majesty, whatsoever Demands they had made for her before. And in al Things they relented to her Majesty's Desire; as Smith wrote; so that they might have Colours to save the King their Master's Honour. And hereupon the said Ambassador added, he hoped and trusted, it was the best League that ever was made with France, or any other Nation, for her Majesty's Surety. And within a Day or two after, they hoped to sign the Treaty. This was writ Apr. 17. And Apr. 20. Smith writeth the same from Blois to the Queen.

*The Terms and
Conditions of
it. Cott. Libr.
Julius B. 6.*

The French King's Commissaries at this Treaty were, Francis Duke of Montmorancy, Renatus Byragus, Sebastian de Laubespine, Episcop. Lemovicensis, and Paulus de Foix. The Queen's were, the said Smith and Walsingham. This was a Confederacy, League, and Union, for mutual Defence, against al Persons of what Order soever; who under any Pretence whatsoever, and any Cause, none excepted, do invade, or shal invade, the Persons, or Territories by them possessed. And this League to remain firm, not only between the said Princes, while they live, but also between their Successors; if the Successor shal signify to the Survivor within a Year, by Ambassadors and Letters, that he receiveth the same Conditions. Otherwise the Survivor shal be understood to be free of the Observation of this League. And that the French should innovate nothing in Scotland.

In

In the next Month, *May* the 7th, the said Ambassador, *Smith*, *A N N O.*
reflecting upon the Benefit of this League, used these Words, ' That now it could not be said, her Majesty was altogether alone, having so good a Defence, of so noble and courageous a Prince, and so faithful of his Word, and so near a Neighbour, provided for, and bespoken beforehand against any Need, partly that [of the Scottish Queen] and partly the Troubles in Flanders. Which God, he said, had provided to deliver his poor Servants there, from the Antichristian Tyranny.' But our Ambassador, however wary enough, and suspicious of that Court, saw not yet the Disimulation of that *French Potentate*.

But as this supposed good Understanding with *France* was now effected for *England*, so it wanted Defence from another implacable and more formidable Enemy, the powerful Monarch of *Spain*. In Order to which another great Matter was now in hand and under Consultation; namely, concerning assisting the Prince of *Orange*: Who headed the free People of the *Low Countries*, intolerably oppressed, and tyrannized over by Duke *D'Alva*, the King's great Officer there. And because *France* equally with *England*, was in Danger from that insulting Prince, it was laboured, that both Kingdoms should assist the said Prince of *Orange*.

Walsingham is (now in *May*) persuading the Lord *Burgley* to joyn with them in their Resistance of that oppressive Duke, and for aiding them of the *Low Countries*. He sent a Messenger that Month, throughly instructed touching the State of that Country, and the Proceedings in *Flanders*: and that he hoped, after that he had throughly debated the Matter with him, it would manifestly appear unto him, that upon the good or evil Success of this common Cause of Religion, and without the same wel proceeded, her Majesty could not promise to herself any great Safety, having so dangerous a Neighbour. Whose Greatness should receive no small Encrease, if he overtake this Brunt. And in another Letter, he writ, that he perceived, that if there were no Assistance given under Hand by her Majesty, they should be driven to such Inconveniences as should be layd upon them by the Nation of *France*: And further, that they shoule be forced to consent to have *Sir Zixxi* [a Sea Commander belonging to the *French*] in *Zealand*; unless they might have some Supplies elsewhere.

And in *July* he acquainted the same Lord, That one of great Credit, (sent thither [*i. e.* to *Paris*]) as it seems, from the Prince of *Orange*) told him, that it behoved the Queen and the *French* King, to consult joynly, in maintaining of that Prince's Enterprize. For that otherwise, he saw many Reasons to induce him to think, that it would be dangerous to them both: especially, to her Majesty, considering the Practices that reigned in her own Country.

Walsingham shewing his Zeal in this Cause, wrote also in this *Walsingham* *Leicester*, to the great Earl of *Leicester* to the like Purpose. *That it concerned France and England to join in aiding the Prince.* *the same Pur-*
That to suffer that Prince to miscarry, knowing our own *danger, were to lack both Policy and Magnanimity.* *That we*
could not deny, but upon that, that lately was discovered, if
God had not raised up that Prince of Orange, to entertain Spain,
a dangerous [Flame] ere this Time had been kindled in her own
Home.

1572
*The Benefit of
this League.*

*Deliberation
for Assistance of
the Prince of
Orange.*

*Walsingham
shows it to the
L. Burghley,
in order to the
Safety of Eng-
land.*

ANNO 'Home. To assist him therefore, added he, was to assist our selves.
1572. 'For that we were to but one Fortune with him. The Difference was,
 'that by Miscarriage the Mischief should first touch him, and then
 'consequently, as many of us, as profess one Religion with him.
 'For the Supply that was given by the Pope, *Florence*, and divers
 'Catholic Princes in *Germany*, shewed, that the Quarrel was mixt,
 'and consisted as wel of Religion, as of State. That they failed
 'not to make Distinction therof. And therin, said he, they shewed
 'their Courage and Zeal. But contrariwise, we [*i. e.* of the *English*
 'Court] do nothing under hand; and thereby we did discover both
 'Lack of Zeal and Courage.' And here he made an Observation: That
 'no Counsellor's Enterprize accompanied with Fear, had ever good
 'Success. For there could be no greater Enemy to sound Council,
 'than Fear.' And then, speaking of the Endeavours of those of
Flanders, made to the *French* King, to assist that Prince, and about
 the Queen's joyning with that King therin; 'Surely, said he, tho'
 'it import that King very much to look to it, yet that it more im-
 'ported her Majesty, and to look for nothing else (*Spain* overcoming
 'this Brunt) than the Extremity of such Mischief, as he could
 'work her.' And so he excites the Earl of *Leicester* to forward this
 'Cause.

*The Duke's In-
tention against
England.* And that these Apprehensions of *Walsingham* were not ground-
 less, in the Month of *May*, he sent over from *France* to the Lord
Burgbly, a Gentleman, and with him certain Advices out of *Ger-*
many and *Switzerland*, which he had received; and that Gentleman
 was privy to. Whereby his Lordship might perceive, that the Holy
 Father's Intention was, not only to trouble *England*, but al oþer
 Places that professed the Gospel. But now to return to this laboured
 Friendship with *France*.

*The Commissio-
ners sent for the
signing of it.
Mon-Battaile.* This League was afterwards confirmed and signed by very Ho-
 nourable Ambassadors sent over on both Sides; *viz.* *Montmorancy*
 from *France*, and the Lord Admiral from *England*. There were
 other Commissioners appointed to go with *Montmorancy*. One where-
 of was *Monsieur De Battaile*, who dyed before he went. Of whom,
 this may enpassare be mentioned: That having dissembled his Re-
 ligion, either for Fear or Interest, before his Death he much la-
 manted the same; and gave his Advice to those about him, to re-
 port to the Reformed Churches, and to bring up their Children in
 the Religion professed by the same; as *Walsingham* thought fit to
 impart in one of his Letters from *France*.

*The Reception
of Montmo-
rancy here.* Great Expectation there was of the coming of these Ambassadors;
 the Queen being determined to receive them very splendidly. At
Dover were her Officers of the Household; and Provisions there
 made for them. The Earl of *Pembroke*, Lord *Windsor*, Lord *Buck-
hurst* were there also with great and mighty Trains. And the Del-
 ay of the *French* (who made some Stay) in their coming, put the
 Queen to vast Charges. To Court also at this Time, came flock-
 ing such Levies of Ladies to attend, as their Husbands cursed the
 Delay, as the Lord *Burgbly* said between Jest and Earnest. Duke
Montmorancy with al his Train, to the Number of forty, was re-
 ceived with great Honour, being entertained for Meat and Drink,
 each in their Degrees; as it was to be affirmed, (as the Lord *Burgh-
ley*

(*ley writ*) the like had not been seen in any Man's Memory. That *A N N O* Honour also done to him, was such as her Majesty could not do more, namely, in her courteous using of him, and by appointing sundry Sorts of the Nobility to attend him. The Earl of *Leicester* feasted him. And at *Midsummer* the Lord Treasurer also feasted him and al his Gentlemen, with a Collation of al Things, that he could procure, being not Flesh; to observe their Manner.

His Reward, (tho' not so great as the Lord Treasurē could have wished) was a Cupboard of Plate gilt; a great Cup of Gold of 111 Ounces: And *Monsieur De Foix*'s was, a Cupboard of Plate.

The Admiral that now went to *France*, was accompanied with many young *English* Gentlemen; and among the rest, Sir *Philip Sidney*, then but young, about 18. The Earl of *Leicester*, his Uncle writ to *Walsingham* at his going, tenderly, concerning him, to this Tenor: 'That forasmuch as his Nephew, *Philip Sidney*, was licenced to travail, and did presently repair unto those Parts with the Lord Admiral, he had thought good to commend him by those his Letters friendly unto him, as unto one he was wel assured, would have a special Care of him, during his Abode there. That he was young and raw, and no doubt, should find those Countries, and the Demeanour of the People somewhat strange to him. And that therefore his [*Walsingham's*] good Advice and Counsil should greatly behove him for his best Directions. Which he [the Earl] did most heartily pray him to vouchsafe him with any friendly Assistance he should see needful for him. That his Father and he [the Earl] did intend his further Travail, if the World were quiet, and he [*Walsingham*] should think it convenient for him. Otherwise they prayed him, that they might be advertised therof; to the End the same (his Travails) might be therupon directed accordingly.' What Experience this young Gentleman learned in *France*, and the smal Esteem he had for that Court, we shal hear by and by.

While *Montmorancy* was here, transacting and confirming the Treaty, another very weighty Matter was in Hand; namely, an earnest Motion made by him for the Queen's matching with Duke *D'Alençon*, the French King's younger Brother: (who was now but 17 Years of Age.) A Matter very acceptable to many of the Queen's Subjects; and of the wifest and carefulest Sort. Of those were the *L. Burghley* and *Walsingham*. By the latter of these he was described advantageously, the better to recommend him to the *English* Court. That for his Stature and Proportion, he left it to be expressed by Word of Mouth by Sir *Tbo. Smith*, Mr. *Killigrew*, and others, who had been lately in *France* and seen him. That as for his Conditions, generally, this Opinion was conceived of him, that he was of as good and tractable a Disposition as any, either Prince or Gentleman in *France*: and withal, both wise and stout, and subject to the French Lightness. So that they did apply to him the French Proverb, *Quil a de plume en son cerceau*. That he was confirmed in it (beside the general Opinion) by the Admiral [*Coligni*] Count *Roche-foucault*, *Tilligny*, and others of the best Judgment of the Religion,

*His Qualities
and Conditions.*

A N N O with their earnest Protestation : So that he could not but credit
 1572. the same.

Admiral Co-
ligni is earnest
for it.

The Admiral debated with *Walsingham*, (as he farther related to the Lord *Burghley*) in this Matter ; and protested sundry Times to him, calling God to Witness, that he would not advise the Queen unto it, if he thought it would not prove both honourable, profitable, and comfortable, and for her Safety. And for his Religion, they had great Hope grounded upon good Conjecture, that he was easy to be reduced to the Knowledge of the Truth. *Walsingham* added, that for his Part, he had many great Reasons to induce him to think, that if there were no other Impediments than the Use of his Mass, that he would be easily induced to embrace the same.

His Affection
towards the
Queen.

And touching his Affection towards the Queen, *Walsingham* was informed, that where it had been objected to him, that he would be glad to have the Title of a King ; he protested, that if he were not moved with a great and honourable Report of her Majesty's rare Virtues, more than at any Desires he had to a Kingdom, he would never have desired the King, nor the Queen his Mother, to have made any Mention therof.

The Inclinable-
ness of his
Servants.

Touching the Devotions of his Followers and Servants, towards the propounded Match, *Walsingham* tells, how he was informed, that they also earnestly desired the same ; especially, those whose Advice he chiefly used. Who tho' they were not of the Religion, yet were not Enemies to the same ; and rather inclined that Way than otherwise. Of the which a Dozen of them were discharged of his Brother's Service, in Respect therof.

L. Burghley's
Enquiries :
and Thoughts
of this Match.

All this was in Answer to what the Lord Treasurer *Burghley* had writ to *Walsingham* ; being willed by the Greatest to require the said Ambassador to use al good Means possible to understand what he could of that Duke, *viz.* of his Age, his Stature, his Conditions, his Inclination to Religion, his Devotion this Way, the Devotion of his Followers and Servitors. And hereof her Majesty sought speedily to be advertised. That she might resolve within a Month. For the Ambassadors upon their going Home, did what they could in that Matter. Wherunto they had neither Yea, nor Nay, but Delay only for a Month. That wise Lord's present Thoughts were, (as he signified in his Correspondence to that *English* Ambassador) that he could not see in her Majesty at that Time, any Lack towards this, but in Opinion for the Age. Which Defect, if it might be supplied with some Recompence, it were meet to be thought of. He wished we might have *Calais* to the Issue of their Bodies : And he to be Governor therof during his Life : so as the *English* might have Security for their Staple there. He wished also, that secretly the Queen's Majesty might be assured, that (altho' there be no Contract therefore) that he would hear no Mass after his Marriage.

The Difference
of Age disliked
by the Queen.

But however this Lord and that Ambassador laboured to bring this Marriage about, the Queen, it appeared now by the Month of July, had little Inclination unto it. The Difference of Age undoubtedly might be one Cause. And thus did that Lord express his Mind in this Matter to that Ambassador in the Month aforesaid ; That

' That the Queen found the Marriage to be necessary for her: ANNO
 ' and yet the Opinion of others misliking of that Party, for the Per-
 ' son, did more hinder her Purpose than her own Conceit. And
 ' that he saw such Difficulties on both Sides; that he could make no
 ' Choice for no Marriage. That al Evils must be lookt for: And for
 ' Marriage without Liking, no Good could be hoped thence. There-
 fore to God he left it. He saw, as he added, his Negotiations
 ' there ful of Perplexities: and prayed God to direct him. For he
 ' found the Queen very irresolute.

Surely al this present Negotiation about Marriage, was rather to blind the Queen's and every *Englishman's* Eyes, against the bloody Massacre that was now hatching, and the next Month executed. And further to blind her Eyes, a Messenger was sent this Month to the Queen, to tel her of the intended Marriage of the Lady *Margaret*, with the King of *Navarr*; as tho' it was going now to be fair Weather with the Protestants.

These *Amours* were continued both this Year and the next. I wil draw what I find more of it into this Place. In the midst of this woeing happened the barbarous and inhumane Massacre in *France*, which justly put a Stop to it. The *English* Nation abhorring the Action, and al those that were concerned in it. Among the rest, young *Philip Sydney*, that was at *Paris* at the Execution, took the Freedom to express his Mind to the Queen not long after, in a private Letter, shewing his Diffusion from matching there, tho' with al humble and dutiful Addres. The Contents wherof, and some remarkable Sentences, I have met with among some Papers of Sir *Michael Hicks*, sometime Secretary to the *L. Burghley*: which I shal here set down, (in the Want of the compleat Letter) both to give a Light into this Matter, and to preserve any Remainders of that incomparable Man.

To arm an Excuse with Reasons, were to acknowledge, that I did willingly amiss. It were folly to lay on fair Colours, where Judgment is so ready to discern of the Thing itself, &c. There-fore bearing no other Olive Branch of Intercessions, than my unfeigned good Wil, nor using any other Information, &c. A Matter of great Importance, importing both the Continuance of your Safety, and the Joys of my Life; shallow Words, springing from the deep Well of Affection. Having travailed long Time in Thought do now declare; not able to suppress it any longer, it striveth so vehemently to discover itself. — Nothing can be added to your Estate, being already an absolute born, and accordingly reputed Princess. As the *Irish* are wont to say, *What need have they to do any thing, that are rich and fair?* So, What need have you to change the Course of your Estate, settled in such a Calm. — To so healthful a Body to apply so unsavoury a Medicine. — What Hope to recompence so hazardous an Adventure, as to alter so wel a maintained and approved Trade? — Sudden Change in Bodies natural, dangerous; much more in Politic Hazard, then meetest to be regarded, when the Nature of the Agent and Patient fitly composed to occasion them. — The Realm Patient, Majesty Agent. — A true inward Strength resisteth outward Accidents. An inward Weakness doth not lightly subvert itself without fo-

*Sir Philip Syd-
ney to the
Queen, dissu-
ading her from
Marriage.*

*MSS. Mich.
Hicks, Eq.*

ANNO: reign Force. — The Treasure, the Sinews of the Crown: the League the Love of the Subject.

1572. Two Factions [the Papist and the Protestant] irreconcileable. — By your Dealings at Home and abroad, against our adverse Party, you are so enwrapt to the other, that you cannot pul yourself out. As a Ship, altho' it be beaten with Waves and Tempests, yet there is no Safety but within it. — The Protestant the chief, if not your sole Strength. They cannot be, nor look for better Estate than that they be. — Their Hearts galled, if not aliened, when you marry a Frenchman, and a Papist: The Son of the very Jezebel of our Age: altho' fine Wits excuse it. His Brother [the French King Charles] made Oblation of his Sister's Marriage [with the Protestant King of Navarr] that he might massacre of al Sexes. — Himself, contrary to his Promise and Gratefulness, having his [Dependence] and chiefest Estate by the Hugonots, sacked La Charité. This maketh al true Religious to abhor such a Master, and to diminish that Love they have long Time born you.

The Papist Spirits ful of Anguish, forced to [take] Oaths [of Allegiance, &c.] they counted damnable. — Ambition stopt. — [Layd] in Prison, Disgrace, Banishment of their best Friends. — Some think you an Usurper. Some think the King [your Father] is rightly disallowed by the Pope. — Burthend with the Weight of their Consciences. — [They consist of] greater Numbers, and Riches, because they have not Offices laid upon them. — [They have] united Minds, as al oppressed are.

Joyn to these discontented Persons; either for Want: *Quibus opus est bello Civili*; as Cesar said: Or such as have high Minds, and are not advanced. These Men most dangerous. They embrace al Estates; and stay but Advantage of Time.

I am glad, I may say, they did not prevail. For if they had, it had been no Time now to deliberate. — These People want but a Head, and such a Head [as Monsieur] wanteth but a few of their Instructions. — That Occasion, with a sinal Shew of Title [*i.e.* King of England] wil do for a Turn. Remember Warbeck; and Lewis the French King's Son in Henry the Third's Time. That Monsieur is to be judged by his Wil and Power. His Wil is as ful of high Ambition as is possible. French Disposition. His Education is in constant Attempts against his Brother. His thrusting into the Low Countries. — Sometimes Suitor to the King of Spain's Daughter: sometimes to You. — Carried away with every Wind of hope. — Taught to love Greatnes any Way gotten. — The Melters and Ministers of his Mind, only young Men; that have seen no Commonwealth. Defiled with odious Murther: Apt to Rebellion.

How wil he be content to be the second Person in England, that cannot be in France, and Heir apparent? His Power great. — The Way wil be made for him. Who needs nought, but an Head to draw evil Humours — Of great Revenues. — A populous Nation of the World; especially of Soldiers, that have learnt to serve without Pay, where their Hope is the Spoil. — His Brother ready to help for old Revenges: As also to keep him occupied from troubling France: And also to carry naughty Fellows out of his Country.

King

' King Philip and Queen Mary, al of one Religion. The House ~~ANNO~~
 ' of France ready to impeach any his Attempts. And yet, what
 ' might have been the Event of that Marriage, your gracious Reign
 ' hath made void. — Your Realm ready to receive Hurt. M. [Mon-
 ' sieur] ready to [take hold of] the Occasion to hurt [us in our]
 ' Peace, and the Fruits of Peace.

1572.

' There cannot happen any thing more ful of evident Danger to
 ' your Estate Royal. — Your Person the Scale of our Happiness.
 ' What Good can come to balance with the Loss of so honourable
 ' Constancy? — I wil not shew so much Malice, as to object the
 ' Doubts of the Unhealthfulness of the whole Race. — His Pro-
 ' ceedings in his Suit, agree like Hot and Cold. — I wil temper
 ' my Speeches from any particular Disgrace, tho' never so true. —
 ' If he come, either [he must] have the Keys of your Kingdoun, or
 ' live in lower Reputation than his Mind wil bear: or depart far off,
 ' displeased more than before. — If it be unprofitable for your
 ' Kingdom, and unpleasant for you, [tis] too dear a Purchase for
 ' Repentance. — You can have by him no Bliss but Children. —
 ' He cannot enrich you: for he hath not: or else to bestow other-
 ' wife. — To ease you of the Cares of Government, is as much
 ' as to ease you of being Queen. This may hurt: If not, at the
 ' best, it cannot help.

' The Mention of Charges; [viz. from] foreign Fears, and the
 ' Low Countries. Those Buildings most firm, that stand upon their
 ' own Foundation. — A true Massanissa. — It were not fit to
 ' contrary the Enterprizes of mighty Carthage. And if it were,
 ' how can this be applied to M. [Monsieur] — Strongest Leagues
 ' are made between such as are joyned by a vehement Desire of a
 ' third Thing: Ours a vehement Fear — Parallels can never joyn
 ' truly; because they maintain different Ends. — Contrary Prin-
 ' ciples cannot beget one Doctrine. — He a Papist; and if he be a
 ' Man, must needs have that Manlike Proportion, to desire al to be
 ' of his Mind. He desirous to make France great. Your Majesty
 ' meaneth nothing less, than that it should grow so, especially by
 ' England. — He by his own Fancy, and youthful Governours,
 ' embraceth al ambitious Hopes; having Alexander's Image in his
 ' Hall, ill painted.

' Your Majesty [taught] by Vertue, if you should hope; by Wis-
 ' dom, what you may hope. — Your Council renowned over al
 ' Christendom, for their Tempers and Minds: having set the utter-
 ' most of their Ambition in your Favour, and the Study of their
 ' Souls in your Safety. — No Example in the World fit to blazon
 ' you by. — No Men ever weary of a good Prince. For either
 ' Men never saw other [than you] or are too old to have Joy, to
 ' seek other. — Abuse in Government ruineth of itself. Our
 ' Neighbours Fire giveth us Light to see our own Quietness. —
 ' Examples of good Princes [shew] the longer they reign, the dee-
 ' per they sink in the Subjects Hearts. The Subjects willingly grant,
 ' and dutifullly pay Subsidies, and al Impositions demanded. Let
 ' troublesome to you now, in making Request [for them] than in
 ' the Beginning of your Reign.

' For

ANNO

1572.

'For Succession, albeit I have cast the uttermost Anchor of my
 Hope ; yet for England's Sake, I wil not say ought against any
 such Determination. — That uncertain Good shal bring Contest
 to [obtain] good, beyond al Reach of Reason. — The *Rising*
Sun first used by *Scylla* to *Pompey*. *Rising* and *falling* dependeth
 upon a Popular Choice. — In a Lineal Monarchy, when the In-
 fants suck, where there is the Love of their rightful Prince, who
 would leave the Beams of so fair a Sun, for the dreadful Expe-
 rience of a divided Company of Stars ? — Vertue and Justice
 [are] the Bands only of Love. — By your Lofs, al Blindnes
 light upon him that feeth not our Misery. [Tis Time] to look
 after the Ship brought, after we see we cannot be safe in the Ship
 [wherin we are.] — The best Rule is to do so, as they may not
 justly speak evil of you. *Augustus* the Emperor [said] But let
 them speak evil, since they cannot do much Hurt. *Charles V.* when
 one said, *Hollandois portent mal*, answered, *Mais ilz patient bien* —
 Care not for the barking of Curs, being carried upon the Wings
 of Innocence.

'I durst with Blood avow, never Prince was had in more pre-
 cious Account of her Subjects. Some loose Wretch may defile
 such a Name, but cannot raze out the Impression of Love you
 have made in such a Multitude of Hearts. Their Love cannot
 fade, if you keep in your own Likness, and alter not yourself in
 other Colours. *Metus in arthorem reddit.*

'He can bring no more Good than any Body else : Evil he may
 [i. e. Monsieur.] — Either Fear of that which cannot happen ;
 or by him cannot be prevented. — You have stood alone a great
 while. Take it for a singular Honour God hath done you, to be
 the only Protector of his Church. And so may continue for
 Worldly Respects, if you continue, and make Religion your
 Strength. And those whom you find trusty, to be employed in
 the Affairs, to be held up in the Eyes of your Subjects.

'This Man, as long as he is but Monsieur, in Might cannot stead
 you ; and being a Papist, he wil not. And if he be King of
 France, his Defence wil be like *Ajax's* Shield ; that rather weighed
 down those that bear it, than defended them.

For besides the Disproportion of Age, which was one of the Queen's great Objections, another Obstacle to the current Proceeding of this Marriage was the Matter of Religion ; it being looket upon as a Matter of Conscience. Which was reduced to two Cases. The one was, Whether it were lawful for a Protestant to marry with a Papist. And the other, Whether the Queen might permit to have Mass said in her Kingdom. For the better informing of the L. *Burgbley* in both these, being the Queen's greatest Counsellor, and in whose Advice she chiefly repos'd herself, some learned Divines were employed to write their Judgments according to the Word of God. There are several Tracts I have met with among that Lord's Papers, written in Resolution of both these Questions ; some Negatively, and some Affirmatively. Wherin Objections were answered that made it unlawful : And a Book writ to that Purpose confuted, in favour of the Match. These Tracts I look upon as valuable, consisting of the Arguments then made use of among the Learned,

*Two Cases of
 Conscience con-
 cerning this
 Marriage.*

in the Points of Difference between the Church of *Rome* and the Pro-
testants. They that are minded to consult them, may read some of
them in the *Appendix*. But by assailing of the Arguments and Ob-
jections made against the Marriage, it appears, how inclinable and № XV,
desirous the chief Men generally were for the accomplishing therof. XVI,XVII,

I add to the rest, what the L. Treasurer wrote in *March* to *Wal singbam* in *France*, as the Result of his serious Thoughts of this
weighty Matter: ‘That he saw the imminent Perils to this State :
‘ And namely, how long soever she should by Course of Nature
‘ live and reign, the Success of this Crown so manifestly uncertain,
‘ or rather too manifestly prejudicious for the State of Religion ;
‘ that he could not but stil persist in seeking for Marriage for her
‘ Majesty. And finding no Way, that was liking to her but this
‘ with the Duke, he did force himself to pursue it with Desire ;
‘ and did flatter himself with Imaginations, that if he [the Duke
‘ *D’Alençon*] should come hither, her Majesty would not refuse him.
‘ And for his Religion, methinks, added that Lord, if he were
‘ otherwise liked, he would not lose a Queen with a Kingdom, for
‘ a Priest’s Blessing of a Chalice.

*L. Burghley's
Cares for the
Public, in re-
spect of this
Match.
Compl. Amb.*

C H A P. XVII.

*The Massacre at Paris. Many Nobles and others of the English
Nation preserved in Walsingham’s House there. Among the
rest Mr. Philip Sydney. Walsingham about departing Home.
The King relates to him the Reason he took this Course. Wal-
singham writes of these Matters into England. The French
Ambassador comes to the Queen. Her excellent Speech to him
of the Admiral’s Murther: And her Advice to the King:
Some Account of the Massacre. Nothing but Extremity to-
wards those of the Religion. England now upon its Guard.
Roulard a Cathalick, murthered.*

BUT that hideous inhumane Massacre of the King’s Protestant Subjects in *France* in this very Juncture, broke off that pretendedly good Understanding and Friendship with him, that the Queen and her Court were too credulous to believe and to take a Satisfaction in. For by this horrible Act, they might plainly see, how abhorred al those that professed the true Religion were to *France*.

Walsingham the Queen’s Ambassador was at this Time in *Paris*. *The English* And it was a wonderful Escape he had, that in that hot Zeal for *Popery*, he was not murthered undistinguished, with the rest. For whether it were by some Order from the King, or otherwise, not only himself, but those of the *English* Nation that could escape to his House, were preserved. And among the rest was one *Tim. Bright*,

Doctor

*The Massacre
at Paris hap-
pens about this
Time of Treaty
with France.*

*fly to the Am-
bassador, and
escape the Mas-
sacre.*

ANNO Doctor of Physick. Who divers Years after, *viz.* *Anno 1589*, published
1572. an Abridgment of *John Fox's Book of Martyrs*: and in his Dedication
 which he made to Sir *Francis Walsingham*, he remembred that great Be-
 nefit that both he and many others, *English*, and of other Nations too,
 Strangers then in *Paris*, received; being preserved in his House from
 being massacred. ‘And so the Benefit was common to many. And
 ‘that his Lordship’s House at that Time was a very Sanctuary not
 ‘only to al of our Nation, but even to many Strangers then in *Paris*,
 ‘that were vertuously disposed to true Religion. So was it ther-
 fore the most memorable Deliverance, and far more honourable,
 ‘and bound him, as he said, with great Obligations of Thankful-
 ness: who therby had Cause to rejoice not only for his own Safety,
 ‘but for so many of his Countrymen, partly of his Acquaintance,
 ‘and partly of Noble Houses of this Realm: who had al tasted of
 ‘the Rage of that furious Tragedy, had not his Honour shrowded
 ‘them.

Among the rest,
Mr. Philip
Sydney.

Several of the Privy Council declared themselves behoden to *Wal-*
singham for the harbouring these Gentlemen: many wherof were
 related to them; as they did wisely in retyring thither. And in
 this Emergence, they desired the Ambassador, to advise those Gen-
 tlemen to return Home, as their safest Course, having seen enough
 of *France*. And particularly for the Lord *Wharton*, (whose School-
 master was slain) and Mr. *Philip Sydney*; to procure the King’s Li-
 cence and Conduct to come thence. And further, advised him,
 that if he could get Leave from the King, to come Home too, til
 Matters were better settled there: (and that so was the Queen’s
 Mind) leaving a Secretary there. But the Queen afterwards was
 unwilling yet to send for him. The Lord Treasurer and Secre-
 tary *Smith* (knowing the Worth of the Man, and the Dan-
 ger he was in) had been Suitors to her Majesty, more than
 once, for his Return. Which she at length granted; and then strait
 revoked; the Letters being written, and immediately called back.
 So that in a Letter to him dated *September* the 12th, the Secretary
 told him, he saw, he must endure there for a Time which he trusted,
 would not be long.

The Queen up-
on sending for
her Ambassador
Home.

Walsingham's
Danger told by
some come from
thence.

About this very Time came to the Court three Gentlemen, *viz.*
Fawnte, Argol, and South, from *France*. Who did amplify the cruel
 Disorders there; and therupon *Walsingham's Danger* that was talked
 of in every Man’s Ears. Wherof his Friends made Relation to the
 Queen. The Effect was, finally, that she was content to write her
 Letter for his Return, to the *French* King, dated from *Woodstock*.
 Which Letter when the said Ambassador had delivered to the King,
 he would not yield to the Revocation: saying, that he must
 then recal his Ambassador at the *English* Court: which would
 look as if the Amity were broke. And therefore prayed *Walsing-*
ham to speak no more of it. And so he continued there stil.

His Message to
the King upon
the Massacre.
With the An-
swer.

But to look a little upon this Massacre, and the Behaviour
 of the King after it was done, and the Consequences and Effects of
 of it, with Respect to the *English* Court. But a Day or two after, *viz.*
Aug. 26.) *Walsingham* sent his Secretary to the Queen-Mother, wil-
 ling him in his Name, to thank her and the King, for the great Care
 it pleased them to have of his Safety, and for the Preservation of
 the

the *Englīsh* Nation in this last Tumult. And that he would not fail *A N N O*
to make honourable Report of it unto the Queen's Majesty, his
Mistress. And the Secretary was to add, that since there were divers
Reports made of the late Execution there, and that he [the Am-
bassador] would be very loth to credit Reports; that it would
please their Majesties to send him the very Truth: to the End he
might accordingly advertize the Queen's Majesty. The Answer of
the Queen-Mother was, that the King and she gave special Command,
that good Regard were had of him, and al the *Englīsh*, as a Thing
that tended to the Preservation of good Amity between the King and
the Queen's Majesty. And that if he could devise any better
Means for his greater Safeguard, he would give them Understand-
ing therof. To the second Message, she said, That *Monsieur la Mot*,
the French Ambassador had, she doubted not, advertised the Queens
Majesty of the late Accidents there. Nevertheless, to gratify
him, she would cause Secretary *Pinart* to send him an Abstract of
that which the King before had sent to his Ambassador there re-
sident. This Abstract *Walsingham* received, and sent it to *Smith* en-
closed in this Letter, wherin he informed him of al this. And ad-
ded, That the Duke of *Nevers* had shewed himself much affected
to the *Englīsh* Nation: who spared not to come and visit *Walsingham*
in his own Person, with Offer of al kind Courtesy, not only to
him, but to divers other *Englīsh* Gentlemen. And besides, enter-
tained three *Englīsh* Gentlemen, that otherwise had been in great
Jeopardy of their Lives.

Soon after, *viz.* the First of September, the King (whose Busines
now was to excuse his Barbarity as wel as he could) sent for the
Englīsh Ambassador, and withal sent two Persons of Eminency, and
a Dozen other Gentlemen, to conduct him safely. Being come in-
to his Presence, he told him, he sent for him to satisfy him of the
late Execution; wherof he said, Men might judge diversly: And
that he had for the satisfying of the World, caused the Process
to be made of the Admiral [*Coligni* murdered in his Bed] and the
rest of the Conspirators. And that assoon as it should be finished,
he would not fail to send it unto her Majesty, his good Sister.
Who, he did assure himself, would interpret in good Part his Do-
ings. He being constrained to his great Grief, to do that which he
did for his own Safety sake: And which if he had not done, both
he himself, his Mother and Brethren had been in Danger of their
Lives. And that he desired nothing more than to continue, or
rather encrease, Amity with her Majesty. And therefore hoped,
that she would not take Occasion upon this late Proceeding, to su-
spect the contrary. To which *Walsingham* gave a prudent and agree-
able Answer to the King. And then he made the King acquainted,
that three of this Nation were slain, and that divers were spoiled.
For which when the King shewed himself to be very sorry, and
said, that if the Offenders of that Party could be produced, there
should be exemplary Justice used; *Walsingham* said, it would be
hard to produce them, the Disorder being so general, and the Sword
being committed to the common People.

Afterwards the Queen-Mother, to disguise the Matter, sent a
Writing to him, to be sent to the Queen, expressing the Sum-

*The King sends
for Walsing-
ham.*

*Disorder be-
tween them.*

ANNO mary of this Fact. Which seemed to be described in a disguised Method, to cover the execrable Manner therof. And being in her Presence, she shewed him, that the King's Meaning was, that the Heads of the Conspirators being now taken away, to continue the Edicts, and that every Man should live in Repose and Liberty of his Conscience. But this was only stil to blind the poor Protestants, that they being now secure, might in greater Numbers fal into the Hands of the Butchers; and not stand upon their own Guard, nor to revenge themselves.

The Queen-Mother's Dissimulation concerning the Protestants.

That they should have the Liberty of their Consciences.

The Cruelties in Lyons, Bourdeaux, and Orleans.

News brought hither of the Massacre.

The Queen's Care for Walsingham.

La Mot's Account to the Queen of the Cause of this Execution.

For *Walsingham*, in his Correspondence with Secretary *Smith*, let him understand in a Letter dated *September 13*. That albeit it was shewn him, that the Heads being taken away, the meaner Sort should enjoy, by Virtue of the Edicts, both Lives and Goods and Liberty of their Consciences: which notwithstanding also was assured by *Print* [which *Print* he enclosed in his Letter] yet nothing therof was performed: but al Extremity used. Which Manner of Proceeding was by the Catholics themselves utterly condemned, as he added. And that they desired to depart thence out of such a Country, to quit themselves of this strange Kind of Government. For that they saw none could here assure themselves, either of Goods or Life.

He further gave him Intelligence. That even stil at *Lions*, *Bourdeaux*, and *Orleans*, great and most barbarous Cruelties had been executed. And that at *Orleans*, divers of the *Almains* had been slain, and spoiled. The most Part of them put to the Ransome. For that since Justice took not Place there, they forbore to require Redress, but departed thence with great Desire of Revenge. And further, that they were preparing the *Bastile*, for some Persons of Quality. And it was thought it was for the Prince of *Conde* and his Brethren. Marshal *Montmorancy* was commanded, as it was said, to keep his House, and to forbear to make any Assembly.

The News of this Cruelty was soon brought to *England* by several first, that escaped from *Diep*: bringing the News of the Admiral's Murther, with a great Multitude of the Religion, on the 24th of *August*, in a most cruel Sort: as upon the first Intelligence therof the Lord Treasurer, the Earl of *Leicester*, and others of the Privy Council wrote *September 9*, unto *Walsingham*: and that it gave to her Majesty no sinal Cause of Grief: and so much the more, in that she could hear no Manner of Certainty therof from him. Of whose Person also in such a horrid Time, her Majesty was very careful. And notwithstanding the *French* Ambassador affirmed to her, that he was in Safety, she was not quiet in Mind for him, until his own Servant came; who had stayed long in *Bulloin* for a Wind.

In the mean Time the King assoon as might be, ordered *La Mot* to represent this bloody Fact of his, as fair as might be: namely, that he was of Necessity, for Safeguard of his Life, forced to cause such Execution to be done upon the Admiral and his Accomplices. For that he and they had conspired his Death. Of which Matter the King was very wel able to make a Verification: And that her Majesty should shortly see, by the Proces of the Admiral then in making

king. And that nothing was meant by the King against the Cause *ANNO*
of Religion.

For thus he related the Matter to the Queen and Council, when *1572.*
he came to the Court; That when his Master the King heard, that
the Admiral was wounded, (which he was two Days before, being
shot out of a Window) he was greatly grieved therat, and that he
determined to have done due Justice upon the Authors of it. In
which Mind he continued until Saturday [two Days after] late at
Night. At which Time Advertisement was given him, that the
Admiral and his Friends had concluded not to expect the Order of
the King for the Punishment of the Fact, but would avenge them-
selves; and that they would certainly seize the Person of the King,
Queen Mother, and his Brethren. And so his Person, and theirs
should be in Danger; and a new War should thereby be begun.
And to make this to be true in the King's Sight, it was also informed,
that some such as were of this Confederacy with the Admiral, had
for Conscience sake disclosed the same. And that it was made the
more probable to the King, by reason of certain bold Speeches used
by *Teligny* [the Admiral's Son in Law] to the King. Wherupon,
said the Ambassador, the King was so daunted with the present
Fear of his own Person, and his Mother and his Brethren, and of
the imminent Danger of a new Civil War; and being thus over-
come with this Extremity, and having no Time, long to deliberate
therupon; (scarce the Space of an Hour) he was in this Manner
forced to yield to another Extremity: Which was, to suffer the
Parties that were Enemies to the Admiral, to proceed to the Execu-
tion of him: altho' not with such a general Fury, as was used.

After the Ambassador had made this fair Story, he prayed the
Queen to shew her Compassion of the King, rather than to condemn
him; making great Assurance of the King's Innocency herein; for
the Intention of his own Part, being only for his Defence and Safe-
ty, against the Perils discovered to him by the Informers. And that
the King might find Comfort of her, in condoling with him for
this so miserable and lamentable an Accident.

But al this was but a second Invention to palliate this Crime, and
a Purpose of committing more. For the King's first Report of it to
the Queen, by his own Letters, was quite different: whereby the
English Court concluded al to be but Fable, with Intent to put a false
Covering over that horrible Fact, For thus did the *L. Burgbly* de-
clare the Matter in his Correspondence with *Walsingham*.

' The *French* Ambassador, in his Negotiation, did seek to persuade
' us, that the King was forced, for Safety of his own Life, to cause
' that Execution to be done, as it was; and that therof we should
' see the Proofs by the Admiral's Process. And then added, you
' may imagine, how hard a Thing it is for us to be persuaded against
' our natural Senses. And how they wil accord these two Jarrs,
' we know not. For the King's Letters first written after the Ad-
' miral's Death, did declare it to be done in manner of Sedition,
' and privately, by the House of *Guise*. Who were afraid that the
' Admiral and his Friends would pursue against them the Avenge for
' his Hurt [by shooting him.] And that the King's own Guard
' [which he sent to be] about the Admiral, was forced; and the
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X N N O King himself driven to hold the Guards about him in the *Louvre*,
 1572. for his Defence. And now yet it must needs be notified, that the
 King did, for his own Security, cause the Execution to be done.

*The Queen's
prudent Advice
to the French
Ambassador.* But this latter Pretence, the aforesaid Privy-Counsellors, in their Letter soon acquainted *Walsingham* with; Namely, how that Ambassador disguised the black Busines, and made a fair Tale of the Admiral's Intention to seize the King, the Queen Mother, and his Brethren. The said Counsellors did then shew him, how very wisely and princely the Queen answered the Ambassador: viz. to this Effect, That altho' upon the first Report of the general Murther of so many, being all under his Protection in the principal City, it was very hard to conceive wel of the King; yet it had been her former Opinion of the singular integrity of his Actions; and namely, of his many outward Favours that he had, since the Time of the Admiral's coming to his Presence, shewed him and his Friends, that howsoever this Fact of itself, with the Circumstances of so many horrible Murthers, did outwardly charge the King with al manner of Dishonour, that might touch a Prince; yet she, particularly for Reverence of his princely State, for her Love she bare him; and finally, for that she had not yet received the Information from him; did determine with herself not to pronounce any evil Judgment of the King; nor yet to conceive that which the most Part of al others did conceive of him.

*Her Discourse
with him about
the Murther of
the Admiral,
&c.* But now that she had heard (as she proceeded) by him, the Ambassador, in what Sort the King had willed him to declare the Process thereof, she did much desire the Consideration of the King's Honour, and the Continuance of the Amity with him. And that she most heartily willed, that he might so use the Matter in Time, as the World might find him excusable, in one of these two Sorts: That is, that either it might be made manifest to indifferent Persons, (that is, to such as were not known to have born deadly Malice to the Admiral and his Party, now murdered) that if the Confirmation, that was given to the King, of the Admiral's Evil Intention and Conspiracy against him, were grounded upon Truth, and not upon Malice or Pretext; and if the Information might be verified; Then might the King be excused in some Part, both towards God and the World, in permitting the Admiral's Enemies by Force to prevent his Enterprizes. Altho' indeed, the same Informations had been true, yet the Manner of the Cruelty used (as she went on wel) could not be allowed in any Kingdom or Government; and least in that Place, where the King might, by Order of Justice, have done due Execution, both to the Admiral, and al others that should have proved Offenders. For (as she said) it could not be denied, but the same Force that murthered so many Multitudes, might more easily have attached them al, or the Principals; and brought them to answer to Justice, when the King would. And of al other the Admiral, being on his Bed, lamed both on his right Hand, and left Arm, lying in Danger under the Care of Chirurgeons: being also guarded about his private House with a Number of the King's Guards; and so might have been, by a Word of the King's Mouth, brought to any Place, to have answered, When and How the King should have thought meet.

But

' But the Fault therof, (as she continued) as to the Disorder of A N N O proceeding, however the Information had been true, she forbore to impute to the King : but left the same to the Burthen of others about him : whose Age and Knowledge ought in such a Cause to have foreseen, how Offenders ought to be punished with the Sword of the Prince, and not with the bloody Swords of Murtherers, being also, the mortal Enemies of the Party murthered. The Information wherof, for the Recovery of the King's Honour (which was by the Facts of others herein greatly touched) she left to the King to be considered ; and willed him Opportunity to do, what should be to God's Honour, and to his own Praise.

' But on the other Side (as the Queen more closely suggested) if such Information, so suddenly given to the King against the Admiral, should not be duly manifested, without Subornation, proved true; (as therin surely the Manner of the Circumstances did lead al indifferent Persons to think the same not only falsly forged, of private deadly Malice to the Admiral and his Party, but also perniciously devised to weaken the King's Estate, and to deprive him of the great Honour and Surety that daily was growing unto him by Counsels or Services of the said Admiral, and his Friends, now murthered) her Majesty then found the Cause of so great Importance to be pitied; Wishing him to have Grace to use his Power, by faithful Counsellors and Servants, to make an Example to the World of the same Manner of Punishment on such detestable traitorous Attempts. Whereby his Honour, which was then much blemished, might be saved; but principally himself and his Person and Surety be in good Time provided for. And further, she added, that if it shou'd please him therin to require the Use of her Advice, and of her Assistance; she should not fail, but to shew herself in this Time a perfect Friend to him, by al good Means that were in her Power.

Then particularly, as to the Admiral, she subjoyned, ' That she was very sorry for his Death; as for one, whom she thought a very good Minister, to continue Amity between them two. And for the rest of the Noblemen, she had Reason to bewail them for the like Cause. And that as he, the French Ambassador, could well tel, she could never allow of the taking up of Arms contrary to the King's Commandment. But now perceiving of the King's receiving them to Grace, and taking them to his Protection: and that it was by Consequence of Things manifest, that the taking of Arms was not against the King's State or Person, but to defend themselves in the Profession of their Religion, according to the King's own Edicts and Grants; she did greatly lament their Deaths; and that she did surely persuade herself, that if the King should not use his Power to make some Atmends for so much Blood, so horridly shed; God, who saw the Hearts of al, as wel Princes as others, would shew his Justice in Time and Place: When his Honour should therin be glorified, as the Author of al Justice, and the Revenger of al Blood-shedding of the Innocent.

I could not abridge this noble and admirable Admonition of the Queen, to that King's Ambassador, shewing both her Wisdom and Piety; and intimating this Treachery to be too broad to be covered from

Her serious Advice to the King on this Emergency.

The Queen's Thoughts of the Protestants taking up of Arms.

A N N O from her by any Pretences ; and forewarning that King of Divine Justice and Revenge ; which indeed, as a Prophesy, fel upon him most remarkably but the next Year.

The Process against the Admiral was sent to the Queen.

It may be observed here by the Way, that when the Queen had desired for her Satisfaction, that she might understand particularly the Conspiracy of the Admiral, which was made the Ground of the Massacre : And which both the Queen-Mother and the King had promised, *viz.* that the Process against him should be transmitted to her, as was related before : it was not done Octob. 8. pretending it was not yet ready. And then *Brulart* that came from the King to *Walsingham* told him, it should be sent to the Queen as soon as it was finished : Tho', he added, the King had hoped, that without further Suspence, she would have given Credit to him, as he would have done in the like Case to her.

It would be too tedious to relate all the Particulars of this Massacre. Only that this Age may have some Idea of such a never to be forgotten Wickedness, brought about by Popish Zealots, take it from a French Historian that writ the History of France, from the Reign of Henry II. to Henry IV. French Kings, translated into English.

An Account of the Massacre. Hist. of France. Chap. ix. p. 256

The Beginning of it was thus. 'The Palace Clock struck. Then a Noise was heard about the Streets of Paris, that the Hugonots were in Arms, (they being in their Beds) and meant to kill the King, &c. The Gentlemen, Officers of the Chamber, Governors, Tutors, and Household Servants of the King of Navarr and Prince of Conde, were driven out of their Chambers, where they slept in the Louvre ; and being in the Court, massacred in the King's Presence. The like was done to the Lords and Gentlemen that lay about the Admiral's Lodgings : and then throughout the Town, in such Sort, that the Number slain that Sunday Night, and the two Days ensuing, within the City of Paris and the Suburbs, was esteemed to be about 10000 Persons ; Lords, Gentlemen, Pages, Servants, and of all Sorts, Justices, Scholars, Lawyers, Physicians, Merchants, Artificers, Women, Maids, Boys ; not sparing little Children in the Cradles, or in their Mothers Bellies.

Accused slanderously of Conspiracy against the King.

The Courtiers of the King's Guard, and Strangers, that massacred the Gentlemen belonging to the King of Navarr and Prince of Conde, said, that in one Day, by Weapons, they had ended those Processes, which Pen, Paper, Sentences of Justice, and open War, could not find the Means to execute in twelve Years Space. These honourable Lords and Gentlemen Protestants, slanderously accused of Conspiracy and Practice against the King, being stark naked, thinking only upon their Rest, scarce awakened, unarmed, in the Hands of infinite cruel, crafty, and treacherous Enemies, not having so much Leisure as to breath ; were slain, some in their Beds, others upon the Roofs of Houses, and in whatever other Place they might be found.

The Admiral's Head sent to Rome.

The Admiral's Head was carried and presented to the King, and to the Queen-Mother. And then embalmed and sent to Rome, to the Pope, and the Cardinal of Lorain. The Common People cut off his Hands, and his Privy-Members ; and drew his Body for the Space of three Days about the City. Which done, it was born to the Gibbet of Montfaucon, and there hanged by the Feet.

' Let

Let the Reader herein consider, (saith that French Author) how *A N N O 1572.*
 strange and horrible a Thing it was in a great Town, to see at least
 60000 Men, with Pistols, Pikes, Courtlasses, Ponyards, Knives,
 and other such bloody Instruments, run, swearing and blaspheming the Sacred Majesty of God, through the Streets, and into the Houses : where most cruelly they massacred al whosoever they met, without Regard of Estate, Condition, Sex, or Age. The Streets paved with Bodies cut and hewed in Pieces : the Gates and Entries of Houses, Palaces, and public Places, dyed with Blood : shoutings and hallowings of the Murtherers, mixed with continual Noises of Pistols and Calivers discharged : the pitiful Cries and Shrieks of those that were murthered : slain Bodies cast out at Windows upon the Stones, drawn through the Dirt, with strange Noises and Whistlings ; breaking of Doors and Windows, with Bills and Stones, and other Furies ; the spoyleing and sacking of Houses ; Carts, some carrying away the Spoils, and others, the dead Bodies : which were thrown into the River of *Seine*, al now red with Blood, which ran out of the Town, and from the King's own Palace.

The Number and Cruelty of the Cut-throats.

And hence the aforesaid Writer makes this Observation : Since that Time, by that which happened to that French King, *Charles IX.* his Brother and Successor, his Mother, his Bastard Brother, the House of *Guise*, the Town of *Paris*, and al the Realm of *France*, in the Space of twenty Years after this Massacre, it sufficiently appeared, that God revengeth the Blood of Innocents, and that their Death is precious in his Sight.

The Vengeance of God for this Blood remarkable.

But this Slaughter of thõe of the Religion ended not so. For there was nothing meant but Extremity towards them. On the 14. of September, as the Ambassador there wrote to Secretary *Smith*, the young Princess of *Conde* was constrained to go to *Mars*, being threatened otherwise to go to Prison : and so consequently to be made away with. The Prince of *Conde* yielded also to hear *Mars* upon Sunday ensuing, being otherwise threatned to go to the *Bastille* : where he would be not like long to abide. And yet the Friday before, the Queen-Mother told him, [Walsingham] *No Bodies Conscience* ——— [So writ undoubtedly to be filled up in Words at length, after this Manner] *should be constrained or forced*. For, said she, Here is the King of *Navarr*, the Prince of *Conde*, and divers others in this Court, that live with Liberty of Conscience ; and so shal continue. And then after some Ciphers, Walsingham adds, And therefore I hope her Majesty wil stand upon her Guard, and strengthen herself with the Amity of the Protestant Princes of *Germany*. Who, as he heard, were awakned, and marvaillously stomached this late Cruelty : and thought that the Danger therof would reach to themselves, if they did not seek to prevent it. And then by some other Ciphers he seems to reflect upon the Queen of *Scots*, and the Queen's Danger by means of her. And advises, that she would not suffer herself to be abused by her fair Speech, having so late Experience of her faithless Dealing : And that when once the King was possest of *Rocbel*, which he hoped to have shortly, *Strozzi* was then to go directly for *Scotland*.

Nothing but Extremity meant towards those of the Religion.

The Protestant Princes of Germany awakned.

Walsingham's Advice.

And

ANNO And indeed this Warning the *Englysh* Court took: and upon this
1572. News, immediately put itself into a Posture of Defence, reckoning
 that this Practice looked over hither. Thus the L. Treasurer piously
 and providently spake to his Correspondent in *France*: 'I see the
 Devil is suffered by Almighty God for our Sins, to be strong in fol-
 lowing the Persecution of Christ's Members. We are vigilant in
 our own Defence against such treacherous Attempts as have lately
 been put in Use there, in *France*. And also cal ourselves to Repen-
 tance. A National Fast being appointed on this Occasion. Al the
 Sea-Coast was put in Defence, and the Queen's Navy sent to Sea
 with Speed. Which was so to continue, until they saw further
 wherunto to trust. And this was to secure themselves against a
 Fleet preparing by *Strozzi*, (as *Walsingham* had informed.) Altho'
 the French Ambassador told the Court, that the King willed him to
 assure her Majesty, that his Navy should not any ways endanger
 her. On which that wise Lord said, We have great Cause in these
 Times to doubt al fair Speeches.

*All the Hugo-
nots Lands to
be sold.*

To shew further the Extremity used towards the *Hugonots*, *Wal-*
singham gave Intelligence, that al their Lands (amounting to many
 Millions) were to be sold; and employed in the Conquests of
 Countries. But he added, that he hoped in God it would prove
 an Account without the Host: if God do not blind the Eyes of
 the Princes of the World. Who joyning together, should be able
 to make their Parts good against any of those that had Will to do
 them Harm.

*One Roulart,
a Catholic,
murthered in
Prison.*

Nay, one *Roulart*, a Catholic, Canon of *Noſtre Dame*, and also a
 Counſillor in the Parliament, uttering certain Speeches in Miflike
 of these lawleſs Kind of Proceedings without Justice, was appre-
 hended and committed to Prison: and in Prison murthered, as dis-
 orderly as any of the rest. Wherewith divers of the Catholics
 themselves were offended. On which Occasion *Walsingham* reported,
 that this Manner of Proceeding bred general Miftrust in them of the
 Nobility, and every Man feared God's Vengeance.

G H A P

ANNQ.
1572

C H A P. XVIII.

The Motion renewed for the Marriage. Walsingham declares his Scruples to that Court. An Interview desired between the Queen-Mother, and Queen Elizabeth. The Jealousy conceived therof Declined. The Frenches Dissimulation. Walsingham's Letter therupon. The Resentments of the English Court. Still more Bloodshed. The King hurt. Two put to Death as Conspirators: Unjustly. The French King sends to the Queen, to Christen his Daughter. Her excellent Answer. England a Harbour for the persecuted French Protestants. The Queen protects them.

BUT notwithstanding this cruel Execution, the King and the Queen-Mother were soon after for putting forward the Marriage between Duke D'Alençon and the Queen; and called up on the English Ambassador to further it: and in Order to that, for an Interview. But he shewed what little Stomach he had now therunto. And the Queen-Mother asking him the Reason, he replyed, that this last strange Accident had bred in Men Discourses, Opinions, and Mistrusts: among the which he was not free from his Doubts and Suspicions. And that touching the Scruples he had of the King's and her sincere Meaning in Respect of the Marriage, he had three Reasons, as he frankly told them, that moved him therunto.

First, the violating of the late Edict, [whereby the King granted the Hugonots the free Use of their Religion] and the present Severity used against those of the Religion. Secondly, the strange Dealing in the first Match propounded [with his other Brother, the Duke D'Anjou.] And Thirdly, certain Discourses then given out concerning conquering *England* and *Ireland*.

Touching the First, he shewed the Queen-Mother, that the chiefest Cause that moved the Queen, his Mistress, to make Account of the Amity of that Crown was, that the King suffered certain of his Subjects to enjoy, by Vertue of his Edict, the Exercise of the same Religion her Majesty professed. Which was, he said, the chiefest Ground of the League. Which being taken away, that Amity could not but grow doubtful. And that the Matter of an Interview was suspected but to serve for an Entertainment. To the Second, he shewed how this late Accident gave vehement Suspicions, that the first Match propounded was but a Kind of Entertainment, to abuse those of the Religion. And that the Discourses, tho' they did but move mean Personages, (and he hoped their Majesties were free from any such Intention) yet the Strangeness of the late Accident could not altogether rest free from it.

ANNO After she had made him some Reply, he added, that he feared
1572. this late Severity executed there, in *Paris*, would make al Princes
 of the Religion to repaire the same a general Denunciation of War
His Fears of War from Protestant Princes.
 against them: and which he feared, would prove as bloody as ever
 War that happened: wherof he thought the Benefit would chiefly
 grow to the *Turk*.

What the Queen directed to be said to the French King.

And further, the Queen instructed him to declare her Mind now
 to that King on this Juncture; that for the King to destroy and
 utterly root out of his Realm al those of that Religion that she
 professed; and to desire her in Marriage for his Brother [at this
 Time] must needs seem to her at the first a Thing very repugnant
 in itself: especially, having before confirmed that Liberty to
 them of that Religion, by an Edict of his, perpetual and irrevo-
 kable.

The Queen-Mother moves for an Interview.

But to look a little more upon the *Interview* before-mentioned.
 Notwithstanding the late bloody Business, the Queen-Mother had
 the Confidence, but the next Month, *viz.* in *September*, and al-
 most in the Midst of the Tragedies in *France*, to propound this
 Interview between Queen *Elizabeth*, and herself; hoping that
 by Speeches with her to do more in forwarding this Match with her
 younger Son, than by any other Way of Ambassage; and to make
 a quicker Dispatch. And for that End, the cunning and intriguing
 Queen offered to come with her Son as far as *Calais* or *Bulloign*; and
 Queen *Elizabeth* to come to *Dover*. But she began now justly to be
 more wary and suspicious of the *French*. And so in her Instruc-
 tion, wrote this Month to her Ambassador, she signified: directing
 him to tel the King, that she must needs deal plainly, that this
 Murthering of the Admiral, and of so general Slaughter of them of
 the Religion, had made such Alteration in her Majesty, and moved
 such Doubts in her Mind, that she knew not how to interpret of the
 Offers of this Marriage, and of this Interview: especially, since
 the King also had said nothing concerning it. The Queen-Mother's
 Motion was, that they might have a Communication upon the Sea
 between *Dover* and *Calais*, or *Bulloign*: a Matter that seemed strange
 to the Queen: and the more, since the *French* Ambassador had mo-
 ved the Queen, that the Queen-Mother with her Son, was willing
 to come into the Realm at such Place, and with such Numbers,
 as her Majesty shoule allow. And that the Queen had said, she
 would be better advised by her own Ambassador; who should have
 Charge afterwards, to understand her Mind and the King's. And
 that upon Knowledge therof, she herself would come to a further
 Resolution.

The French King hath a Navy abroad, and spoiled some English Merchants Ships.

In short, the Queen suspected Treachery herein. For the King
 at this Time kept a great Navy and Army near *Burdeaux* and *Rochel*,
 under the Command of *Srozzzi*. Whereby her Majesty's Merchants,
 who were wont al the Year; and especially about this Time, [of
 Vintage] to traffic that Way for Wines and other Commodities;
 divers of them had been of late spoiled therabouts by *Srozzzi's*
 Band, not only of Victuals and Munition, but of Money and Mer-
 chandizes; and some of them also of their Lives. And therefore
 the Queen bade her Ambassador to require the King to let her un-
 derstand, what the Meaning might be of that Navy.

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In

In the next Month, *viz.* October, a Motion was made again by the *ANNO* Queen-Mother of France, for an Interview to be before the Twentieth ^{1572.} of that Month: and the Place to be the Isle of Jersey. Which the Lord Burghley, by Word of Mouth, told the Ambassador, seemed to her Majesty to be so strange, both for Time and Place, as that if the Ambassador had not shewed the Letters from the Queen there and the Queen-Mother to that Effect, she should either not have believed it, or concluded that the Ambassador had mistaken the same. Thus plainly did she shew her Disgust and just Jealousy of these Invitations.

'For, as the said Lord by the Queen's Order, proceeded with that Ambassador, the Twentieth of October was not fourteen Days off from the Time of the Motion, nor one Month from the Date of the King's Letter to that Purpose. And Jersey was a Place so far distant, as never King of this Land would venture to sail unto for many Causes; nor yet any Merchant would take upon him to pass thither almost in that Time. Besides, that the late Proceedings in France, to the Destruction of all Sorts of her Majesty's Religion, (which also was not ceased, as the Queen understood) could not but argue this Manner of Motion very absurd: And besides, would engender in the Subjects of this Realm such Conceits, as it were a dangerous Thing for Counsellors to be so careless of their Prince, as to give Ear to such Motions. And that it was stranger, now to make this Motion, which the French Ambassador did say at Reading to the Queen's Majesty there, that the Queen-Mother was content to come into any Place of this Realm: which was now strangely changed, that the Queen's Majesty should come over her own Seas to the Coast of France.' All this looked as if the French, could they have got the Queen upon the Sea, had intended to entrap her.

For indeed, by this Time the French Dissimulation became more and more discovered. This, Walsingham, that then was among them, shewed in his Letters sent over: That the more he observed their Doings there, the more his Jealousy encreased of their evil Meaning. And that they never spake more fair to the Admiral, than a few Days before he dyed. Nothing was demanded by him that was not granted. Insomuch, that Tiligni said to a Gentleman, a Friend of his, a few Days before the Execution, that their liberal granting of Requests without any Denial, did make him to suspect some unsound and hollow Meaning: and therupon to alledge an Italian Proverb to that Purpose. He added, that the French never used fairer Words than now they did, nor greater Protestation of Amity. And that because it was more than was accustomed, and being now at such a Time, as the English had Cause to suspect the contrary: he could not but be jealous of her Majesty's Safety.

The same Ambassador (who had been very apt to think the best of the French Court, and the Benefit accruing to England by Friendship with it) speaks his Judgment now in another Strain, in a Letter to the Queen's Council. 'He confessed, he was deceived by the Dissimulation of that Court. That he was sorry he could not yield that Assurance of Amity that heretofore he had done; wherin he might seem to have dealt over confidently. But he knew their Honours would consider, that his Error in that

ANNO ' Behalf, was common in a great many wiser than himself. And that
1572. ' now there was there [at the Court] neither Regard either to Word,
 Writing, or Edict, were it never so solemnly published ; nor to
 Walsingham's
 Lett. Sept. 24. ' any Protestation made heretofore to foreign Princes, for the Per-
 formance of the same : seeing the King prosecuted that Religion
 ' with al Extremity that her Majesty professed ; and was now like
 ' to be an Instrument to execute any thing by that People offered
 ' unto him, to the Prejudice of her Majesty : seeing that they now
 ' that possessed his Ears, were sworn Enemies to her Majesty ; and
 ' that the Nourishers of the late Amity were separated from him :
 ' seeing that the King's own Conscience (so common a Companion is
 ' Fear with Tyranny) made him to repute al those of the Religion,
 ' as wel at Home as abroad, his Enemies ; and so consequently, not
 ' to wish one of them alive : he left it to their Honours now to judge,
 ' what Account they might make of the Amity with that Crown.
 ' And that, if he might without Presumption or Offence, say his
 ' Opinion, considering how Things presently stood, he thought it
 ' less Peril to live with them as Enemies, than as Friends.

Bloody Hypo-
crys. Letter to
L. Burghley.
Oct. 8.

Again, ' The Cruelty here executed is void of al just Defence,
 ' writeth the same to the L. Burghley : and therefore in God's just
 ' Judgment is like to receive just Punishment. And if the same doth
 ' not happen, so soon as we desire, our Sins are the Let. — They
 ' here are so far embrued in Blood, as there is no End of their Cru-
 ' elty. For no Town escapeth, where any of the Religion is found,
 ' without general murthering and sacking of them. And yet they
 ' protest al this to be done against their Wills, tho' it is evident, it is
 ' done by their Commandment.

The Ambassa-
dor now unde-
covered in the
French Prote-
stations.

Again, How much in Danger the Queen was by this Hypocrify, which was not before discovered, thus he subjoyned, ' That he had
 ' not heretofore been so ready to commend their Sincerity, as he
 ' was forced now to set down their Infidelity. Surely I cannot see,
 ' that al their fair Speeches and friendly Offers, tend to any other
 ' End but to abuse. — Adding, that it was the Opinion there of
 ' al Men of Judgment, that her Majesty was to look for any Mis-
 ' chief, that either Spain or that Country [i. e. France] could yield.
 ' And therefore, that if she should now seek to quiet herself [by
 ' not preparing for her own Defence, but sitting stil] they did not
 ' see any Reason for her to hope to keep the Crown upon her
 ' Head.

The Resentment
of these French
Matters in the
English Court.

But now at length let us see the Resentment of our Court, and of the wise Men about the Queen. Secretary Smith expressed his Thoughts in this Manner : ' If the Admiral, and al those murthered
 ' on the bloody Bartholomew Day, were guilty, Why were they not
 ' apprehended, imprisoned, interrogated and judged ? Is this the
 ' Manner to handle Men, either culpable or suspected ? But grant
 ' they were guilty that dreainpt Treason that Night in their Sleep,
 ' What did the innocent Men, Women and Children at Lions ?
 ' What did the fucking Children and their Mothers at Roan, deserve ?
 ' At Caen ; at Rochel ? Wil God, think you, still sleep ? Wil not their
 ' Blood ask Vengeance ? Shal not the Earth be accursed, that hath
 ' sucked up the innocent Blood poured out like Water upon it ? —
 ' I am glad, added he, you shal come Home ; and would wish you out
 ' of

'of that Country so contaminate with innocent Blood, that the Sun *ANNO*
'cannot look upon it, but to prognosticate the Wrath and Ven- *1572.*
'geance of God.

The Earl of *Leicester* related the News of this Massacre in a Letter to the Earl of *Shrewsbury*, dated *September 5*, with his Detestation of it, to this Tenor: 'That he doubted not but his Lordship had been advertised at large of the tragical News out of *France*: which had been used with that Cruelty, that he thought no Christian, since the Heathen Time had heard of the like. And that it was the more horrible, for that it seemed it was done with the Consent of that Prince, who had given his Faith, and layd his Honour in Pledge for the contrary before. But the same God, proceeded he, that had suffered this Punishment to fal upon his People for their own Sins, would find Tyme to revenge it upon his Enemies, for his own Cause sake. God defend our Mistress from the hidden Practices layd for her, among these open Facts committed, so nearly to touch her. For she, as he added, is the Fountain and the Wel-Spring of the Griefs that procure this Malice. And tho' others smart, yet she is the Mark they shoot at. And so must she think; and accordingly must she provide. Or else al wil be naught. But his Trust was, that the same Lord that had al this while preserved her, would also put into her Heart to do that which should be best for her own and her People's Safety, &c. Dated from *Woodstock*.

These fearful Slaughters of the King's Subjects continued from one City and Town to another. Near a Month after that at *Paris*, Report came to Court, that there was a general Effusion of Blood at *Roan*, of al that could be imagined Protestants: So that the Channels of the Streets ran down with Blood. And this happened there, when the *English* Court thought al the bloody Work was done. The same Letters certified, that *Diep* (where many *Englishmen* and Merchants were) was kept close: and the same Execution of the true Christians, (as *Smith* writ to *Walsingham*) expected there. Notwithstanding *Sigoigne* [the Governor of that Place] did warrant al the *English* to be out of Danger, and encouraged them not to be afraid. 'But, said *Smith*, what Warrant can the *French* make, now Seals and Words of Princes are but Traps to catch Innocents, and bring them to the Butchery?

And indeed the King was now grown so bloody-minded, as they that advised him at first to these bloody Courses did repent (as *Walsingham* wrote) and did fear, that the old Saying would prove true in Respect of themselves, *Malum consilium consulteri pessimum*. And every Body looked out for some dreadful Accident to happen to him; and reckoned it some Plague of what would follow, that in the Month of *December*, the King was hurt by another Man's Sword; receiving a little Hurt in his left Arm. Which was not great: But that every smal Hurt is great to a Prince; as *Walsingham* said: and he might have added, a Token of more of his Blood to be shed.

And this Passage is worthy to be added to that King's horrible Guilt of Iniquity and Blood-shed, related also by the *English* Ambassador. That to make the pretended Plot seem the truer, they added

*The E. of Leic-
ester writes to
the E. of
Shrewsbury
this News out of
France.
MSS. in Offic.
Armor.*

*Massacre at
Roan, and
Diep, kept close.*

*The King grown
bloody. He is
hurt by a
sword.*

A N N O added the Blood of two innocent Persons, Protestants, named *Bricquemont* and *Cavannes*: who, in the Month of *October*, underwent a formal Tryal of Justice; as Persons that had been concerned in the late Conspiracy. And were executed on the 22d Day of that Month, being the same Day that the Queen of *France* was brought to bed of a Daughter. Whose Nativity, as that Ambassador observed, was consecrated with Blood. The former (who was one of the King's eldest Soldiers) was asked by the Under-Provost, who was sent to him to know, if he could say any Thing touching the late Conjuration: which if he would confess, he should save his Life; wherunto he said, That the King had never a more faithful, nor truer Subject. But this I know, added he, proceedeth not of himself, but of evil Counsellors about him. And so lifting up his Eyes to Heaven, he said, 'O! my God, at whose Tribunal Seat I stand, and whose Face I hope shortly to see, thou knowest wel, that I know nothing; nor did not so much as once think of any Conjuration against the King, nor against the Estate. Tho' contrariwise they have untruly put the same in my Process. But I beseech my God, that he wil pardon the King, and al those that have been the Cause of this my unjust Death, even as I desire Pardon at thy Hand for my Sins and Offences.' He would have spoken to the King, (who was present at this Spectacle) and said he had somewhat to utter unto him. But he said, he saw he might not use any further Speeches. And so shrunk up his Shoulders. He was a Gentleman, and yet was hanged: a Thing very rare in *France*: Especially, he being reputed of his Enemies to be innocent of the Thing that had been laid to his Charge.

The King and Queen Mother, &c. present at these Mens Deaths.

His Death was bewailed of many of the Catholics, that were Beholders of the same. As were also the King, the Queen-Mother, the King of *Navarr*, with the King's Brethren, and Prince of *Conde*. Which was generally disliked; as a Thing unworthy of the Heads of Justice, to be at the Execution of Justice. They were hanged about 5 or 6 in the Evening, by Torch Light.

They madethem sign Blanks, to acknowledge a Conspiracy. Lett. to Burgh. Dec. 5.

It is remarkable also what *Walsingham* writ into *England* concerning this Matter unto the L. *Burgbley*, That they caused these two, a little before their Deaths, to subscribe certain Blanks. Which they filled up with such Matter, as might best prove, that there was such a pretended Conspiracy. Which Blanks so filled up, they sent by two Messengers into *Germany*, to shew unto some Princes there, for the better justifying of the late Execution.

The Queen sent to, to christen the French King's Child.

Another Piece of *French* Courtship of the Queen at this wretched Time, was their Invitation of her to Christen the *French* King's Daughter. It was the Beginning of *November*, that the *French* Ambassador sent Word to the L. *Burgbley*, that the *French* Queen was brought to bed of a Daughter; and to know whether her Majesty would christen it with her own Name; and to send either the Earl of *Leicester* thither, or the L. *Burgbley*, for that Purpose, as her Proxy. Perhaps it was to catch one of those chief Counsellors of the Queen's. But the prudent Answer the Queen gave was, that she would not desire to christen it: nor would she send either of those Lords. But that if the Queen would desire her to be Godmother, she would not refuse it: and would send some Person qualified. The King

King afterwards sent an Agent to invite her to be Gospipe with the *ANNO*
Empress and the Duke of *Savoy*. But the Ceremony was not per- 1572.
formed before the Month of *January*.

The King, for the greater pretended Honour to the Queen, send-
eth in December, *Mauvesire*, Ambassador to her, First, For Continu-
ance of Amity. Secondly, To be Godmother to the Infant, his
Daughter. And lastly, To pursue the Request of Marriage with
the Duke *D'Alençon*. The Answer she then made by her Ambassa-
dor there; (to round him in the Ear again by a second Message, for
his Cruelty, and the many Aggravations of it) was to this Tenor:
 ‘That she was sorry to hear what she had heard of her good Brother,
 ‘(the which sprung from her good Will to that Amity.) First,
 ‘that great Slaughter made in *France*, of Noblemen and Gentlemen,
 ‘unconvicted, and untryed, so suddenly, as it was said, at his Com-
 ‘mand, seemed to much to touch the Honour of her good Brother,
 ‘as she could not but with Lamentation, and with Tears of her
 ‘Heart, hear it of a Prince so near allied unto her, and in a Chain
 ‘of indissoluble Love, knit unto her by League and Oath. That
 ‘being after exposed by a Conspiracy and Treason wrought against
 ‘her good Brother’s Person, (which whether it were true or false,
 ‘being in another Prince’s Kingdom and Jurisdiction, where she had
 ‘nothing to do, she minded not to be curious, yet that) they were
 ‘not brought to answer to Law and Judgment, before they were
 ‘executed, she heard it marvellously ill taken; as a Thing of a ter-
 ‘rible and dangerous Example. And was sorry that her good Bro-
 ‘ther was so ready to condescend to any such Counsil, whose Na-
 ‘ture she took to be more humane and noble. But that when
 ‘more was added unto it; that when Women, Children, Maids,
 ‘young Infants, and sucking Babes, were at the same Time mur-
 ‘thered, and cast into the River; and that Liberty of Execution
 ‘was given to the vilest and basest Sort of the Populace, without
 ‘Punishment or Revenge of such Cruelty, done afterwards by Law
 ‘upon such cruel Murtherers of such) this encreast her Grief and
 ‘Sorrow in her good Brother’s Behalf: that he should suffer him-
 ‘self to be led by such inhumane Counfillors.

‘And now sithence it did appear by al Doings, both by the Edicts,
 ‘and otherwise, that the Rigour was used only against them of the
 ‘Religion Reformed, whether they were of any Conspiracy, or no;
 ‘and that contrary to the Edict of Pacification so often repeated,
 ‘they of the Reformed Religion were either driven to fly, or dy,
 ‘or to recant, or lose their Offices; whereby it did appear by al
 ‘Accords now used by her good Brother, that his Scope and Intent
 ‘did tend only to subvert that Religion that she did profess, and to
 ‘root it out of the Realm. At the least, al the Strangers of al Na-
 ‘tions and Religions did so interpret it. As might appear by the
 ‘Triumphs and Rejoycings, set out, as wel in the Realm of *France*,
 ‘as in others. Which made, that it must needs seem strange, both
 ‘to her, and to al others, that her good Brother should require her
 ‘to be Godmother to his dear Child, she being of that Religion
 ‘which he did now persecute, and could not abide within his
 ‘Realm. And that if she should believe the Persuasion of others,
 ‘and the Opinion of al Strangers, her Friends, who were not her
 ‘Subjects,

*The Queen's
excellent An-
swer, upon the
French King's
Ambassage to
her.*

ANNO Subjects, she should in no Case condescend to any Association in
1572. ‘that, or any other Matter.

‘But as she had always hitherto, as she concluded, had a special
 ‘Love to her good Brother in his younger Age, and a Desire to the
 ‘Continuation of his good Estate and Quietness, which she had in-
 ‘deed manifestly shewed, never seeking any Advantage of Trouble
 ‘against him, &c. [And so going on with much *Doulceur*, she end-
 ‘eth] ‘That notwithstanding that Doubt and Impediment before
 ‘mentioned, she intended to send a worthy Personage, a Nobleman
 ‘of her Realm, to repair to his Court, to visit the King, her good
 ‘Brother, and the Queen-Mother; and to do that Office which
 ‘was required. Wishing that these Spiritual Alliances might be to
 ‘their Comfort, and to the Conservation of the Amity begun be-
 ‘tween them.

England a Harbour for such as escaped. The Queen receives the Vidame, fled hither. And writes in his Behalf to the French King.

England was now very hospitable to such of the Religion as could escape, and had got over hither. And among the rest one was a great Nobleman of France, viz. The *Vidame of Chartres*. For whom the Queen had a great Sense of Pity. Insomuch that Secretary Smith uttered his Tenderness also, by acquainting the Queen’s Ambassador there, that it did him good to see the Princely Compassion that was in her Majesty towards the poor *Vidame*, who was escaped by good Fortune into *England*. For whom the Queen had, at his humble and lamentable Suit, written to the King in his Favour. Which he bade her Ambassador deliver with as good Words as he might; and to require his Answer.

The King's Answer to the Queen.

To which Letter the King gave this Answer, sending the Message by her said Ambassador, That as he was glad any way to gratify her Majesty, so he could not grant this her Request, without Touch of his Honour; to suffer any of his Subjects to live in a foreign Country, without a kind of Defyance of his Sincerity, &c. Yet he could, for gratifying her Majesty, be content that the *Vidame* should return home, and enjoy his Livings there, with such Surety as he should not have Occasion to doubt his Safety.

The King's Demand of her.

But the *Vidame* dared not to trust himself there, notwithstanding this Protestation; his Hypocrisy by this Time being wel seen through. And the French Protestants fly stil to *England* on al Opportunities. Which occasioned the French King to demand, that the Queen should admonish, or rather command them to avoid the Realm, as Rebels to the French King.

Her free Answer, in Behalf of those that fled into her Dominions.

Upon which the Queen gave the Earl of Worcester, (who was then her Ambassador there) these Instructions, to return to that King in Answer, ‘That she did not understand of any Rebellion they were ever privy to; and that she could perceive nothing but that they were wel affected to their Prince. But when such common Murthering and Slaughter was made throughout France, of those who professed the same Religion, that it was natural for every Man to flee for his own Defence, and for the Safety of his Life. And that it was the Privilege of al Realms, to receive such woful and miserable Persons, as did flee to it only for Defence of their Lives. And that as for their Return, she instructed him to say, that the chiefest of them had been spoken unto; And they made their Answer, That the same Rage of their Enemies, which made

them

' them first to flee hither, did stil continue the Cause of their tarrying here. For as they did then kil with Fury, as it might appear, the greatest Number of those that were killed, without the Commandment or Avow of the King; so it was most like they would execute stil their Malice, if the Persons were there. Against whom it was then, and yet was inflamed, notwithstanding any Letters Declaratory, or other Prohibition by the King. As it was manifest and notorious, that very many had been publicly, and were almost daily slain and murthered in *France*, that were of their Religion, sith these contrary Edicts were published, and cryed by Sound of Trumpet.

' And that therefore, until they might see, that the Quiet of the Realm were better established, the Fury of the People, and the bloody Murtherets appeased; they would live here, and obey the King's Edicts. That they thought themselves unsure there, and had prayed the Queen of her Mercy to have Compassion on their Misery. And if so be the King would suffer them to enjoy their Revenues, whether they remained here, or went into any other Country, the Earl was instructed to say, that she supposed, they would be as faithful Subjects to him as any other in the Realm. For others, she espoused none of them. And that if she could perceive at any Time, that they were otherwise minded, or should attempt any Thing for the Disquietment of his Person or Realm, she would not suffer them to remain within her Realm.

The better Sort of the Queen's Subjects were very kind unto these poor Protestants: and glad to see them retired unto more Safety in this Country. But another Sort (divers of the common People and Rabble, too many of them) behaved themselves otherwise towards these afflicted Strangers, Men and Women, who grudged at their coming hither, and would cal them by no other Denomination than *French Dogs*. This, a *French Author* sometime afterward took Notice of in Print; to the Disparagement of the *English* Nation, and their Insensibleness of the Misery of others that suffered for Righteousness sake. But *George Abbot*, D. D. afterwards Archbishop of *Canterbury*, could not let this Reflexion pass, without taking Notice of it in one of his Morning Lectures, preached at *Oxford*; vindicating our Kingdom from a Charge that lay only upon some of the meaner and worst Sort. Speaking thus upon this Occasion, ' How that it greived his Soul at the Unkindness of our Nation, (those of the common Sort) that had, by Occasion of the handling of their last great Massacre, noted it to Posterity, that by a most inhospitable Kind of Phrase, our *English* used to term them no better than *French Dogs*, that fled hither for Religion, and their Conscience sake. To which the Preacher joyned also the many Conspiracies, which by some of the meaner People in one City of this Land [*i. e. London.*] had been often-times intended against Outlandish Folks [in Risings and Insurrections against them.] But those, said he, that were wise and godly, used those Aliens as Brethren; considering their Distresses, with a lively Fellow-feeling: holding it an unspeakable Blessedness, that this little Island of ours should not only be a Temple to serve God in, for ourselves, but an Harbour for the Weather-beaten,

ANNO ' beaten, a Sanctuary to the Straunger, wherin he might truly ho-
 1572. ' nour the Lord : remembiring the precise Charge which God gave
 to the *Israelites*, To deal wel with al Straungers ; because the Time
Levit. 19. 33. ' once was, when theimselfes were Strangers in that cruel Land of
 ' *Ægypt* : And not forgetting, that other Nations to their immortal
 ' Praise, were a Refuge to the *English* in their last bloody Persecution
 ' in Q. *Mary's* Days : And in brief, recounting, that by a mutual
 ' Vicissitude of God's Chastisements, their Case might be our Case.
 ' Which Day, he prayed, the Lord might long keep from us.

Lambard's
Preamble, of
Kent, p. 388.
Edit.

It was near this Time, that another of our Authors could not
 refrain his Pen from reproaching those of this Nation (or at least
 many of them) for this inhospitable Temper : which he called, *The*
inveterate Fierceness and cankered Malice of the English Nation against
Foreigners and Strangers. ' It is, saith he, worthy the Considera-
 ' tion, to cal to Memory what great Tragedies have been stirred
 ' in this Realm, by this our natural Inhospitallity and Disdain of
 ' Strangers, both in the Time of K. *John*, *Henry* his Son, K. *Ed-*
ward II. K. *Henry VI.* and in the Days of later Memory, &c. wish-
 ' ing, that whatsoever Note of Infamy we have heretofore con-
 ' tracted among foreign Writers, by this our Ferocity against Aliens,
 ' that now at the last, having the Light of the Gospel before our
 ' Eyes, and the persecuted Parts of the afflicted Church as Guests
 ' and Strangers in our Country, we so behave ourselves towards
 ' them, as we may both utterly rub out the old Blemish: and from
 ' henceforth stay the heavy Hand of just *Jupiter Hospitalis*. Which
 ' otherwise must needs light upon such stubborn and uncharitable
 ' Churlishness.

C H A P.

ANNO
1572.

C H A P. XIX.

The Earl of Worcester goes into France, to assist at the Christening of the French King's Daughter. The Earl a Roman-Catholic: but Loyal. The Protestants fly to Rochel: And bold it against the French Army. The new Star in Cassiopeia. Divers of the Murtherers slain before Rochel. Rochel stil holds out. Some others of the Murtherers slain. Some English offer to raise an Army to go to Rochel. Books set forth to palliate the Massacre. How the Scots resent the Massacre. Now more inclinable to an Amity with England. France false to England in Scottish Affairs: And to the Religion. That King and Spain privately conspire. A Plot hatching to invade England. The Pope's Legate in France, practising.

THE Earl of Worcester was now (in the Month of January) The Queen send the Earl of Worcester to christen the Fr. King's Child. in France, sent thither by the Queen, in the Quality of her Ambassador, partly to be her Proxy, to stand in her Room for Godmother to the French King's Daughter, as she had promised, and partly to concert the Matter of Duke D'Alençon. Being arrived, he was magnificently entertained at that Court. But it is to be noted, that in the Queen's Instructions, she would not suffer the Earl to be present at the Mass, when the Child was to be christned, tho' he were a Papist himself: and a Favourer of the Q. of Scots; otherwise a good simple Gentleman, (as Leicester gave his Character to Walsingham.) For thus ran the Instructions, ' If the Emperor's Ambassador hold the Child himself, you may also do it. But that if you shal perceive, that any Device, or other sinister Means shal be gone about to bring you to their Mass, or any other superstitious Ceremony, which the Order of our Realm doth not allow, you shal not consent, nor assist in it: but rather absent yourself. And understanding that before, he should with honourable Excuse, require the Queen-Mother, that the Queen of Navarr (to whom she had in this Case written her special Letters) should be her Deputy for him. Or in the Absence or Let of her, any other Princess or Noble Woman: whom it should please the Queen-Mother to appoint to it.'

The Child was named *Mary, Elizabeth*, the Empress and the Queen's Majesty both, giving the Name: as the Earl of Leicester wrote to the Earl of Shrewsbury, in his Correspondence, among other Things. One more wherof was, the Accident that befel the said Earl of Worcester in his Voyage to France. Where, near Bulloign, where he landed, he was robbed by Pyrates: who were very numerous at that Time upon the Seas, and had taken many Merchants Ships. Which caused the Queen to set forth some of her Fleet, to take and disperse them. The Success of which (as the same Earl

The said Earl
robbed by Py-
rates.

~~ANNO~~ wrote) was, that in the Downs, Mr. *Holdstock*, that went out for ~~1572.~~ the Admiral, and had taken on him that Charge, had taken seven great Pyratical Ships: and in them 400 Men: and in the West, there were three or four more such Ships taken. So that in short he trusted the Sea should be scoured: and hoped they that robbed the Earl were some of them.

*Some Account
of this Noble-
man.*

The Queen had prudently fixed upon this Earl for this honourable Ambassage; a Person of great Honour, and of the Roman Catholic Religion, as one like to be the more acceptable to that Court. For notwithstanding the slight Character *Leicester* gave of him, the Lord *Burghley* recommending him to *Walsingham*, in Order to his Reception of him, when he should come to *Paris*, told him, that he should find him a Nobleman of great Gentleness and Thankfulness. And that he should see good Reason to shew him al good Offices and Favours. And adding, that in very Truth, [such was his Merits] that he loved him dearly. And this Passage is remarkable of him, that tho' he were of the *Romish* Religion, such was his Loyalty and Love to the Queen, that being come to *Paris*, the Countess of *Northumberland*, who was his Sister, sent unto him a Messenger, signifying her Intent to visit him. This he made *Walsingham* privy to. And tho' she were so nearly related to him, yet in Respect of his dutiful Carriage towards her Majesty, he did look upon her but as a mere Stranger: and so meant, he said, to do, until such Time as her Peace was made. Nor would he so much as vouchsafe to give Ear to any Messenger or Message from her. And therefore willed the Messenger to forbear to repair unto him. And so did *Charles Somerset*, [his Brother, as I suppose] behave himself, in Regard of the Message brought to him, utterly refusing to speak with the Bringer. This *Walsingham* signified to the said L. *Burghley*.

*The Protestants
fly to Rochel,
and hold it.*

But now to see a little the Issue and Event of these cruel and unjust Counsels of *France*: and what Troubles it drew upon itself presently; according to Accounts of them written in private Letters of our own Statesmen. Many of the *Protestants*, in the Midst of these Slaughters fled away, and got to *Rochel*; which they kept, and defended themselves there: and held out, and raised considerable Forces at *Languedoc*: while the King was troubled to raise Men against them. For at a Diet in *Switzerland*, they agreed to allow no Man to be sent as a Soldier to *France*; fearing to be served as they had served the *Protestants* there. And the *Germans* (whence also they used to have their Supply of Men for the Wars) answered the Kings Messengers roughly; who were sent to raise Men there: according to *Walsingham's* Intelligence sent hither.

*Some English
go thither to
affit them.*

The *Rochellers* took the Isle of *Ree* in *December*: whereby they had the Haven free, and might receive such Succours as came unto them by Sea. Divers *English* also came thither to give them their Assistance. Insomuch, as in *January*, *Mauvesire* let the *English* Ambassador at *Paris* understand, that the King was informed, there should be certain Ships (to the Number of fourteen) preparing to repair to *Rochel*. And that tho' *Frenchmen* and *Flemings* bare the Name of them; yet they were not unfurnished of some *English* Mariners. And that therefore the King and Queen-Mother desired, the Queen would give Order for the Restraint of them.

In

In February Secretary *Smith* wrote to the Earl of *Shrewsbury*, that *A N N O* the French King made great Preparations for the besieging of *Rochel*; *1572.* but made no great Haste thither, [for want as it seems, of Men.] And that when they came before it, to besiege it, the *Rochellers* gave them divers Overthrows. And that al Kinds of Victuals were extremely scarce in *France*. So that great Suit was made for some Wheat from hence.

The French Court was much aggrieved, as wel in this, as in other Matters: that Things framed so untowardly, and went backward with them, as *Walsingham* made his Observation: and the wifest Sort sticked not to say, that the greatest Troubles were now but a Beginning. And if it should prove true that was written out of Germany, that the Marques of *Brandenburg* was like to be chosen King of Poland, they might perhaps have just cause to repent their late Dealings. But however, added that same Ambassador, that it fel out so, that we should see that God would work somewhat, whereby it might appear that the Blood of his Saints was dear to him. And then added, as it were prophetically, ‘Perhaps we did build too much upon the Courage and Wisdom of them that be dead, [viz. the Admiral, &c.] but God can raise up Stones to set forth his Glory. So that we need not doubt to see his Revenge, unless our Sins be the Let. Thus did that good Man portend what indeed came to pass soon after.

And so did another, namely, Secretary *Smith*, (in Abhorrence of the Thoughts of this enormous Act) express his Mind upon the Appearance of a new Star, in his Letter to *Walsingham*, dated December 11. Writing, ‘That he was sure he had heard of, and did think he had seen the new Star Comet, but without Beard or Tayl. Which had appeared these three Weeks on the Backside of the Star of *Cassiopeia*, and on the Edge of the *Via Lactea*. The Bigness wherof was between the Bigness of *Jupiter* and *Venus*; and kept there to his Appearance: he having no Instrument to observe it; and because of the cold Weather also was dark. Which also observed the precise Order of the Fixed Stars, such an one, he said, he had never observed [who yet was a great Astronomer] nor read of. And prayed *Walsingham* to let him know, what the wise Men of Paris judged upon it. He knew, he said, they would not think it the Admiral’s Soul; as the Romans did of the Comet, next appearing after the Murther of *Julius Cæsar*, that it was his Soul. But it may be, added *Smith*, it may be *Astraæa*, now peeping out afar off in the North, to see what Revenge shal be done upon so much innocent Blood shed in *France* at a Marriage Banquet, and Rere-Suppers after it.

But upon so wondrous a Phœnomenon, what further Observations *Life of Sir Tho. Smith.* the learned *Smith* made, and what his Enquiries were, may be seen in his Life written by me.

Rochel stil in the Month of March, was held by the Protestants, and bravely was maintained of them against al the Forces of the French King hitherto. And two of the chiefest Executors of the late Murther in Paris were slain in a Skirmish happening between the King’s Camp, and those of *Rochel*, viz. Duke *D’Aumale* and *Schaviger*. The Queen’s Ambassador sent a Messenger on Purpose to

ANNO to relate to her the Particularities therof. And had this Passage in 1572. his Letter concerning this remarkable just Bloodshed upon the Shedders of Blood, That God of that good Beginning gave them some Innocent Blood revenged. Hopes, that the Blood of the Innocent should not be unreverenged. The Marshal *Tavannes*, one of the greatest Persecutors at the Massacre, dyed the next Year, eaten up of Lice. And one *Besme*, who murthered the Admiral *Coligni* had the same Year his Thigh shot off with a Cannon at this Siege: as Dr. *Dale*, Ambassador there at *Paris*, in the Year 1573, wrote to the Earl of *Suffex*.

The Queen wil not let the English go to Ro- chel. Many of the *English* Nation, both Noblemen and Gentlemen of Antienty, and great Quality, offered now at their own Charge to find an Army of 20000 Foot, and 2000 Horse, for six Months in *Gascoine*. And so earnest they were, that it was already known to themselves, both where the Men were to be had; and the Money too. And they only desired a Permission from the Queen. And the Queen had much ado to detain them from adventuring themselves thither: shewing herself much offended therewith; and that with great Charge under Pain of her high Indignation. This the Lord Treasurer signified to *Walsingham*; and that this was told the French Ambassador. Who confessed he had Understanding of the same: and was constrained to confess, how much his Master was bound unto her Majesty. This also the said L. Treasurer writ to *Walsingham*, and told him withal, that he might notify it to the King, and amplify it; for that it was true, and meet to be uttered.

Books set forth to cover the late Murthers. Thus did these wicked Counsels and Courses begin to create Work and Trouble enough for *France*. And one Part of their Labour was stil to smother the Villany with Lyes. Books were set forth for that Purpose. A leud Letter was written by one *Carpenter*, an Apostate, in Defence of the late Doings; (which *Walsingham* sent to the L. Treasurer) written originally in *Latin*, and then translated into *French*. Divers of them in *Latin*, were spread studiously into *Germany*. But the Author's Lewdness was so wel known, as it would but little help their Cause. They were also sent into *Poland*; Labour being now made for *Monsieur*, the King's Brother, to be chosen King there. For the Bishop of *Valence* had writ that the late Accident would be one of the greatest Lets to that they were seeking for.

The Queen pacifies the Wars in Scotland. SCOTLAND was now in Civil Wats; the Queen of *Scots* Party on one Hand, and that of the *Kirk* (who had set up her young Son for King) on the other, labouring to overpower each other. It was now Queen Elizabeth's Care to set both Parties at Peace with each other. Which in the Month of *August*, she had pretty wel effected. Both Parties, (as Secretary *Smith* informed *Walsingham* in their Correspondence) had subscribed and sealed to it: and both likewise had written Letters of Thanks to her, for the Pains taken by the Marshal of *Berwick* [*Drury*:] And likewise professed to stand to that Order; which was very Honourable both to the *French* King, and the Queen, and not dishonourable to the Scotch King, viz. That in his Infancy such a noble Person should accord to make Quietness in that Realm. But however, this Abstinence from War was not so wel kept by the King's Party, as Reason would; the Town of *Edinburgh* being wholly at the Direction of the Regent;

gent; and contrary to the Covenant, he kept the Men of War there. *ANNO Wheroft they of the Castle complained: as the Lord Treasurer soon after informed the said Walsingham.*

But now, a little Time after, let us look over into *Scotland* again; and see what Effects this *French* Massacre had upon them; otherwise before, not very friendly to *England*. It opened their Eyes, and they began to abhor the *French*, and to abate the good Opinion of them, or trust to have any Help from them. The Lord *Levington*, and divers other *Scotch* Gentlemen, were now in *France* soliciting their Cause there. But seeing no Way to enjoy the Liberty of their Conscience, desired Passeports of the *English* Ambassador there, to return Home. Wherin he was less difficult to grant their Desire, than before he was, since they seemed, as he saw upon the late Accident, to desire most perfect Amity between the two Crowns of *England* and *Scotland*, in Respect of the common Cause of Religion.

And the said Ambassador did suppose, that by their passing by that Way, [viz. by *England*] and receiving good Entertainment at her Majesty's Hand, they would rather do Good than Harm at Home; that is by making them in their Country understand what had passed in *France*; and the Danger that was like to follow without perfect Union between the said Crowns. Adding, that some of the wisest Sort that were there [in *France*] and that were before Enemies, and now become Friends, did wish that her Majesty would seek to make Reconciliation between Earl *Morton*, and Lord *Liddington*: and that she, by some Pension, make both him and others assured to her. And that they thought, that by disbursing 2, or 3000*l.* a Year, she might save the disbursing of many thousands; besides the avoiding of many dangerous Practices, that were like to grow that Way: viz. from *Scotland*, *Walsingham* backed all this with the Consideration of the Circumstances of the present Time: which rendred this Device reasonable.

To which Advice, I find Secretary *Smith*, in the Month of October, giving this Answer from *Windsor*, in Approbation therof, that the *Scots* were awakned by those Beacons in *France*; and that the Lords in *Scotland* drew nearer and nearer to accord. So that now it was rather in Hope than in Dispair, [as it was before.] And that these Cruelties in *France* had helped not a little; and now continuing, would much more. And that he [*Walsingham*] had given good Advice, that al *Scotch* Men should not be stayed [that were minded to come Home from *France*, where they were practising.] And lastly, he added, that some of the late Commissioners [about *Scottish* Affairs with *England*] had given the rest in *Scotland* a good — [Jogg] to make them awake.

What little Confidence the Queen might put in her late League with *France*, did before now appear in their underhand Dealings in *Scottish* Matters. Messengers, that were *Englishmen*, often came to *Paris* from *Spain* and *Flanders*, to transact Matters privately, to blow the Coals in *Scotland* against the Queen of *England*. *Standen* (of whom before) in the Month of November, arrived at *Paris* in Post out of *Flanders*; and stayed there only five Days, having daily Conference with the *Scottish* Ambassador; together

*The Scots Af-
fection aliena-
ted from
France.*

*Inclinable to a
better Under-
standing with
England.
Walsingham's
Advice.*

*Smith's Appre-
bation therof.
The Scots in
France terrified
with those
Beacons.*

*France trea-
cherous to Eng-
land in Scot-
tish Matters.*

ANNO gether with another *Englishman* of the same Strain, one *Liggons*,
1572. who at his Return (which was by Post) accompanied him into
Flanders. Whereby a *Scottishman* there, that wished Continuance of
 Quiet in his own Country, feared hereby, that there was some
 dangerous Practice in Hand. And *William Seers*, another *Englishman*,
 and Servant to the Earl of *Westmoreland*, (that headed the Rebellion
 in the North) arrived there, at *Paris*, likewise, *Novemb.* 24. sent
 thither by the said Earl. Immediately upon his Arrival, *Viracque*
 went with him to the Court. And he reported, that in the North
 Country and *Tork*, to the Borders, al the whole Country was at the
 Earl's Devotion. So that a few Men employed there by the King,
 [the *French* King, to whom this Message was brought] might as-
 sure him, that her Majesty [*Q. Elizabeth*] should be kept so occu-
 pied, as she should have no Leisure to send any Supply to *Rochel*.
 Which was suspected by *France*.

*The Scottish Queen's Ambassador's pri-
vate Access to the Queen Mo-
ther.*

And the *French* also in the mean Time laboured to keep up Di-
 stractions in *Scotland*: Thereby to consult the better for the *Scottish*
 Queen's Advantage, now in Hold in *England*. It was observed by
Walsingham, in this Month of *November*, that the *Scottish* Ambassad-
 or did daily repair to the Court, and had often Conference with
 the Queen-Mother at an extraordinary Time in the Morning; when-
 as commonly no Ambassador had Access but in the Afternoon. And
 that before, in Talk apart with his Friends, he said, that if the
 Troubles of *Scotland* had not been, his Mistress had been at Liberty,
 and perhaps had enjoyed a better Crown than *Scotland* was. And
 said further, that if his Mistress had as many good Friends, in *Scot-
land*, as she had in *England*, she had not long remained in Prison, as
 she did. And knitting up al in the End of this Relation, he conclu-
 ded, Thus you see, said he, what a dangerous Guest her Majesty
 harboureth. Insomuch that the said *Walsingham* asserted, that the
French also had a secret Understanding with the *Spaniard*, in order
 to the destroying of the Religion every where: Saying, surely there
 is a great Mischief a brewing. And that he was assured, that with-
 in these eight Days, [1] [Meaning by that Cipher, probably, the
French King] protested, that he would never be quiet as long as the
 Exercise of Religion continued in any Place of Christendom. He
 added, that he knew further particularly, that their King had said,
 he would never forget *Newhaven*, until Revenge were made: So
 that the said *Walsingham* professed, that he never knew so deep a
 Dissembler as that King. And that he was sure, that the Murther
 of the Admiral should have been executed at *Blois*, [where the
 League of Peace and Amity was made, and the greatest Friendship
 pretended] but that they saw him too wel accompanied, [to be as-
 sassinated there.] Yet his further Intelligence was, That it was
 agreed, that both he and *Spain*, should, for avoiding of Suspicion
 of the Legate's Coming, entertain the [2] [*Q. Elizabeth's* Ambassa-
 dor, as that Cipher seems to import] with good Words: And that
Spain should make some Shew, to be glad to come to some Accord.

The Queen dares not trust the King. That King, by these his Practices, received another Disappoint-
 ment of a Desire he made to the Queen; by her distrusting him,
 and not daring to venture upon his Word: A Mortification to him.
 For when, in *October*, the *French* Ambassador signified to the Queen,
 that

that it was his Desire, that she would send over either the L. Treasurer, or the Earl of Leicester, to confirm the League on the Queen's Side, that was made between him and her: The Answer was, 'That the Queen was sorry, that there was such an Alteration of Occasion of doing such an Office. For as her Majesty before had Intention to have sent either one of them, or such other as should have been as agreeable to the King; so now there was to all the World one great Cause, that her Majesty might not with Honour, nor with Law of Nature, send any whom she loved, to be in Danger, as it seemed they might be, tho' the King had never so good a Meaning. For by the Death of so many, whom the King did not avow, nor yet punished the Murtherers, what could Strangers expect: especially, when the King pretended, as by his own Letters it appeared, that it was the Fury of the Catholics against those of the Religion?' 'Tis very likely these prime Counsellors of the Queen were designed to be butchered, could they by this Wile have got them there.

The secret ill Designs of France against the Queen, did now appear more and more. And their Favour to the Scottish Queen was learned, notwithstanding their hypocritical Pretences, and Concealments of their Minds. The vigilant Walsingham gave private Intelligence, That January 19, there was a great secret Council, (present only the Cardinal of Lorain and two others) for delivering that Queen. Which was, that they should for the present maintain Peace with those of the Religion at Rochel, and other Places: Because, until such Time as England might be kept occupied, there could grow no thorow Redress in France, without hazarding the whole State; therefore, it was requisite to yield to them of Rochel. After that was done, the Marques of Maine should bring a Thousand Shot into Scotland, in respect that he was the Queen of Scots Kinsman, (But this to be disavowed by the King.) And so to joyn the Queen's Party. And then to repair to Edinburgh: where Liddington and George Kirkaldy had promised to deliver up the Castle to such as the King should appoint: Upon Recompence to receive some Living there, in France. And there a sufficient Garrison, should fortify other important Places, beside Dundee, and at Haymouth. This done, the Duke of Guise should come over with Forces, to procure the Delivery of the Queen of Scots. And such of that Queen's Friends that were in England, would incontinent take Arms. Who gave out to them in France, that her Party and Forces were so great, that having good Leaders and Munition, they should be able to make their Party good enough, and to deliver that Queen, in Despite of her Majesty.

The Pope's Legate now in France, opened the Scene stil more, it being learned by the industrious English Ambassador there, that among other Articles of his Instructions (as the said Ambassador wrote over Decemb. 28.) he was commanded earnestly to commend the Queen of Scots Case to the King, and to devise with him some Means for her Deliverance. Whereby it might come to pass, that England might be reduced to the Catholick Faith. The Scottish Ambassador had more often Recourse to him, than any other Ambassador there: Which made the English Ambassador, as he said, the rather

The Pope's Legate in France practiseth with the King against England.

ANNO to doubt some Practice. And *Hamilton*, Brother to him that killed
 1572. the Regent in *Scotland*, sent this Message to Duke *Chasteauberault*,
 viz. to do what he might to keep the Castle of *Edinburgb*, and to
 maintain his Party, until *Whitsuntide* next ; assuring him, that by
 that Time they should have Assistance, both from the Pope, *Spain*,
 and that Crown [of *France*.] This Intelligence *Walsingham* had
 from the Messenger himself, who was to carry it : as he wrote to
 the Lord Treasurer : That the Party himself that was to do this
 Message made him acquainted with it, who was then departed to-
 ward *Scotland*: and had promised to declare no less to Mr. *Randolph*,
 [the Queen's Agent in *Scotland*] who knew him. Perhaps this
 Messenger was *Steward*, a *Scot*, that *Walsingham* sometimes mentioned
 in his Letters.

C H A P. XX.

A Libel printed in France against the State of England. The Queen would see Duke D'Alenson : who still Courted her. Her Resolutions. The Scots move for a League with Q. Elizabeth. The Papists hope for a Golden Day. Messengers practise Conjuring. Several of them taken, and sent up. The Disciplinarians busy. Admonition to the Parliament. Divers deprived upon the Act, 13. Eliz. Divers disaffected to the Government of the Church. Chark, of Peter House, expelled for a Clerum at S. Maries. His Appeal to the Chancellor of the University. Dering, Reader of S. Paul's, writes a reflecting Letter to the L. Burghley. His Answer to it. And Dering's Vindication of what he had writ.

*Libels printed
in France, a-
gainst the Lord
Treasurer, &c.*

WHAT else, but *French ill Will to England*, could be ga-
 thered from a most malicious lying Book, that was now
 printed in *France*, about the Month of *January*; aiming
 chiefly against the Queen's two great Ministers, viz. The Lord Kee-
 per of the Great Seal, and the Lord High Treasurer : Wrote by
 some *French Rancorous Person*, having his Instructions from some
 crafty rebellious Papist of *England*. Who, tho' he meant it mali-
 ciously against the whole State ; yet he vented his Choler and De-
 spite chiefly against those two, by Nicknames. The good L. *Burgh-*
ley, L. Treasurer, was so moved at his Slander, that he uttered these
 Words, ‘ God amend his Spirit, and confound his Malice. And for
 ‘ my Part, if I have any such malicious or malignant Spirit, God
 ‘ presently so confound my Body to Ashes, and my Soul to perpe-
 ‘ tual Torment in Hell.

The Subject of this Book was concerning the Queen of *Scots*,
 and the Case of the Duke of *Norfolk*. Concerning the former, it
 would be said by her Friends in *France*, that it was but Reason that

Answer

Answer should be made to such Books as were published for the *ANNO* condemning of that Queen. But to have the Duke of Norfolk's Case brought in Question [a Subject of *England*, and condemned by public Justice] by those that were Counsellors to the Queen, to be so maliciously and falsely calumniated, might not wel stand with the Terms of the Amity professed : as that Lord wrote to the *English Ambassador*. Who had a great Mind to understand who the Author was. And desired him to make his Enquiry : adding, that if by Means of the Printer, it might be found out, he would bestow a Reward upon the Discovery. But that if it could not, then he wished that some Means might be used, as of himself, to the Queen Mother, that the Print might be destroyed. For that otherwise they should think themselves, considering the Places they held in this Estate, not wel considered by that Estate. He added, that this Licentiousness, to inveigh against Men by Name in printed Books, who did not themselves use by Books to provoke any, was in al good Estates intolerable. And then he added, by Way of Protestation of the Integrity and Faithfulness of both their Services : ' God, said he, send this Estate no worse meaning Servants in al Respects, than we two have been. Who indeed have not spared Labour nor Care to serve our Queen and Country. And if we had not, we might truly avow, neither our Queen nor Country had enjoyed that common Repose that it hath done.

*Endeavours to
discover the
Author.*

The Courtships of Duke D'Alençon stil went on notwithstanding ; it being now the Month of *March*, when the Queen's Resolutions about it, (as the L. Treasurer imparted to her Ambassador in *France*, in order to his acquainting the King and the Queen Mother therewith) were, That she could not consent any Person to be her Husband, that with her Authority and Assent should use any Manner of Religion in open Exercise, that was in her Conscience contrary and repugnant to the direct Word of Almighty God : and so consequently prohibited by the Laws of the Realm. And that she could not accord to take any Person to her Husband, whom she should not first see. That if therefore *Monsieur Le Duc* would obtain her for his Wife without Sight of him, her Majesty could not so be had. And yet, that she was very loth, that he should think that she desired his Coming, but as himself should find it meet, by the Advice of the King his Brother, and the Queen Mother. To whom she remitted the Consideration therof. With this Assurance, that she meant in good Faith to marry with him, if upon his Sight the one might like of the other. And that for the Cause of Religion, he and she might so accord, as that which he should demand were assented to, without Offence of her Conscience, and without Trouble of her Estate. And that that Point of Religion was thought meetest to be left at large, to be communed upon between themselves. So as if it should mishap, that if one of them might not fal in like of the other, as to a Conclusion of Marriage, that the Refusal, or breaking up, might be imputed to the Cause of Religion. And so either Party might honourably be discharged to the World, and no Occasion grow thereby of Unkindness between them.

*The Queen's
last Resolutions
about D'Alen-
çon.*

ANNO The Business then coming to this Issue, the Duke's Person was a
1572. Stay to the Match, he being it seems, no very personable Man,

D' Alençon's Person not like to be acceptable to the Queen. wherof take this Account from the Queen's Ambassador himself. Who, when the Lord Burghley had requested him to shew, what his private Opinion was of that Marriage, gave him this Answer, ' That

' the great Impediment he found, was the Contentment of the Eye.
 ' That Gentleman, he said, was void of any good Favour, besides the
 ' Bleinish of the Smal Pox. Adding, that when he weighed the same
 ' with the Delicacy of her Majesty's Eye; and considering also, that
 ' there were soine about her in Credit, (who in Respect of their par-
 ' ticular Interests, having neither Regard unto her Majesty, nor to
 ' the Preservation of our Country from Ruin) would rather encrease
 ' the Misliking, by defacing of him, than by dutifull laying
 ' before her the Necessity of her Marriage: and that in true Choice
 ' the Satisfaction of the Ear importeth more, than that of the Eye,
 ' and so he hardly thought, there would ever grow any Liking.

Scotland thinks of making a League with the Queen. Now let us look over a little into *Scotland*: where *Randolph* was the Queen's Ambassador. The late bloody Doings in *France*, and the secret *Holy League*, (which was now discovered) to extirpate the true Religion, wheresoever it had taken Root) made those that had the Government of the Kirk of *Scotland* to open their Eyes. Who, in *October*, made and finished certain Articles intituled, *Articles of the Ministry, Barons, and Commissioners of the reformed Kirk in Scotland, in their Assembly: Given at Edinburgh, the 20th Day of October; To be presented to the King's Majesty, our Sovereign Lord, by the Council, Nobility and States of his Highness's Realm, when they shall be convenient.* I shal only set down here the Preamble to the said Articles, and the Conclusion, which do concern entring into a League with Queen *Elizabeth*, (the rest relating to their Government of the State and Church of that Kingdom.) It beginneth;

Their Reasons for it. MSS. Tho. Randolph. ' Understanding the treasonable Cruelty and fearful Persecution
 ' begun, and intended to be executed against the Professors of God's
 ' true Religion over al Christendom, according to the bloody Decrees of
 ' the Council of *Trent*: And assembled at Command and Desire of
 ' your Highness's Letters, to consider of the common Danger, and
 ' advise upon the Remedies, we have collected certain Heads and
 ' Articles, to be presented to your Majesty, and to your honour-
 ' able Council and Estates for this your Realm; most humbly
 ' requiring the same to be considered. And if they shal find
 ' the same to tend to the Advancement of God's Glory, your
 ' Majesty's Obedience, and the Surety of your Highness, and us,
 ' al your good Subjects, Professors of the same true Religion; that
 ' then the same Articles may be allowed of, &c.

' Lastly, seeing the Enemies of God's Truth are conjured to sup-
 ' press the same and al Professors therof; and that al leeful
 ' Means of Defence are allowed; that there may be Motion made
 ' for a League between your Highness and the Queen's Majesty of
 ' *England*, your Realms and Dominions; for resisting of the Cruel-
 ' ty and Treason of the Papists. And that her Majesty may be also
 ' moved to draw into the same League other Professors of the said
 ' true Religion in other Countries. And that there be solempne
 ' Bands

' Bands among the Professors of the Religion within the Realm, to ANNO
 ' joyn for resisting of the common Enemy. And if they be 1572.
 ' found negligent, to be esteemed false Friends, and Excommunica-
 ' tion to pass against them therefore.

For Matters more Domestic, and to come nearer Home, and *The Papists ex-
 within our own Territories, I begin with the Papists: who were pect their Gol-
 now very busy, and entertained great Hopes of the Golden Day, as den Day.*
 they called the Restoration of the old Religion into this Nation, and the Deprivation of Queen Elizabeth, and I know not what. They talked much of a great Revolution about this Year, and a turning back to Popery again. And they would usually say, *They hoped for a Day.* There was a Piece of Poetry (such as it is) that went about in Print neat this Time, called *The Practise of the Devil.* Wherin the Devil is brought in speaking thus, concerning the Emissaries of Rome:

*But now, alas! their Cloyning is so spayed,
 That there's no Way but fly quite ore the Seas.
 In England but a few in Respect I can bide,
 The Gospel so bewrayed their obscured Knavery,
 But yet some do escape by the Means of Hypocrify.
 And bears it out braglie; and little wil say,
 But few Words is best: They hope for a DAY.
 And those that are fled out of Country's Scyle,
 Have Friendship privily to their Contentation:
 And watch for the Vintage to come to some Spoile,
 Greeting by Letters their whole Generation,
 By subtil Ciphering; which is their Demonstration.
 Alluring the rest to stand to their Hope,
 That the DAY is coming, to have again their Pope.*

Practice of the
 Devil. By
 Laur.Ramsey.

And a little after, the same foul Spirit is personated, giving his Counsil to these sworn Creatures of the Pope, with their Golden Expectation.

*Practise, prate, and conjure, play Sylvester's Part,
 Or Hildebrand, that Hel-hound most execrable:
 Poison Prince or King, and consume them by Art,
 As divers have been stirred by the Romish Rable:
 Flatter, ly and cogg at every Man's Table;
 Having blind Prophesies, and whisper in their Ear,
 That ere long they shal have great Change of this Geare.*

Among the rest of the Methods made use of by the Priests and Jesuits, to amuse their Proselytes, as this Author mentioneth, one was Conjuring. A Nest of these conjuring Mass-mongers was discovered now in the North Parts by the Diligence of Gilbert Earl of Shrewsbury, Lord President of the North, and Keeper of the Scotch Queen; amounting to a great Number, that is, such Massing Priests, as commonly used Conjuration, to foretel and make the People believe this *Golden Day.* The said Lord President had employed two diligent Persons, whose Names were Pain and Peg, to find

*Massmengers
 and Conjurers,
 taken in the
 North.*

A N N O find them out. The Lords of the Council, by Letters from Secretary ~~1571.~~ Smith, returned him their most hearty Thanks. And the Queen also, as he wrote, had heard of his careful ordering of those Matters, with great Contentation to her Highness. And that those Matters touching the Massing, and such Disorders, were referred to the Archbishop of *Canterbury*, and the rest of the great *Commission Ecclesiastical*. And that which should appear, by Examination, to touch the State and the Prince, was to be referred again to the Lords of the Council.

Kellet, one of them, discovers their Practices.

But to know more perfectly, who these Conjurors were, and to what their Conjunction tended, take the Earl's Letter, dated Feb. 1. from *Sheffield Castle*, sent to the Privy Council concerning them. Which was to this Purport : ' That he had sent up to them one *Avery Kellet*, Servant unto *Rowland Lacon of Willy in Bridgenorth*, Esq; ' who had sent him to the said Earl, being thereto required by ' his Servant, that had searched for him upon his Commandment. ' That this *Avery*, upon his Examination of him at the first, would needs ' seem to be simply plain, and utterly both innocent and ignorant of ' any leud Doings or Practice, either by himself, or by any other ' Person. But after sharper Imprisonment for one Night, he con- ' fessed that he was a Dealer with the Conjurors; and that he ' brought several Books of that Art unto *John Revel*, which the con- ' juring Scholars, called *Palmer*, and *Falconer*, and *Skinner the Priest*, ' did occupy in their Practice at the said *Revel's House*. And he ' said further, that they conjured for divers Causes, *viz.* for hidden ' Money; for helping the Diseased; for knowing some secret Place ' to hide them; and to have certain Knowledge also touching the ' State of this Realm. And hereby the said Earl did gather, that ' this *Avery* could declare some further Matter needful to be disco- ' vered. That therefore, considering his being there might do more ' Service by Conference with other Examinations, than he could do ' in those Parts, [where he was taken] by trying the more speedily ' those Practices; he thought meet not to stay him any longer, but ' forthwith thus to send him to be used there, according to their ' Lordships Wsdoms.

He signified also, that he had given Order for further Search and Apprehension of such others, as he was informed of, suspected to be Doers or privy to the said Practice. Subscribed,

Tours at Commandment to my Power,

G. S H R E W S B U R Y.

Ripon's formidable for their Numbers in Yorkshire.

And no Wonder these Northern Parts were so replenished with such Popishly affected People, since the late Rebellion, which sprang hence. They were observed to be so many now in *Yorkshire*, and their Numbers stil so formidable there, that one Mr. *Wharton* of *Rippon*, a worthy Gentleman, and apprehensive of the Danger arising hence, (wherof he had felt the Smart before) thought convenient to write to the Lord Treasurer at large concerning it: with his earnest Advice (the Gentlemen in those Parts being either too weak to take them up, or disperse them, or too wel affected towards them, or re- lated

lated to them, to do it) that for the more effectual watching that A N N O Country, and clearing it of such false Subjects, some active Men of the Queen's Council in the South should be sent down thither : the same Gentleman offering freely his own Service therin, and to come up, and give his Information. The Letter wil shew these Things, and the like, more at length : and is wel worth preserving. It ran to this Tenor :

THAT it might please his good Lordship, to be advertised, that *Warning therof given in a Letter to the Treasurer, by Mr. Wharton.*

when he considered, how honourably the Estate Emperial of this most noble Region, ever since the Beginning of the Queen's Majesty's most gracious Reign (which he beseeched God long to continue) had been most prudently and politicly governed; and also most godly and virtuously directed, to the Advancement of God's true Glory, and the singular Consolation and Comfort of al her Grace's faithful and obedient Subjects, until then of late, that in those North Parts a wicked Company or Rabblement of notorious, malicious Traitors, against al Loyalty, and their bounden Duties and Allegiance, and the great Annoying and Disturbance of our common Peace, committed and stirred up an unnatural, odious, and a most detestable Rebellion. The Original wherof was Ambition, with impatient Poverty, secretly maligning and repining at the worthy Vocation of others, placed in higher Authority.

And that albeit God had poured down upon them his just Vengeance, and had supplanted and overthrown their wicked Devices and Practices, to the perpetual Infamy and Extinct of Blood for ever; and to the terrible Example of al others, to attempt the like hainous Offence ; yet was there a Remnant there, which were vehemently to be suspected to be singular Favourers, and privy Supporters of that naughty seditious Company.

For Consanguinity and Affinity, with Hope for a Day, bore there such a Stir, and a Sway, that by Means therof, divers good Subjects and Wel-Willers were Pessinate, and clear out of Countenance in these Parties: and al and singular good and politic Orders and Directions, set forth by Proclamation against the Maintainers and Supporters of the rebellious Fugitives, little or nothing at al regarded, or in any Way executed.

Wherefore he had thought it his bounden Duty, both forenempst God, and in Discharge of his natural Subjection towards his Prince, to signify unto his Honour, that it would please the Queen's Majestie by his Lordship's accustomed good Counsil, and others with whom he might best like, to impart the Contents of this his Letter; to place there immediately, by a special Commission, some of her honourable, most trusty, and dearest Friends and Counsellors, in the South Parts : By whose better Industry and vigilant REGARD, *our crooked Natures* (said he) may be the more aptly bridled and abandoned : a Nest of lurking Traitors weeded out, and the secret Supporters and Favourites discovered, and brought to Light. That there was no Doubt, but that their common Peace (which then stood in great Peril) should not only thereby be the more firmly established and preserved, but also, that the Queen's Majestie, his Lordship, and others of her faithful Nobility, with her poor

Moves for a Commission of some of the Queen's Council to be placed in those North Parts.

ANNO ' poor and loving Subjects, should reign and live together in more
1572. ' Quiet and better Security.

' My Lord, (proceeded he) remember the Effect and familiar
 ' Example of these two old Verses following:

*Principiis obſta; ſero medicina paratur,
 Cum mala per longas convaluere moras.*

' And further, that it might please his Lordship to understand,
 ' that if his own Health were gud ; or that his Hability were ſuch
 ' as it was before that rusty and haulty Traitor, *Richard Norton*, had
 ' brought him to extreme Poverty, he would not have made this
 ' his Letter to have been an Instrument, or a Spokesman unto his
 ' Honour in this Behalf : but his assured Expectation and Trust
 ' was, that his Lordship would vouchſafe to take and receive this
 ' his Advertisement in gud Part ; as unfolded out of the Bosom of
 ' a faithful and obedient Subject. And that whенſoever it ſhould be
 ' his Pleasure to ſend his Commandinent for him, to come before
 ' his Honour, for further Intelligence, touching the cankered State
 ' of that Country, infected with the Poſon of Diſloyalty ; or other-
 ' wife, in these Caſes to direct him, to the Lord President or Vice-
 ' President of the Queen's Maſteſty's Counſil in thofe North Parts,
 ' he would prepare himſelf to the uttermoſt of his Power, to give
 ' his diligent Attendance ; and not to leave any Person untouched
 ' to his Knowledge, either with Commendation or Reproch, as he or
 ' they had justly deserved.

*The cankered
 Estate of the
 Country.*

*Sends Infor-
 mations againſt
 ſome traitorous
 Persons.*

He ſent to his Lordship also herewith enclosed, ' Certain Inſtru-
 ' ctions by Way of Information, againſt divers Persons, to be put in
 ' Execution, as ſhould ſtand with his Pleasure, and other his moſt
 ' ſingulargud Lords of the Queen's Grace's moſt Honourable Privy
 ' Counſil. But he thought it very neceſſary, that the Houses [of
 ' theſe] ſhould be diligenty ſearched by faithful and truſty Com-
 ' miſſioners : and the ſaid Persons thorowly examined. For that
 ' there was great Preſumption of their evil Practices and Behavi-
 ' ours ; and great Possibility to find in their Houses divers Letters
 ' directed unto them from divers their Friends, now beyond the
 ' Seas.

*His Danger for
 this his Service.*

And then applying to the Lord Treasurer concerning himſelf, and
 the Danger he was like to incur by this faithful Intelligence, ſhould
 it be known, he added ; ' My Lord, as I have made a ſingular Choicē
 ' to open theſe Matters unto your Hōnour before any other, as un-
 ' to ſuch a worthy Magistrate, in whom I have repoſed my only Con-
 ' fidence and Trust, ſo do I likewife moſt humbly crave your good
 ' Lordship, that for my faithful and further juſt Service hereafter,
 ' I may not only enjoy, and have from Time to Time gud Counter-
 ' nance, Aid and Friendſhip, by your gud Lordship's Means, as
 ' that I need not to fear the violent Hands and privy malicious Pra-
 ' cices of ſuch evil diſpoſed Persons, as will not forget, (for this mine
 ' Advertisement) to ſeek by all Means poſſible to perſecute me with
 ' ſecret Extremities : but alſo, that it pleaſe your gud Lordship to
 ' write your friendly Letters in my Behalf unto the Lord President,
 ' or Vice President of the Queen's Highneſſ's Council in theſe Par-
 ' ties.

'ties. So that I in the mean Time enjoy and have such his good ANNO
 'Countenance and Friendship, as may be a Terror for mine Ad- 1572.
 'versaries to attempt any Matter unlawfully against me. For other-
 'wise, as he gave the Reason, he should be either enforced to seek
 'a Receptacle for his poor Wife and Children in the other Country ;
 'or else to remain there with continual Fear of bodily Harm,
 'comforting himself with this Saying of Horace,

Dulce & decorum est pro patria mori.

And then concluding his handsome wel-penned loyal Letter, with these Words. ' And thus most humbly craving Pardon for this my bold Writing to your gud Lordship, I beseech the Almighty so to prosper al your Doings, as may tend to the continual Advance-
 'ment of your Honourable Estate. From my poor House at Ryp-
 'pon, the 9th Day of December, 1572.

Your gud Lordship humbly to use,

And command, during his Life,

WILLIAM WHARTONE.

The Disciplinarians, another Sort of Men, Friends indeed to the Reformed Religion in this Land, but very ill affected to some of the Constitutions and Practices of it; these were also now creating Trouble and Disturbance here: labouring for a stil further Reformation. The Book called *The Admonition to the Parliament*, that now came forth, and spread abroad stil more the next Year, shewed their Discontents, and what they would have reformed, or rather what they would have quite cast away, and abandoned in this Church. Which Book, with the Answer, hath been at large accounted for, in the Life of the learned and excellent Dr. Whitgift, Archbishop of Canterbury: to which I refer the Reader. I shal add here to al the rest, an Extract taken out of the said *Admonition*, ' Containing such slanderous and unseemly Terms, as there, by the Authors therof against the Orders of the Church of England, and State of the Realm that now is, are uttered.' Those are al drawn and written out fair by Archbishop Parker's Secretary, but, as it seems probable, gathered by the Archbishop himself, each Folio, Page and Line, where such obnoxious Passages are, set down: and that perhaps for the better Direction of Dr. Whitgift, to take particular Notice of in his Answer: who was employed therin by that Archbishop. The Treatise itself, they intitled, *A View of Popish Abuses yet remaining*: which is in two Parts. The Notes wherof throughout in the Reflexions, and Charges made therin upon the Church and the Practice therof, are set down in the said MS. For which I refer the Reader to the *Appendix*, being somewhat too long to insert N^o XIX. here.

Some of these hot new Discipline-Men were now committed to Newgate. Their Fault was, that they had offered something to the Parliament, earnestly condemning the present Settlement of Religion

A N N O 1572. *gion in Discipline and Worship*, and exciting to a further Reformation: especially reproaching the Calling of *Bishops*, as wel as divers other Matters in the Religion observed, in very abusive Terms. This Book, I make no Doubt, was the same with the *Admonition* aforesaid. Two of these were taken up and imprisoned, namely *Field* and *Wilcox*, for offering this seditious Book to the Parliament. In Vindication of themselves, and petitioning for their Liberty, they wrote a wel penned Letter in *Latin* in the Month of *September*, to the Lord Treasurer *Burgbley*: but rather vindicating than blaming themselves for what they had done.

Their Letter thence to the L. Treasurer.

Wherin they write, ‘ That they confided in his singular Benevolence, which moved them to write, with a firm Trust both of obtaining their Liberty, and of propagating the Truth. They were sensible, (how unjustly soever) they were spoken against among the Nobility by evil Men, and how (a Thing more horrid) the Truth of God was slandered by many. But let Truth, (as they proceed) that seeks no Corners, speak for itself; and commanding to him their Innocency, and the Equity of their Cause, they very earnestly beseeched him to favour it. That they had indeed lately writ a Book, requiring the Reformation of horrid Abuses; with that Intent, that sincere Religion, being freed from Popish Superstition, might be restored by the whole Parliament, with the Queen’s Approbation. But by themselves they attempted neither to correct, nor change any thing; but referred al to their Judgments, according as so great a Matter called for. Hoping by this Means, that the Peace of the Church, and the Reconciliation of Brethren at Difference (a Thing to be lamented) might be restored.

The Schism in the Church la-
menced.

‘ And that by this Ecclesiastical Hierarchy, not consonant to the Word of God, they had seen a sad Schism in the Church, Disturbances daily stirred up among the Godly: That most sweet Peace that ought to be among those that profess one and the same Religion, was destroyed. That in the mean Time they said nothing of the Contempt of good Learning, the Corruption of the more sincere Religion, the depraving of the Ministry, the Encrease of Sin, and the like, occasioned hereby. Al which they reckoned a sufficient Justification of their Writing. They added, that concerning these Abuses, by them mentioned, al the foreign Churches of the purer Reformation, and the Writings of Men most eminent for Learning, did unanimously acknowledge and own to be very foul.’ For the rest I refer the Reader to the whole Letter in

[Nº XXI.] the *Appendix*, transcribed from the Original.

*Deprivations upon the Statute
13 Eliz. c. 12.*

Divers of the Clergy of this Sort, (and perhaps some secret Papists too) that had Benefices and Preferments in the Church, were now deprived, for not subscribing to the *Articles of Religion*, according to a Statute 13 Elizab. intitled, *An Act to reform certain Disorders touching Ministers of the Churcb*. Whereby al such as had Livings, or Ecclesiastical Preferments, were to subscribe the *Articles of Religion*, agreed upon in the Convocation, Anno 1562, and confirmed by the Queen’s Authority: and Order therin provided for their reading the said Articles, and for declaring their Assent therunto, in their Parish Churches. I find these deprived in the Diocese of

Bath

Bath and Wells. March 21, One Printost, or Printer, was presented *A N N O* to the Church of Dunkerton, by Deprivation of the Incumbent for not subscribing the Articles. And June 7, one John Haunce, Incumbent of the Church of Waysford, was deprived of the same; and Edward Bremal, alias Cabel, came in his Room. October 1. John Gold was instituted to the Vicarage of East Cokes, by Deprivation of the said John Gold, by Virtue of the said Act; at the Presentation of the Dean and Chapter of Exon: The said Gold refusing, as it seems, or neglecting to subscribe in due Time: and so undergoing the Penalty of Deprivation: and afterwards subscribing, admitted again to the said Vicarage.

January 24. William Bele, M. A. was presented to the Prebend of Schalford, alias Scanford, at the Queen's Presentation by Lapfe: Because one Alwood, the then pretended Canon and Prebendary, was mere Laicus, as it is set down in the Register: so esteemed perhaps for having no legal Orders, or such as were taken at some private Congregation at Antwerp, or elsewhere, as Cartwright and Travers had done: and so that mere Laick needed no formal Deprivation. And one more I find, viz. Nicholas Rogers obtained the Church of Pryston, by the Deprivation of Richard Cove, upon the same Statute of 13. Eliz. in the Presentation of the Queen by Lapfe.

There were these deprived in this Diocese of Bath and Wells, for Refusal or Neglect of Subscription to the Articles of Religion. We may hereby guess at the Numbers that were deprived through the rest of the Dioceses for the same Cause. And from thence also, how many there were of the Clergy of this Land, that were tainted with Principles dissonant to those of the Church of England, both Puritans and Favourers of Popery, that hitherto had kept their Ecclesiastical Livings and Prebends, 'till by this Statute they were searched out and discovered.

And no Wonder those Principles of the *New Discipline*, disaffected many Ministers to the present Constitution of the Church, since in this Year and some Years before, the Universities were so heated with these Controversies. In Cambridge were, Cartwright, Browning, Brown of Trinity College, Millain of Christ's, Chark of Peter-House, Dering of Christ's College, and many of St. John's, more than any of the rest: who being Men of some Learning, had made a strong Impression upon many of the younger Students. These I have taken Notice of elsewhere. Only of two or three of them, I have some other Things to add, besides what I have shewn of them already.

Chark, in a Clerum at S. Maries before the University, had roundly condemned the Hierarchy of this Church, and the Ecclesiastical Officers therof, as we have related in the Life of Archbishop Whitgift, under the Year 1572: Laying down these two bold Positions;

Isti status Episcopatus, Archiepiscopatus, Metropolitanatus, Patriarchatus, denique Papatus, à Satana in Ecclesiam introducti sunt.

Inter Ministros Ecclesiae, non debet alius alio esse superior.

Reg. Bath and
Wells.
Collectan. Mat.
Hutton, D. D.

Many in Cam-
bridge disaf-
fected to the
Constitution of
the Church.

Life of Archbp.
Parker, and
Archbp. Whit-
gift.

Chark expelled
the University,
appeals.

ANNO But he having so openly impugned the established Order of the Church, and so broken the Statutes of the University, was convened before the Vice-chancellor and Heads; and in fine, was required to make a public Revocation of what he had so publicly asserted, or else to be expelled the University. And accordingly, some reasonable Time was allowed him, to consider what he had to do. But when the Time came, and he stil refused to comply, he was actually expelled in February. Then did he make his Appeal from the Judgment of the Heads, unto the Lord Burgbey, their High Chancellor, in a wel penned Epistle, in a good Latin Style, and written in a fair Hand, desiring by his Lordship's Means to be restored. Therin he telleth the Reason of his Banishment from the University.

Non dissimulo, quin Argumentis & Scriptura, & externarum Ecclesiæ Exemplo adductus, aliquid abesse putem, quo Ecclesia nostra nuper & tenebris vindicata, proprius ad Splendorem propinquus & accessus possit accedere, &c.

*The Chancellor
allows of their
Proceedings
against him.*

Upon this Letter (which may be read in Archbishop Whitgift's Life) the Lord Burgbey, in Compassion to Chark, whom he held a good Scholar, and in Consideration that he was somewhat hardly dealt withal, (according to the Import of Chark's Letter) wrote to the Vice-chancellor, and the rest of the Heads in his Favour. To whom they gave him so satisfactory an Answer, both in respect of their regular Proceedings, and Chark's Behaviour, that the good Chancellor, in his next Message dispatched to Dr. Byng, his Vice-chancellor, wrote, 'That he was sorry, that he was not made privy of Chark's Fancies, as he stilled his novel Doctrines against the Calling of Archbishops and Bishops, &c. and for the Equality of Ministers. And that only by his Submission to him, with Request of Mercy to be shewed, he was moved, he said, to wish as he had done. But that now he was ready to forbear to entreat otherwise for him, than that he publicly revoke his slanderous Assertions. And that without the doing of which, he was not worthy of Favour. And so he prayed the Vice-chancellor to impart his Meaning to the Senate and his Collegiates. Written March the 3d, 1572. Whence it appeared, that there was in the University a Combination of disaffected Scholars to the Church, and they a very strong Party. For Chark was, by a Consultation of them, appointed to preach the Doctrine he did.

*The Chancellor
to the Heads,
upon Chark's
Representation
of his Cause.
T. Bak. S.T.B.*

Chark's Cause, and the Reason of the Chancellor's Inclination to have Favour shewn him, may appear in a former Letter to his Vice-chancellor and the Heads, upon Chark's personal Application to him, and his Relation of his pretended hard Usage. Thus writing Feb. 20. ' That where they had expelled Will. Chark, late Fellow of Peter House, for some Speeches used by him in a Sermon he lately had ad Clerum; tending to the disturbing of the Quietness and Peace of the Church, and manifestly contrary to the Orders taken for the Maintenance of the same Peace: That forasmuch as the said Chark had been with him, and partly wisely extenuating his Fault, partly very honestly acknowledging, that he committed the same

same by overmuch Vehemency of Spirit : and faithfully promising never hereafter to deal therin again, or in the like, that might be offensive : And had shewed some good Parts of Nature, and good Gifts to be in him : the which in his [the High Chancellor's] Opinion, it were great Charity and good Wisdom, by gentle Usage and Persuasion, rather to reduce to be profitable in the Church of God, than by sudden cutting him off from the Course of his Studies, utterly to lose : That therefore these were hartily to pray them, the rather for his sake, and for Proof of him hereafter, to receive him again into that University, and his Fellowship within the College ; Upon his like Promise made to them, not to meddle hereafter in such Kind of Doctrine. Wherin if they would shew some Indulgence for this Time, and the rather suppress the Memory of his said Speech and Doctrine, for that it was delivered in the *Latin Tongue*, and not popularly taught, in his Judgment they should do wel. And so praying them to do, he bad them hartily Farewel.

But afterwards, upon a more particular Account of Chark's Behaviour and Stiffness before the Vice-chancellor and Heads, represented to their Chancellor, ' He remitted him in another Letter, dated March the 25th, to be ordered as they should think expedient. And that he had now less Respect unto him : for that he found not that Submission, and Conformity in him, wherof he had conceived some Opinion at his writing of his Letters unto them in his Favour.' But more of Chark's Business may be read in the Life of Archbishop Parker.

To whom I subjoyn the Trouble of one Browning, a Fellow of Trinity College in the same University ; who underwent the Censure of that University also, for a Sermon of his, peached at S. Maries ; being one of these Novelists. He was charged for preaching the Novatian Heresy. Of whose Matter some Notice hath been taken in the Life of Archbishop Parker. To which I add, what Concern the Universities Chancellor had in this Business, as wel as in that of Chark's. He had appealed it seems to him for Favour against the Proceedings of the Vice-chancellor and Heads against him. But Browning being brought to relent before the Chancellor, had revoked his Opinions, and made his Submission and Confession by Word of Mouth before him and others there present : and subscribed the same. Wherupon the kind Chancellor desired the Vice-chancellor and the rest of the Heads to receive him. Whose Letter to them ran in this Tenor.

' That forasmuch as Browning had, both by his Speech before him, and by his Confession, subscribed by himself before him, Mr. Secretary, and Mr. Chancellor of the Exchequer, did not only affirm, that he was much mistaken in his Sermon, but had promised to give open Testimony of his Conformity in those Points, wherin he was mistaken, at any Occasion that shal be offered unto him. He thought good therefore to write unto them in his Behalf in a former Letter ; and now he sent unto them his said Confession subscribed, as they might see ; to the Intent they might make some Proof, whether he should continue in that Conformity and Submission that he pretended there, with his Lordship and the rest. Which

*Remits him to
the Heads.
T.Bak. S.T.B.*

*Browning
troubled for a
Sermon at
S. Maries.*

Book IV. Ch. 13.

*The Chancellor's
Letter to the
University, to
favour him.*

ANNO 1572. Which if he should do with Effect, then they should do wel to receive him, and cherish him with al good Countenance and Usage. If not, then he both referred to their Discretion the reforming of him; and very carefully commended to their Diligence and Wisdom, the Conservation of the Peace of God's Church, and the good Fame of that University.' This Person seems to overcome this Trouble; but fel divers Years after into another, with the College and University, for taking his Doctor's Degree at Oxford: Which is shewn in the Life of Archbishop Parker.

Dering the
Disciplinarian.
Life of Abp.
Parker.

Edward Dering, Contemporary with them, was another, and of good Learning, who stood thus affected, and made a chief Figure in the same University near this Time. Of whom some Things also have been by me written in another Place. This Man, by reason of his being a Reader in S. Paul's, London, and a Preacher of a ready Utterance, and of great Confidence, did also draw away many Proselytes. It was therefore thought convenient to silence him from preaching his Lecture any more. And so he was the next Year, viz. 1573. This Man was a great Enemy to the Order of Bishops. He was known to the L.Treasurer; and took often the Freedom to write unto him, sometimes earnestly stirring him up to favour *Cartwright*, and his Opinions, and such as were his Followers; and sometimes accusing him for his Faults: endeavouring to make that great Lord an Instrument for the bringing about their Purposes. And in the Beginning of this Year he sent him a Letter so indecently writ, and with such rude Reflections and Charges upon that most pious and wise Nobleman, that it did somewhat stir his mild and good Nature, as appears in a Letter unto him, dated Apr. 3. wherin is seen as wel this Lord's modest and Christian Deportment, in justifying himself against *Dering*, as *Dering's* Principles and lofty Spirit. It ran to this Tenor.

L. Burghley's
Letter to him,
concerning the
restoring Cart-
wright.

' **T**HAT since he received from him, in a Piece of Paper, a biting Letter pretended, as by the Beginning of a few of his Lines, appeared, for Mr. *Cartwright*; whose Name, he [*Dering*] reiterated, (willing him not to be in Heat at the Mention of his Name) he had been in Doubt, he said, whether he should, either for wasting of his Time, or for nourishing *Dering's* Humour, make him any Answer by Letter: but he yielded, as he saw. That for so much as concerned *Cartwright*, he answered *sine excandescientia* (which was *Dering's* Term to him, that he would not be in a Passion at his Request) that his Return [back to the University, again, from whence he had lately been expelled] would be very grateful to him, and that he, for his Part, wished him wel. But for his Return to the reading of any public Lecture there (which *Dering* had it seems, earnestly moved for, to that Lord) he could promise nothing of himself. For he knew no Power he had therin: Tho' he knew it to be his Duty to further al good Learning and Quietness in the University; that undecent Contentions might be excluded.

' That al the rest of his Pamphlet or Letter (for he would call it no worse) contained divers Ejaculations against him. As making him void both of Knowledge and Godliness. But if he were

ANNO

1572.

were such an one, he should be ashamed, he said, to live in the Place where he did ; and might be accounted a mere Pagan, without Sense or Knowledge of his God. And that, except it pleased God to direct good Men to think better of him, than he [Dering] did, he should not be in Danger of Vain-glory. That tho' he would not flatly deny his Pronunciations of him, or say that he spake not right; yet that he might be licenced to pray him not by Recrimination to charge him, and say, that he justified himself. That, contrary to his hard Speeches, through God's Goodness, he affirmed, that he had not to his Knowledge, conceived or held *Obstinate Confilia* [as he seems to have been charged by Dering.] And that further he would say, that through God's Goodness, and through good Erudition in his young Years, he had beheld the Gospel of Christ; not *eminus* [i. e. at a great Distance] now for many Years [as Dering had abusively accused him] but in very Deed, with such inward Feeling of God's Mercy by Jesus Christ, and confirmed to him by his Sacraments, as he trusted he might say with the Church, *Pater noster, sanctificetur nomen tuum.* And wheras he had pronounced hardly of him, in taxing his Religion, [i. e. as it seems, in Q. Mary's Days] this Calumnyation, or uncharitable Reprehension, that it proceeded of any just Cause he utterly denied to him, and al his Bolsterers, if any he had in this his licentious Liberty of writing what he listed. And that he must bear it with the rest, since he [Dering] wrote *tanquam ex sublimi speculatorio*: [so magisterially and loftily.]

He continued his Letter to a greater Length with much Piety, Modesty and a great Government of himself under such unjust Provocations from an Inferior. And in the End, the worst he said of him, was, 'That he wished to himself that which Dering judged he lacked, and to him al that which he seemed to have, and more than by his Behaviour he seemed to have, and both of them to require of God, the Knower of Hearts, to plant in their Hearts the true Fear of him, and transplant out of their Hearts al Seeds or Roots of Vain-glory.' The whole Letter of so memorable a Man, deserves wel to be read over and preserved. And therefore I have repositored it in the Appendix.

To this moderate Letter penned by the good Lord Treasurer (who had been so severely and undeservedly reflected on) Dering in a Day or two, sends another in Answer, so ful of Stiffness, and so abounding in his own Conceit, that we cannot but gather a Character of that Man's Temper and Spirit thence. It was writ in Latin, and too long here to repeat. I have therefore only observed briefly divers Pasages in it. As where that Lord had taken Notice of the Liberty and Boldness he took in his Writing, he affirmed, 'That in al his Letters and Busines which he ever had with him, he diligently took heed of that, that he did not abuse mercenary Praies, either for his own Benefit, or that Lord's Damage. And that this was al that Licence of writing that he so blamed: by which neither of them were the worse. And that his Lordship had herein the true Cause of that holy Liberty which he took; and which he with the highest Injury, called *Libidinem & Licentiam.* That where his Lordship conjectured, that his Piety seemed so little in

Nº XX.

Dering's Answ.

Dering's

ANNO 1572. *Dering's Esteem;* he prayed him, that he might look again upon his own Letter, and if there were any thing therin so unworthy of his Honour, or of *Dering's Function,* he should be willing to have such Rashness of his punished, if he did not under his own Hand confess it. And that to asperse his Thoughts and Cares, to be obstinate Counsils, such as Satan's were, and which God would one Day destroy, was a greater Crime, than he acknowledged to be his.

' His Lordship took it ill that he [*Dering*] should say, that his Lordship did for a great many Years, *Evangelium eminus aspicere, nunc sere diligere, i. e.* had looked upon the Gospel a great Way off, and scarcely had any Love now to it: he answered, he did not thereby deny his Lordship's Cares above others, to be most ready to propagate the Gospel. That he knew, (unless he was much deceived) that he had done there at Court, and how great Contest and Struggle he had sustained. But, added he, Take heed, how you think you have here done any thing, so as you ought to do. Set before your Eyes your Labours, your Watchings, your Cares, your Troubles, your Anxieties of your Mind. And then, [as tho' al this his Pains was only for the aggrandizing and enriching of himself] he asketh him, What at length are the Ends, to which you devoted your so many heavy Tasks? Whether it were not, for your heaping up of Honours to yourself, and for the encreasing of Wealth? O! Miser, gotten very dearly! So it is, My Lord, so it is, if you deny it to Eternity.

' Whereas the said Lord had writ in his Letter, that he had dedicated his Studies and Endeavours to promote the Gospel: O! said *Dering* in his Answer, I wish you this Light of the Gospel of God, which hath, as you say, enlightened you *cominus, [i. e., so near]* and inwardly according to the Measure of the Gift of Christ. And may Christ so shed forth upon you his Love, that hereafter you may not *eminus, [i. e., afar off.]* look upon it, but also be fervent in Spirit.

And among other reflecting Sayings *Dering* writ, this was one, (in Respect of something that was like to be done at the Parliament approaching) *Nescio quid alunt monstri, qui infulata Autoritate subnixi, sic ambulant, ut Evangelium regni è sublimi despiciant; i. e.* I know not what Monster they breed up, who upheld by the Authority of a Mitre, so walk, as looking from on high, in Contempt, upon the Gospel of the Kingdom. For the favourable Acceptation of which Expression, he prayed his Lordship to take heed, how he took his Words; and that he should not think he struck at any truly pious Man, even tho' he were a Bishop. But to make Amends for this short and imperfect Account of the former Letter, wherin *Dering* delivered and explained his Mind and Sense to the said Lord, and with as much affected Learning as he could. I have put the whole into the *Appendix*; especially containing several Things of Remark in it.

ANNO
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C H A P. XXI.

A Sermon preached by Cooper, Bishop of Lincoln at Paul's Cross, in Vindication of the Church of England, and its Liturgy. An Answer thereto sent to him by some disaffected Person. Observations therin made, of Bishops maintaining an ignorant Ministry: Of the Service-Book. Of the Titles and Honour of the Bishops: Of the Government of the Church. And the applying of some Places of Scripture.

AND to shew more of the Endeavours of the Disaffected to the Church and its Liturgy, and Rites; Dr. Cooper, the learned Bishop of Lincoln, having made a Sermon at St. Paul's Cross, on Sunday the 27th of June, touching these Matters, (occasioned by the Book called, *An Admonition to the Parliament*) an Answer was soon penned against it: which I have seen in MS. And because I think it was never printed, I shal here exemplify it. Wherin wil be seen the Anger of the Party against our Church's Constitution, and with what Arguments they maintained themselves, and what Objections were used against it. It is intitled, *An Answer to certain Pieces of a Sermon made at Paul's Cross, &c. by Dr. Cooper, Bishop of Lincoln.* Who this Answerer was, I cannot tel. But that it came to the Bishop's own Hands, appears by the Address at the Beginning, and by a marginal Note or two, of the Bishop's own Hand: which I shal set down as they occur. It begins thus:

' **F**orasmuch, Master Cooper, as your Sermon preached upon Sunday the 27th of June, in Anno 1572, did offend many, and among the rest, me, I thought myself bound in Conscience to deal with you touching two or three Points: leaving other Matters to other Men, grieved as much as I. Who, I know assuredly, wil either by Word of Mouth, or by Writing, or both, talk with you concerning the same. But the Occasions which moved me to write, are these Points following: wherin I dissent not a little from you:

- I. ' In your maintaining of an ignorant and unlearned * Ministry.
- II. ' In your magnifying of the English Service Book.
- III. ' In your defending of the ungodly Titles, and unjust Lordship of Bishops.

IV. ' In your depraving of that Government, which Christ hath left to his Church.

V. ' And last of al, in your wresting and wringing of Scriptures from their natural Sense and Meaning.

And then his Discourse upon each Point, was as followeth:

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Cc

I. Con-

* I did not allow them, nor shew myself to like wel of them, but bewailed the Cause, and wished the Continuance only in Respect of Necessity. And in Comparison of Papistical Priests, I somewhat diminished the Grievousness of the Crime. Ep. Cowper's Hand.

ANNO I. Concerning the First. You seemed to allow and like wel
1572. of the unlearned Company that now is of English Ministers ; and
you seemed in some Sort also to dislike them. By the Way, take
this with you,

Conveniet nemini, qui secum diffidet ipse.

You took Occasion to treat of this Matter, as I suppose, by Reason of a little Book, intitled, *An Admonition to the Parliament*: which wisheth (as you al yourselves then did) that every Congregation might have a godly, a learned, and a painful Preacher. But this seemed unto you impossible. For they are not now to be had, said you. Neither were they at the first to be had ; because Mutability of Religion in King *Henry's* Days, King *Edward's* Days, Queen *Mary's* Days, &c. caused many towardly Wits to refrain the Ministry, in the Beginning of this Queen's Reign ; and to comit their Studies to Phisic, to Law, to teaching Schools, &c. And therefore the Bishops were at that Time enforced to admit into the Ministry, ignorant and unlearned Persons.

This, so far as I remember, was the Effect of your Words. For the Proof wherof it had been good for you, to have shewed, out of the Writings of the Old and New Testament, some plain Testimonies or Examples ; and not to have dealt so carnally, as you did. For both it worketh a Suspicion in the Minds of the Hearers concerning your grounded Knowledge in Divinity ; and also declareth that you yourself are but carnal. For the Things uttered by you favoured not of God's Spirit, but of the fleshly Reason and worldly Policy ; one of the greatest Enemies that true Religion ever had, or can have. He that dealeth in such a public Plate, for the Stay of the Conscience of the Auditory, must leave worldly Reason and fleshly Policy, as very weak Grounds, nay rather, no Grounds at al, for Christians to stay their Faith upon ; and flee and stick to the Holy Scriptures only.

But you then saw, and the rest of your Fellow-Bishops since understood, that if you should deal that Way, your Juggling would be espied. And therefore like crafty Mychers, and subtil Foxes, you flee into the Dark, (*For every one that doth evil hateth the Light*) and are afraid, like Heathen and Ethnic Rhetoricians : to the End that you might bring those good Men out of Credit with your Auditors, contrary to your own Consciences, to object unto them horrible and wicked Untruths. (As that they should go about to hinder the Course of the Gospel, and to gape for your Livings) Following in this Point your most familiar Doctor, Father *Quintilian*, the Orator : who commandeth an Adversary to bring and forge of another whatsoever by any probable Means he can, altho' he knoweth right wel that al is false. It had been plain Dealing for such doughty Divines, as yet wil seem to be, (If ye had then the Book before named) to have taken the Places of Scripture there quoted, and to have answered them : and if they had been wrongly applied, to have shewed it to the People. But that Way was not best for you. For you saw, that they were too plain, and could not be rightly gainsayed. And therefore you not only willingly

willingly confessed this to be true, that every Congregation should *ANNO*
have a Preacher, as is before specified, but did run out into blind
and odd Corners: to the scowering and sweeping wherof I am
enforced to come; seeing you wil not deal with the Scriptures in
the Book cited.

The first Reason you made for the bolstring of your learned Ministries, was this, That oft altering of Religion, altered Mens Minds for meddling in the Ministry: therefore you could have no learned Ministers. What is this else to say, I pray you, but that they and you too, I fear, did rather seek unjust Honour and Ease in the Ministry, than a Burthen or Labour. They forgot, and belike you did not wel remember, that Death itself should not alter their Minds from that wherunto God's Spirit, * according to his revealed Word, had moved them. So that one of these must be granted, either that they were void of God's Spirit; and therefore neither God's Children, nor fit Men to be Ministers of the Gospel, or else that worldly Preferment and Gain, if they would take that Charge upon them, did stir them thereto. And therefore should not be received, &c.

* *I did not defend the Thing, but showed the Cause.*
Bp. Cowper.

As for those unlearned ones, whom you cal, neither are they Ministers, tho' you so term them, neither have Authority to minister Sacraments, tho' you give them Power so to do; except they can minister the Word by preaching also. Neither are they called, but they run and seek, and by Letters come in. Better it were, that some honest Parishioners should be appointed to read the Scriptures in Order, 'til they might have a Preacher, than such reading Ministers should be admitted. Yea, and you and your Fellow Bishops, shal answer for al the Parishes in your Dioceses, where such insufficient Hirelings are. How are such Dispensers of the Word? How can they divide the Scriptures? What Manner of Watchmen are these? What Kind of Light shew such forth? What can be seasoned with such Salt? How work they in the Lord's Harvest?

And you added further concerning this Matter, that there were in *England* 20000 Parish Churches, and not 20000 Preachers to furnish them. So that such Ministers as were required in so great a Number, were not to be had. About this Matter let me ask you one Question. Are you sure, that that which you speak is true? I think, for the Safeguard of your Honesty (as for your Honour I let it pass, as smelling too much of Antichrist's Stench) you wil answser, Yea. For if you should answer otherwise, you should doubt of your Doctrine, and make a manifest Lye. Both which are in a Preacher very notorious Faults. And is it sure indeed that such a Number cannot be found? Why then do you, by urging your gay Geare, and enforcing Popish Abomination, hinder them that would enter? And for the same, by persecuting, as imprisoning, depriving, banishing, excommunicating, suspending, &c. lessen the Number of them that are entred: and, as so many Rods of God's Vengeance, stop the Mouths of them that would do good. Belike, either your Churches are wel furnished, and provided for, (which cannot be, both because you have confessed the contrary; and also for that you give by your Bull-Licences,

ANNO to one Man to enjoy two Benefices, to have three, to have more, ~~1572.~~ and as many as he list, or can get) or else your selves have not so great Care for them, as you pretend, and would fain seem to take.

For if the one of them, or both, were not true, you would deal in another Sort, than heretofore you have done. Yea, if it be true, that there want so many Ministers, why do not you, following Christ's and *Paul's* Example, setting aside all worldly Offices, instead of Ruffian-like and idle serving Men, take into your Houses as many Scholars, and instruct them, (as Christ did his Apostles, and *Paul* those that waited on him) in Divinity and Understanding of the Word: Reading unto them, and expounding for your own Exercise, such Scriptures as you intend afterwards yourselves to en-treat of. This would help to encrease the Number of good Preach-ers, *si hoc vobis ita cura esset, ut simulatis:* and make you such Bi-shops as *Paul* requireth; wheras you have not one Thing almost, that *Paul* comandeth to be in a Bishop, &c.

Christ doth wil his Disciples, considering the greatness of the Harvest, to pray to the Lord of the Harvest, to send Labourers into his Harvest: and not to do as you do, to make idle Shepherds, dumb Dogs, sleepy Watchmen, blind Guides, unskilful Teachers, yea, bare Readers. And S. *Paul* telleth us, that God hath given some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers, for the gathering together of the Saints, for the Work of the Ministry, &c. Not once making Mention of any such lewd and loitering Ministers as you both make, and thrust upon the Congrega-tions. — Justly may your Coldness and Impiety be reprehended, both for suffering Enemies to joyn with you, I mean Papists, and also, for maintaining idle Vagabonds, and loitering Lubbers, who bring not so much as one Stone, to the building up of the Lord's Spiritual Temple.

But you add further, that the People should have lived like Heathens, and without a God in the World, if there had not been such made to read the Scripture unto them. Now surely you shew what a Divine you are, (setting aside your Doctorship) better in Physic, or teaching a School, than in the Mysteries and Secrets of Holy Scripture. For neither doth God allow a Reading Ministry, be-cause the Minister must be *σιδόνιος* that is, able to teach; neither is it lawful for you to do Evil, that Good may come therof; unlets you wil have the Sequel of the Sentence to fall upon your Pate. And what good hath come by your Reading Ministers, if you truly examine your Diocese, you shal be able easily to judge. Surely, if you find one in a Township able and willing to render a Reason of his Faith and Hope, you shal find the rest, not unwilling only, but unable too. And yet, if the Matter might be truly sifted, it shal be found, that that one Person hath not so wel profited by hearing of the Scriptures barely read, without Interpretation, but by fre-quenting Sermons, in other Places. But you think you have wel mended the Matter, when you have justified the English Ministry, in Comparison of the Popish Priesthood; because, as you say, they can read their Service comely, decently, and distinctly; wheras the Popish

Popish Priests huddle it up without Reverence, and are raskal Companions.

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To answer this: As you make great Account of reading decently and distinctly, so Papists judge it a great Glory to mumble Mattins swiftly: And I cannot but affirm, that a great Company of your English Ministers behave themselves as irreverently in saying of the Divine Service, as the Popish Priests: Which evidently appeareth by those galloping Sir Johns in the Country, that have Licence from you and other Bishops, to serve two or three Cures. And though, either of Ignorance you cannot, or of Wilfulness you would not see this, yet some of your Fellow Bishops have seen it: And therefore in Agony and Grief of Stomach, out of the same Place have both spoken against it, and wished a Redress therof, &c. But I pray you, how long wil it be *impossible* to have Preaching Ministers? Could you do nothing therin these thirteen Years? If it pleased God to open the Queen's Majesty's Heart, and to put her willing Hand thereto, I could find Means that both the Universities and Cathedral Churches, as the Matter might be used, should be able to bring forth so many preaching Ministers within the Space of ten Years, as should serve all England. And no Man, that hath Reason in his Head, would or can deny it, the Matter is so plain.

II. The second Cause of my Writing was, because you commanded above the Moon the Liturgy or Form of Prayer, and Administration of the Sacraments, which the English Church useth: Saying, it is most agreeable to God's Word, of any since the Apostles Time, and least clogged with unprofitable Ceremonies. When you uttered this, you had forgotten, belike, that Saying of the Wise Man, *He that justifieth the Wicked, and he that condemneth the Just, even they both are Abomination to the Lord.* Neither did you remember, that *he that speaketh Lies shall perish:* And, *The Mouth that speaketh Lies, slayeth the Soul.* But it should seem, that you speake of Ignorance, nor having seen the Forms of Prayer used in other foreign Churches. For if you had cast your Eye upon that Order which the English Church in the Time of Q. Mary used, both in Geneva, and this Realm in those Days, you should have seen an Order not so ful of Superstitions. If that wil not please you, you may view those Forms that both the Church of Geneva itself, and the Reformed Churches in France and Germany now use. If those like you not, look into Scotland, and consider that Ordent. If none of those wil content you, because you are loth to go so far, you shal do wel to behold even under your Nose, here at Home, the French, and Dutch, and Italian Churches in London; and you shal see another Manner of Form, more agreeable to God's Word, and not clogged (that I may use your own Terms) with so many idle, unprofitable, ungodly, and idolatrous Ceremonies. For there is among them no private Communion, no private Baptism, no Service for the Burial of the Dead, no Churching or Purifying of Women, no crossing of Infants in Baptism, no Kneeling at the Lord's Supper, no hindering of Preaching, no expounding of Scripture by bare Reading of Psalms, Lessons, Suffrages, Collects, Patches, and Pieces of Epistles and Gospels; no Prescript Order of Service for Saints

A N N O Saints Days, &c. But al Things done in Order, according to the
1572. Apostles Rule, and to Edifying.

If I would enter into the Dispraise of the Book of Service, as you did in the Commendation therof, I could advouch, and that justly, more against it out of God's Book, than you are able to bring for the Praise therof. At this Time I wil say no more but this: Find me any Form of Prayer, and Administration of Sacra-ments, set forth since the Apostles Time, more ful of Corruption than this, except it be the Pope's *Portuise*, and a Book that one *Hermannus*, Archbishop of *Colen*, did make, (out of both which you have patched yours) and I wil not only willingly yield to it, but as stoutly defend it as you now do. And as for the Authority of *Ignatius*, *Tertullian*, *Cyprian*, *Justin Martyr*, *Eusebius*, and others, they were very vainly alledged, and brought rather for an Ostentation, and to blind the Eyes of the Simple, because you would seem rather to have somewhat to say, than to confirm any Truth. And yet the most of them may be justly laid against yourself: And a Man may with your own Weapon easily wound you. If you wil stand so ptecisely to their Judgment in some Points, why not also in some others. You know that in *Cyprian's* Time, young Children were admitted to the Lord's Supper, contrary to God's Word: And Men carried off the Bread, (when the Sacraiment was administred) home to their Neighbours, and delivered it to them: Which in many Mens Judgments was not lawful. Neither were the other which were before *Cyprian*, (as *Tertullian* and *Ignatius*) void of their Er-tors. And you know that many Works are thrust upon us in both their Names. Of which the best learned doubt, whether they were theirs, or no. And for us to stand so much upon Mens Judg-ment, seeing that *every Man is a Liar*, and to ascribe so much unto the Time wherin they lived, seeing that the Apostle tells us, that the *Mystery of Iniquity began to work in his Days*; I judge it a mere Vanity, and a deluding of the Simple.

But I would fain deal in a Word or two with you, about *Justin's Place*, because you seem to make most Account therof. For you guessed that it served wel for the Maintenance of your bare rea-ding, without Interpretation and Exhortation. Yet if you view the Place wel, you shal see, that it maketh wholly against you. For he sheweth, that as in his Time, the Writings of the Apostles and Prophets were read upon the Sunday in the public Assembly, so the Reading being ended, they were expounded and applyed to the Hearers; to the End that the People might better understand the Mind of the Holy Ghost: and out of the Mouth of the Mi-nister receive also some comfortable Doctrines and Instructions. Is it so now? Are no Scriptures now read, but Interpretation and Ap-plication follows? If you answer truly, you must needs say, No: and withal confess, that this Place serveth no Whit for your Purpose: tho' you did bear the World in Hand, that it made mightily for you.

Now, if you wil hereafter deal out of the Doctors, you were best look that they serve fitly for your Heart, least you utter them to your Shame, as you have done these. You must consider this much. That there resort to that Place [*i. e. Paul's Cross.*] such as can try
al

al Things, and prove the Spirits, whether they be of God, or no : And, A N N O
tho' they lack your Countenance and Estimation, are able to deal
with you, or the best Bishop in this Church, in any Point of Chri-
stian Religion. Who come not to sleep, as some, or for a Shew with
other some, or to tangle you, (as you unjustly report) but to hear
your Doctrine, and to search the Scripture daily, whether Things be
so that you speak. God give you Grace to walk before him with a
simple Heart, utterly renouncing al these Shifts and Shews, which
you use for the Maintenace of your Antichristian Honour, and the
Defence of the Tale of the Beast. For you know that he that walk-
eth uprightly, walketh boldly and surely : but he that perverteth his
Ways shal be known. And the Lord wil honour them that honour him ;
and they that despise him, shal be despised.

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III. For that you went about to prove these Antichristian Titles, *Names and Ti-*
titles of Archbp.
Archbishop, Lord Bishop, Honour, Grace, Metropolitan, Primate,
Dean, Archdeacon, Official, &c. in Ministers and Preachers of the
Gospel, lawful, which indeed are altogether contrary to God's
Word. And First, your Titles of Dignity, as Lord's Grace, Lord
Bishop, Honour, &c. how repugnant they are to the Scripture, every
one that is not willingly blind, seeth. And as for your joyning
Civil Offices to your Ecclesiastical Functions, how wicked that is,
none that hath any Taste or Feeling of Godliness, can, without
Horror and Grief of Conscience, consider. You know that one
Office requires a whole Man : and he that laboureth most faithfully
in one Function, shal never do his Duty in such a strait Sort
as God requireth at his Hands. And what an absurd Thing is this
too, to confound those too several Callings, which in all Common
Wealths, either of Gentiles or Jews, (unless there hath been a very
great Disorder among them) have been sundred ; and to appropriate
them both to one Person, which have been severally allotted to
two ? You see that Moses was God's Magistrate, appointed to hear
hard Matters among the People, and to give Sentence therin. And
Aaron was the Lord's Priest, and laboured in that Office. So Joshua
was the Lord's Captain, to go in and out before the People. And
Eleazar executed the Charge and Function of a Priest. But touching
this Matter, I wil refer you for this Time to the Judgment of
one of your own Coat : I mean Mr. Alley, late Bishop of Exeter
And this much be generally spoken at this present, concerning those
proud Titles, and unlawful Offices.

Now because you dealt with some Spiritual Ones, *to wit, Archbishops and Metropolitans*, I mean, with God's Assistance, to joyn with you about them. But first you must give the leave to disclose your Subtilty and Craftiness, which did on set Purpose omit to treat of Primates, Deans, Archdeacons, Suffragans, Commissaries, Officials, Chancellors, &c. because you were able in Defence of them to say nothing. For if you had been able concerning them to utter any thing to the Purpose, yea, tho' it might have had but only a Shew of some Force, you would not have concealed it, no more than you did that which you unfitly and weakly, God knows, concerning Archbishops, and Metropolitans, then spoke. For what a feeble Argument is this, There were Archbishops in the first Nicene Council, three

A N N O three hundred Years after Christ, and perhaps before that Time.
1572. Therefore the Office is agreeable to God's Word, and may wel be used. To speak my Mind herein, I judge you wil prove this Argument *Ad Græcas Calendas*; so weak, nay, so reasonless a Reason, was never heard come out of the Mouth of any, that had but the Countenance of Learning.

It is much like a Reason that *Harding* maketh against Bishop *Jewel*, for the Communion in one Kind. *Melchizedec* met *Abraham*, coming from the Spoil, and offered him Bread and Wine. Therefore we must have the Sacrament delivered under one Kind. And this one Thing I would have you to note, that this Word *Arch* is not attributed, throughout the whole *New Testament*, to any Officer, or Minister of God's Church Militant here in Earth. Indeed, S. Peter doth cal Christ *πρωτιστούντι*, the *Chief Shepherd*. By which he teacheth us, that if any Man vindicate or claim the same Title to himself, or receive it, being by other given unto him, he, as much as in him lyeth, spoileth and robbeth *Christ Jesus* of his Glory. Because, if he doth not exalt himself thereby above God's Son, yet he maketh himself equal with him: inasmuch as he taketh to him that Name and Title, which by Right doth only belong to Christ.

And as to *Metropolitans*, and their first Original, we have little to say besides that which you yourselves confess, namely, that they were by Men devised, for the pacifying of Schisms and Controversies in the Church. But here is a Question, Whether the Primitive Church ever appointed any such. I am sure, you wil answer, No; Because you are not able to shew out of the Apostles Writings, any such Order was taken among them. For they had another Way to end Strifes and Contentions. If there were any Discords in a Church about any Matters and Points of Religion, there was no Metropolitan then of the same Church, to decide the Matter. But they sent Brethren to the Ministers and Elders of another Church: Who gave their Sentence according to Truth: And so Contentions ceased. This was the Order then: and in Reformed Churches, this is, at this Day, their common Practice. And so it should be among us: Unless you wil blasphemously say, you can prescribe better Orders for the ending of Schisms, and Quieting of Strifes, than did the Apostles, to whom the Holy Ghost was abundantly given.

This then that hath been declared being true, as it is the infallible Truth of God's Word, and therefore shal prevail; what remaineth, but that, if you wil be accounted Followers and Favourers of this Truth, you renounce these Antichristian Titles and Honours, being so directly contrary to God's Word; and content yourselves with that ordinary Function and Office, that God in his Word hath unto you allotted: Labouring also earnestly to bring in that Way and Means of pacifying Controversies, that God's Word appointeth, and the Apostles in their Times practised: And not so stoutly to Maintain that which Man's Brains hath devised. Because that Men's Inventions, throughout al the Scriptures, are generally condemned: especially being so repugnant to God's Word as these are. Bind not therefore two Sins together, by enjoying and defending also these unjust Matters. For the Wise Man telleth you, that in one Sin you shal not be unpunished.

IV. Because

IV. Because you said, That for the external Form of Government in the Church ; for Administration of Sacraments and Ceremonies appertaining to Order ; to have them done according to the Prescript of God's Word, you judged it an Error : if this be not Blasphemy intolerable, then let all the World judge. Christ saith, *that whosoever shal speak a Word against the Son of Man, it shal be forgiven him : but Blasphemy against the Holy Ghost shal not be forgiven unto Men.* Hath not the Holy Ghost in the Scripture precisely pointed out the Spiritual Government of his Church, which no Mortal Creature may alter and change? Yet you in the Fulness of Iniquity say, we are not bound to that Order. What Voice more blasphemous could that Romish Antichrist have uttered? Indeed, if you had dealt only in the Circumstances of the Administration of Sacraments and Ceremonies, your Judgment would have been better liked. Yet Beza writeth, that they are able to prove, that not only the Doctrine of the Church of Geneva doth agree with God's Word, but also, that it should not be hard for them to shew, that the Simplicity of the Ceremonies of that Church, and the whole Order of their Discipline are drawn out of the same Fountain, &c.

Hereby surely you bewray your self to be without Skil in the Holy Scriptures ; because you make no Difference between Regiment and Ceremonies. For *Regiment* we have plain and particular Commandment, Testimonies and Examples. As for *Ceremonies* we have one general Rule for al ; *Let al Things be done to edify ; Comely and according to Order.* Because God is the God of Peace and Order, and not of Confusion. But because you would seem to make this Matter more glorious, and to get greater Credit among the Hearers, you judged that every godly Man in Europe is of your Mind, if his Judgment were asked in these Points. And are you sure therof? Have you travailed throughout al Europe, to understand what they think? I suppose, No : because I have heard you were yet never out of this Realin. Where then have you seen their Judgments? Writings, I think not. For you came to be a Divine but Yesterday in respect. And therefore you could not so soon peruse al their Works and Writings. How durst you then take upon you thus to deal in so public and so learned an Assembly? Certainly what other Men guess at it, I know not ; but in my Judgment, it is great Boldness and Folly. And this further, to the Overthrow of your Assertion, I dare say, that if any learned Man's Judgment in al Europe were asked, (excepting Atheists, *Libertines*, *Lutherans*, and Papists, who desperately cast from them, and of set Purpose refuse this godly kind of Government) especially, if either they were of Churches Reformed, or had seen them ; that then he, or they, altogether would answer and confess, that this surely were not the Voice of any one that did preach or profess the Gospel, but of some Scullion of Antichrist's Kitchin, or of some other Instrument that the Devil useth to deceive the Minds and Souls of the Simple.

And as this was most blasphemous and false, so most untrue also was that which you, out of the Poison of your venomous Stomach, then uttered against many ; who because they desired the Re-

A N N O 1573. formation of Cathedral Churches, the Dens of al loitering Lubbers and Thieves, you unjustly accused, saying, that they wished, and sought in like sort, the overthrow of Colleges and Universities. But to prove you deceived, and to declare the Thing never to be thought, much less to be put in Practice, this much in those Persons Behalf, be truly and faithfully spoken. They have as great Care (in the Spirit of Humility be it said) for the Maintenance of Colleges, Universities, Learning, and learened Men, as you, or any other, possibly can have. And if God had given them as many Means, and as great Abilities to do good in that Behalf, as he hath to you and others; no Doubt but their Love would plainly appear, by their Deeds and Liberalities, to be far greater than yours, or others is. Yea, without boasting be it spoken, soine of them enjoying Spiritual Promotions, as you term them, and some others lacking the same, have done more good, to the Relief of poor Schollars, than as yet many of your Coate and Calling.

Further, you know that it becometh al Men, but especially Bishops and Ministers, to speak the Truth: and yet, if I had not been before, according to my Duty, reproved you for lying, I would here have dealt more sharply with you for the same. *Attamen quod defertur, non auferetur: Especially, if you go on forward, as you have begun. Nam qui pergit, et quae vult dicere, ea que non vult, audiet.* In the mean while, God give you and every one Grace to speak the Truth to his Neighbour, from the Bottom of his Heart.

Places of Scripture alledged by the Bishop.

V. Because you wrested and perverted sundry Places of Scripture which you alledged. As first, *Nemo potest venire ad me, nisi Pater qui misit me, traxerit eum.* Which you English twice for failing, after this Sort: *No Man can come unto me, unless my Father lead him.* Which Interpretation savoureth somewhat of Pelagianism; (though you and your Fellow-Bishops unjustly charge others therewith) because it seemeth to attribute some small Unwillingness to be in Man, as coming to God: Wheras the Apostle telleth us, that *God worketh in us both the Will and the Deed, according to his good Pleasure.* And God's Spirit sheweth, that the *Imaginations of Man's Heart are only evil every Day.* So that we cannot of our selves think a good Thought, much less do a good and acceptable Deed in the Sight of God. *To lead,* you know, is not so forcible as *to draw.* For many Times we may be led thither, whither we would gladly and without resisting go, &c. Our Saviour Christ's Meaning in these Words is, both to set forth our Unwillingness to come unto him, that ful Fountain and Treasure of al Goodnes, and also to declare the forcible Means that God the Father doth use: who wil we, or *nil* we, wil draw us unto his Son. If you had considered the Nature of the Place, or weighed the Drift of our Saviour's Talk, or scanned the Latin or Greek Word, you would never have interpreted it after that Fashion, &c. The Greek Word *ἀλλαγεῖ*, which generally throughout the Scriptures, especially of the New Testament, (so far as I have yet read) signifieth in the Agent, *with Violence to draw,* &c.

The

The second Place which you abused, was this, *Every Plant which A N N O my Heavenly Father bath not planted, shal be plucked up by the Roots.* You understand it of Doctrine only, and not of Ceremonies: As much in this Behalf wresting the Mind of the Holy Ghost in this Second, as in the former, falsely and corruptly expounding the Word. For if you view the Text wel, you shal see that the Matter betwixt the *Scribes* and *Pharisees*, and our Saviour Christ, was about Ceremonies and Traditions, as Washing of Hands, &c. In observing of which Order, he gave them to understand, that they were a great deal more precise and rigorous, than in keeping God's Commandments. And therefore calleth them Hypocrites. Plainly proving out of *Esaiab* the Prophet, that they were deep Dissemblers before God. With which plain kind of Speech, as it should appear by the Disciples Words to their Master, the *Pharisees* were offended. Wherupon Christ taketh Occasion to utter this Sentence, *Every Plant which my Father &c.* referring it not only to *Doctrine*, as you say, because in the next Chapter he dealeth with their Doctrines in these Words, *Take heed and beware of the Leaven of Pharisees:* but also to *Ceremonies, Ordinances and Traditions;* whetupon in the Beginning of the Chapter the Question was made.

Thirdly, You perverted a Place in the Prophesy of *Ezechiel* against such as seek the Sincerity of the Gospel. That you were somewhat earnest against *Papists*, is not to be disliked: and would to God you would perform in that Behalf as much indeed as you prattle in your Words. But that you joyned as it were in one Yoke, *Papists* and zealous Gospellers, willing severe Punishment, belike, to be appointed for them, you were not only misliked; and caused many to judge, that you spake rather of Choler, than Charity; But also you and others, by such vehement Words, have plainly declared your selves, whose Children you be. To what End I pray you, should you wish more extreme Laws and Penalties to be made against poor Protestants? Certain it is, that unless you took their Lives from them, you cannot more cruelly handle some of them, than heretofore you have done, and at this present do.

For to let pass your former Banishments, Imprisonments, Suspensions, Excommunications, Deprivations, &c. (by which tyrannous Kind of Dealing, you have taken away the Means, by which poor Men should live, and so in God's Sight are become Murtherers; for he that taketh away the Bread of the Poor, taketh away the Life of the Poor: which we have even now before our Eyes; a notable Spectacle of your good Heartedness.) Do you not keep at this Hour as godly Ministers in close Prison; so that no Friends can come to visit them? Do you not separate them and their Wives, which in God's Sight is a horrible Iniquity? Do you not labour, as much as in you lyeth, by this your tyrannous Dealing, to make their Wives Widows, and their Children fatherless? And yet you would have more extreme Punishment. Is it not Punishment enough, think you, for refusing your Popish Apparel, and other Relicks of the *Romish* Beast, to be thrust from House, Living and al that one hath? Is it not a hard Censure, for speaking or writing against your *Missals* and *Pontifical*, to be imprisoned at your Pleasure? Is it not Cruelty,

ANNO almost unheard of, for seeking a Reformation of Religion, to be
 1572. thrown into Newgate? Doth not this favour somewhat of a Blood-thirsty Heart? It argueth to me, (I know not what it doth to others) that you are of your Father the Devil; who was a Liar and the Murtherer from the Beginning. This I can say for them both, that by your Tyranny and forcible Dealings, they, their Wives, Children, and Families are utterly beggered.

Is not this to rule with Cruelty and Rigour? If Ishmael's Mocking of Izbaek be counted by God for Persecution, What wil the Lord account this your cruel Handling? And do you think for it, you shal escape unpunished? Assure yourself, that as you persecute them, so shal you be persecuted: and as you bring them and theirs to Beggary, so shal you and yours, for al your Lordships, unless you repent, be brought to as great Necessity. Shal I heap up Examples against you? Look upon Adonibezek, as right a Pattern for you to behold, as possibly can be, &c.

But, methinks, it is Reason, that since you linked them and Papists together, to make their Cause more odious, (wheras indeed there is no just Comparison between them: for Papists are Traitors to God, and their Prince, but these as true to both of them, as you, or al the Bishops in this Realm, meagre your Heads) they should not be more cruelly handled than Papists are. Which of the Papists did you ever use after this Sort? Had not Bonner, while he lived, his Strumpet resorting to him daily? Have not the Prisoners which were removed out of the Tower to the Marshalsea, the Liberty of the whole House? And none forbidden to resort unto them? Have not you taken some of them Home to your Houses? Set them at your own Tables? And made them good Cheer? And is those Mens Case worse than these? I dare therin appeal to your own Consciences. Why do you then miserably misuse them, and handle them more cruelly than Papists, Traitors, Atheists, Felons, Drunkards, Whoremongers, Blasphemers, &c? Belike, you think, God feeth it not, and therefore say with the Wicked, *Tush, God careth not for this.* Or else you have forgotten, that God counteth the Injury and Villany done to his Children, as done to himself. Let the hard Sentence pronounced against the careless Servant, somewhat terrify you. And flatter not yourselves herein. For surely, God is a sharp Renger of the Injuries done to his Saints, &c.

But to return to the Place of Ezechiel. You went about out of these Words of the Prophet, *But I wil destroy the Fat and the Strong: and I wil feed them with Judgment,* &c. to prove that sharp Laws should be made against the seely poor Sheep, that in your Judgment were unruly: because they would not be ruled by the Laws, Ordinances, Constitutions, and Government of Antichrist. Doubtless, you should have done wel to have considered of what fat and lusty Sheep the Prophet there speaketh, before you had pronounced so hard and sharp a Sentence against the Lord's Lambs. The Prophet speaks not there of such as refused to subject their Necks to the Yoke of idolatrous Slavery. For from that they were commanded to flee, &c. But he speaketh in that Place of swelling and lofty Spirits, who not only exalted themselves above their Brethren; but thought also, that they had no need to be ruled and governed of God himself,

self, &c. Whether this may be rightly applyed against such as seek *ANNO*
for the Simplicity and Sincerity of the Gospel, and wish to be sub-
ject only to God's Wil in his Word revealed; or to *Papists* and
you: which wil not have Christ by his Word and Discipline, to
reign over you, let al that have at al any Sight in God's Word, faith-
fully judge.

I here link you and *Papists* together, (for which I would not have
you to be grieved) more justly a great deal than you before did us;
not so much for the Likeness of your Garments and Attyre, (which
is evit) as for your Unwillingness to submit yourselves (which is
much worse) to the Order and Form of Regiment, which Christ
hath left to his Church; and stoutly defending, as it were for Life
and Death, that corrupt and sinful Government, which Antichrist,
the Pope and the Devil have devised and set abroad, for the esta-
blishing of their Kingdom, &c.

And thus you plainly see my Mind concerning some Parts of
your Sermon. I would willingly have dealt with you in some other,
but that I think I have been somewhat long in these; and am cer-
tainly persuaded, that others wil either write to you, or talk with
you about those Points which I have not touched, &c. Thus ho-
ping you wil shortly satisfy them by some Retraction or Apolo-
gy; whom in so open a Place you have delyded, I take my
Leave of you. Promising, if you take no Regard hereof, not only
to publish this Writing, but also further Confutations of other
Men's Doings; that your Poison be not received of more, to their
utter Confusion. Fare you wel.

Whether the Bishop of *Lincoln* vouchsafed any Answer to this
Challenge and Threatning, and the many severe and unjust Re-
flexions made upon al the Bishops, and the Constitution of the
Church itself, I cannot tell. But however, I have transcribed this
long Paper, that hence might be seen the Spirit of this Sort of
Men in these Times, rude in Language to their Superiors, dog-
matical, confident in their Charges of Popery, Persecution and An-
tichristianism upon this Church, and the Reformed Governors of it,
and extolling their *new Discipline*.

ANNO
1572.

C H A P. XXII.

Serious Deliberation about a Reformation of divers Things in Church and State. Memorials. Lent enjoyed. Commissions for Concealed Lands, abused : Revoked. But granted again. An Act against Concealers. Grants for penal Statutes, checked and regulated. Mass-mongers at the Portugal Ambassador's House. The Queen's Progress. Earl of Northumberland executed. The Queen hath the Small Pox. Her Letter therof, and of her Recovery, to the Earl of Shrewsbury. She bath fainting Fits.

Reformation set about in Church and State.

Memorials.

BUT, that these malecontented Men, that pretended themselves the great Reformers of Religion, might have no just and reasonable Cause to find Fault for want of Correction of Things really amiss in the Church or Churchmen, the wise and good L. Treasurer, (while the Queen was abroad in her Progrefs this Summer, and he with her) took this Matter into his serious Thoughts, the Court being now at Rehding; and drew up *Memorials* about it. And when the Nation seemed to be in great Apprehensions of Plots and Dangers, the Queen herself in order to her better Peace and Safety, intended a more careful Reformation of whatever might be amiss in her Kingdom, in al Sorts of People, Laity, as wel as Clergy, Bishops, Ministers of the Laws in the several Courts of Justice, Commissioners of the Peace: and for prudent providing against National Dangrs, and Insurrections. Inspections also were thought expedient to be made into the Navy, and into the Deineanour of the several Lord Lieutenants of the Countys, and Enquiry to be made after such as were in any Office, whether Temporal or Spiritual, that were Contemners of the Orders of Religion established. For this Purpose, the same L. Treasurer in the Month of October, the same Year, at the same Place (where it seems, the Queen stil was) drew up other *Memorials* with his own Hand, for her Use; intitled,

Certain Things necessary to be better ordered.

MSS. Burgian. penes me.

*Agred Visita-
tion for this.*

THE State of the Church and Religion. The Bishops and Clergy [to be] reformed, for their Wastes of their Patrimonies. The Negligence of Teaching, and the Abuse of Pluralities, and Non-residence, by unnecessary Dispensations. The Decays of Churches, Chancels, and Chapels, ordained for Divine Service; to be repaired. The Lack of Parsons, Vicars, and Curates in sundry Places.
The obstinate Contemners of Religion. To be punished according to the Laws of the Realm.

The

'The Ministers of the Law to be reformed. Justices of Courts and Assizes; Serjeants, Pleaders, Counfillors, Advocates, Proctors, and Attorneys, in both Laws, would be sworn to the Queen's Majesty. The excessive taking of Fees for Counsil, and for all other Writings, in al Courts, to be moderated, for the Ease of the Subjects.

'The Houses of Court and Chancery to be visited, and the Abuses reformed, Whereby no such Confluence of unmeet Persons, given to Ryot, Sedition, and such Misrule, may be permitted.

The Councils in the Marches of Wales, and in the North, to be considered; That sufficient Number of wise, able, and meet Persons, for the Reverence of the Place, and for Furtherance of Justice, to be there placed: And the unmeet removed. And the Abuses of Multitude of Attorneys Clerks, and their excessive Fees also reformed, to the Ease and Comfort of the Subjects.

The Commissions of the Peace in all Shires, to be viewed: And *The Lords of the Council.* the unmeet Persons removed: And the Rooms supplied with more trusty, and hable Persons. *The Chancellor.*

' That good and faithful Men be appointed *Skyriffs* for this
Year.
' Some Consultation to be had, how the *Vent of the Commodities*
of the Realm, may be more frequent, as well for her Majesty's
Benefit in her Customs; as for the Weal of the Owners, and
Workers of the said Commodities.

**'The Navy of the Realm to be surveyed in every Port, with the
Numbers of Ships and Vessels; and the Mariners for that Pur-
pose.'**

*That Lieutenants be appointed in every Shyre: And their Power
to be limited only to attend to the Musters of the liable People;
to the furnishing of them with Armour, and Weapons; And to
have Force in a Readiness to suppress any Rebellion, or to serve
as by her Majesty they shal be commanded: And not to deal in
hearing of Matters, determinable by the Laws. That every
County be in Readiness with their Captains and Leaders. And
no Musters, nor Assemblies to be made, but where the Lieute-
nants shal appoint.*

That the late Statute for Rogues, be diligently and earnestly executed.

* That Knowledge be had, who they are in every County, that bear Office, either Spiritual or Temporal, that do not resort to their Churches. And who they are, that though they do resort sometime to their Churches, be either Contemnents or Deriders of the Orders of Religion; established by Act of Parliament.

The State now thought it highly needful upon Politic Accounts, that *Lent*, and other Yearly Fasting Times, should be duly observed, according to the antient Orders for Abstinence. But the People were not apt at al to comply therewith : and could very unwillingly be restrained from eating Flesh. The Queen therefore did now, somewhat before the Season of *Lent*, give forth a strict and ample Proclamation, for the yearly Observance of that Fast, and al other Fish Days, according to the antient and laudable Order for Fasting those Times : ‘ Weighing the great and notable Commodities grow-

A N N O 1572. *ing* by the due Observation therof, within her Majesty's Domi-
nions. She, by vertue of that Proclamation; commanded al Officers, Ecclesiastical and Temporal, straitly to see the same well and
duly observed. Willing and commanding them, in the Name of
Almighty God, to whom they should answer for their peculiar
Charges, and as they would answer to her for their Contempt,
that they did not, either by their own Example, or by lack of
Execution of their Authority, permit such licentious and carnal
Disorder, in Contempt of God and Man ; and only to the Satis-
faction of Devilish and carnal Appetite : as the Words of the
Proclamation ran.

And for the City and Burrough of *London* and *Westminster*, the Queen gave Charge to the Maior of *London*, and the Steward and principal Officers of *Westminster*, to take care, that no Butcher, Poulterer, or Victualler, should hereafter kil, sel, or cause to be killed, or sold, any Flesh, between *Shrove-Tuesday*, and the *Tuesday* next after *Palm-Sunday*. And that no Table-Keeper, or Inholder, &c. should dress, or suffer to be drest, or eaten, any Flesh within their Houses in Lent Time, or upon any Fish Days, upon Pain of Forfeiture of 20*l.* to the Queen one Half, and the other to be disposed by the Churchwardens to the Poor. And if any Citizen should offend herein, he was to be disfranchised by the Maior and his Brethren, and being a Table-Keeper or Victualler, to be utterly dis-
abled to use the same Trade. And if he were not a Citizen, then besides the said Forfeiture, to endure ten Days Imprisonment. And if the Person offending were not able to pay the Forfeiture, he was to stand one Market Day, openly upon the Pillory, during the Space of six Hours.

Every Alderman in his Ward was twice in the Lent to cause an Inquiry and Presentment to be made by Oath of twelve honest and substantial Citizens of every Ward, (being no Butchers, Poulterers, common Victuallers) what Persons did offend in eating or killing Flesh. One Enquiry to be the *Monday* after *Mid Lent Sunday*, the other in the Week next before *Easter*. The Maior with his Brethren to cause once every Fortnight privy Search to be made, by honest and trusty Persons, of the Houses of Butchers, Poulters, Victuallers, Tavern-Keepers, for the better understanding whether they or any of them did Offend in the Premisses. And if they found any such, to punish them without Favour, Affection, or Respect of Persons. The like Order to be kept by the Discretion of the Steward and head Officers of *Westminster*.

The said Maior and Aldermen, and Steward, were yearly to cer-
tify in the Court of Chancery, before the first Day of *Easter Term*, upon Pain of an 100*l.* what they had done in Execution of the Premisses, under their Hands and Seals : To the Intent that her Highness might consider what Diligence, or Negligence was used in the Execution hereof.

But this Order was not to punish Persons, that by the Laws Ec-
clesiastical and Temporal, for needful and just Considerations, were permitted to sel, kil, or eat Flesh. And for the better Intelligence of Persons licenced, it was ordered, that every Person, having Li-
cence, should yearly the first Sunday in *Lent*, notify the same to the

Alderman

Alderman of the Ward, and to the Curate of his Parish, or to one *ANNO* of them at the least, where he dwelt, or else the Dispensation to be voy'd. And this Manner the Queen commanded to be observed throughout al Places in her Realm, as high as might be, with like Penalty ; and especially in Towns Corporate. From which Towns Corporate, situate within an 140 Miles from *London*, Certificate, in Form aforesaid, was to be made in the *Chancery*, at the furthest before the second Return of *Easter Term*, upon Pain of an 100*l.* to be levied to her Majesty's Use upon the Corporation, so making Default. And from al other Corporations further distant, Certificates to be made before the last Day of *Easter Term* ?

She charged by the said Proclamation, al Bishops, Curates, and other Ecclesiastical Persons, to exhort and persuade the People in their Sermons to forbear this Carnal Licence, and Boldness to break common Order ; and to let them understand the great Danger of the Wrath of Almighty God, that wil always light upon rebellious and obstinate People. And because this Proclamation should have Continuance, she charged al Maiors, Sheriffs, and other Head-Officers, that it should be proclaimed in every Place usual, and yearly to be hereafter proclaimed, upon such Market Days as should next go before the first Week of *Lent*. And that at every Leet, at *Easter*, Inquisition should be made of the Execution hereof.

This Year a Command from the Queen went forth; for the withdrawing her Commissions for *Concealments*, from al to whom she had granted them. Which gave a great Quieting to her Subjects, who were excessively plagued with these Commissioners. When Monasteries were defolved ; and the Lands therof, and afterwards Colleges, Chauntries, and Fraternities were al given to the Crown, some Demeans here and there pertaining therunto, were stil privily retained and possessed by certain private Persons, or Corporations, or Churches. This caused the Queen, when she understood it, to grant Commissions to some Persons to search after these Concealments, and to retrieve them to the Crown. But it was a World to consider, what unjust Oppressions of the People, and the Poor, this occasioned, by some griping Men, that were concerned therin. For under the Pretence of executing Commissions, for Inquiry to be made for these Lands concealed, they, by Colour therof, and without Colour of Commission, contrary to al Right, and to the Queen's Meaning and Intent, did intermeddle and chalenge Lands of long Times possest by Churchwardens, and such like, upon the Charitable Gifts of Predecessors, to the common Benefit of the Parishes ; yea, and certain Stocks of Money, Plate, Cattle, and the like. They made Pretence to the Bells, Lead, and such other like Things, Belonging to Churches and Chappels, used for Common Prayer. Further, they attempted to make Titles to Lands, Possessions, Plate, and Goods, belonging to Hospitals, and such like Places, used for Maintenance of poor People ; with many such other unlawful Attempts and Extortions, to a pernicious Example, if the same had been further used and suffered, by Colour hereof.

At length the Queen set forth a Proclamation, Febr. 13. at *Westminster*, to withstand this Manner of Extortion, and unlawful Practices and Troubles of her Subjects. And commanded therefore,

VOL. II.

E e

' That

*Commissions for
concealed Lands
abused.*

ANNO 1572. That al Commissions which were then extant, and not expired, for Inquisition of any Manner of Concealments, should be by *Supersedeas*, out of her Court of *Exchequer*, revoked. And because the Frauds of Offenders in such Cases did so abound, as it might be, that they which had already begun, by Colour of Commission, to use such Extortion and Vexation for Gain, would themselves so conceal the Revocation of their Commission, being but by Process of *Supersedeas*: Therefore, her Majesty, to notify this her gracious Disposition more publicly to her Subjects, and to procure due Punishment of the Offenders, with Restitution of Things wrongfully taken, gave to understand by these Presents, that al manner of Commissions then extant, that had past from any of her Courts, to enquire of any Lands, Tenements, and Hereditaments, or of any Goods or Chattels, concealed or supposed to be concealed, before the Day hereof, should cease and not continue; and that no Commissioner should by vertue of any such Commission, shal charge any Person to enquire further of the Contents of any such Commission. And if any Person should have Cause to complain of any other, for any manner of Extortion or Misusage, by Colour of such Commission, the same might exhibit their Complaint to the Justices of *Affize* the next Circuit, or to any other two or three Justices in the Shire, whom the Queen charged to cause the Truth of the Complaint to be examined, and the Offenders to be severely and speedily punished, and to make due and large Restitution. Or if the Causes of the Extortion should be great, or that the Offenders could not be found within the County, then that Certificate be made therof by the Justices of *Affize*, or of the Peace, either to the Privy Council, or the Keeper of the Great Seal, to be further tryed and punished in the Starchamber, for a further Example.

But though her Majesty meant to relieve her Subjects from Wrongs and Vexations in this Sort, yet she gave them withal to understand, that she intended not to forbear, by some better ordinary Means, and by Persons of known Honesty and Wisdom, to enquire of such Lands and other Things, as duly and justly did belong to her Crown, and were withdrawn and concealed. Wherein such Care should be had, as hereafter no Commission should be granted, but to such Persons as should be reputed of such Trust and Honesty, as should by no Means give Cause to offend any, but such as of mere Wrong would keep and detain Things belonging to the Crown.

And she would have her Justices of *Affize* to have sone special Care, not only to the Premisses in that their next Sessions, but also to the reforming of certain covetous and injurious Attempts of divers, that had of late Time, by other Colour than for her Majesty's Use, taken away the Lead of Churches and Chappels, yea, and the Bells of the Steeples, and other common Goods belonging to Parishes: an Example not to be suffered unpunished, nor unreformed.

Thus were these *Harpyes*, and *Helluones*, this *Turbidum hominum Genus*, these graceless and wicked Men, (they are the L. Cope's Expressions bestowed on them) thus were they for a Time laid asleep; but

Concealers but
laid asleep for
a while.

but they awake again at Times, and plagued the Nation throughout this Queen's, and the most of the next King's Reign. And the Cathedral of Norwich had like to have lost most of its Revenues, under Pretence of Concealment, towards the latter End of Q. Elizabeth. A Patent of Concealment was granted certain Persons, who under obscure Words, endeavoured to swallow up the greatest Part of the Possessions of that ancient and famous Bishoprick. Which by the Industry and Prosecution of the then Attorney General, was overthrown. And yet, for more Surety in a Matter of so great Weight, a Bil was preferred in Parliament for the establishing of the Bishopric: which past as a Law, An. 39^o Eliz. ca. 22. See this Case at large in the fourth Part of Coke's Institutes.

There was a Statute in the 21. of K. James I. against these *Concealers*, and al Pretences of Concealments whatsoever. It was intituled, *An Act for the general Quiet of the Subject, against al Pretence of Concealment whatsoever*. Above an 105 Lay-Hospitals; by the Benefit of this Act, having had Priests within them in former Days, to pray and sing for Souls, were established, against al Vexations, and Pretences of Concealments. I add only this more concerning them, that they began in Q. Maries Days. She granted Letters Patents of Concealments. And the first was to Sir George Howard, as the L. Coke writes.

To this I add, that there were now grievous Oppressions every where, and great Complaints, by reason of Grants of Commissions upon Penal Statutes of Forfeitures to the Crown, obtained by some greedy Persons. Thus in this 14th Year of the Queen, (besides her Commissions for Concealments above-mentioned) she granted to two Persons, to compound for al Forfeitures upon Nine Statutes, viz: I. The Statute against Usury. II. The Statute for Preservation of Wood. III. That Timber be not felled to make Coals. IV. For the Asize of Fewel. V. For the true making of Leather. VI. Against Transportation of Corn, Wood, and Viual. VII. For keeping of Sheep. VIII. Against Extortion of Bribes. IX. Against procuring and committing wilful Perjury. And the Queen was to be answered the fourth Part of the Money so forfeited, and obtained. There was another Grant, for finding of Armur, and against unlawful Games. And yet another, to make Search at Sea for prohibited and uncustomed Wares: And among the rest, there was a Grant to vex the Clergy, (which was by Commission to George Delves, and Lancelot Bostock, Esquires) to compound for Offences against the Statute of Non Residence, and other Offences of the Clergy: And to take the whole Commodity to themselves. And a like Grant was made to Sir Raulf Bagnal.

But of al these there went such common Complaints; and so much Vexation of the Subject by means therof al the Land over, that the Queen graciously revoked these Grants, for the Execution of these Penal Statutes. But the Promoters upon this immediately entred on the Prosecutions of such Transgressions as were put in Suit before, by those to whom the said Grants were passed. This created new Vexations. The Queen therefore, that her gracious Intentions of reforming so grievous Vexations of her Subjects might take Place, ordered her Secretary to signify to the L. Treasurer,

ANNO 1572. surer, that he should give Order for the Stay of Process in that half. And yet that her Laws should not be loose, and void of all Execution, she would have his Lordship and the rest of the Lords, to devise some convenient Plot for the Execution of the same. Which the said L. Treasurer accordingly did. And finished it in the next Year, *viz.* 1573.

*Articles for
that Purpose.*

And the Provision that was made for the Preventing of these Vexations, and yet providing for the Execution of the Laws (as the Queen commanded) was this: devised by the Wisdom of the said Lord, as appears by the Hand used in Correction of a Draught of the same. It was intitled,

Articles to be observed by al such Persons as have any Grants of Forfeitures upon Penal Laws.

I. That there shal be no Enquiry by Commission: To the End, that the Charges and Trouble of the Country, and the Grudge and Murmur that ariseth among the People, may be avoided thereby. But to try al their Causes by Information or Action in the Exchequer, or King's-Bench, according to the ordinary Course of the Law. For so the Law doth appoint.

II. That they shal make no Composition with any Offender, without the making privy thereto the Court wherin they shal sue; and also the Lord Treasurer or Chancellor of the Exchequer. To the Intent, the Portion due to the Queen's Majesty may be known to be answered.

III. That the Patentees shal prefer al Informations and Suits in their own Names, or in the Names of such their Deputies, as the Courts of the King's-Bench or Exchequer shal allow of.

IV. That they shal have no Process, before the Information or Action entred in the King's-Bench, or in the Exchequer.

V. That they shal make no Deputies to execute for them in the Country, but such as the Court of Exchequer shal allow of.

VI. That the Patentees shal be bound to the Queen, by Recognition in the Exchequer: That if they vex, or cause any to be vexed wrongfully, then to pay such Cost as the Court shal tax. And that they shal likewise be bound, that they shal make no Compositions without the Privity of the Court as aforesaid.

These Articles were very good Checks to these greedy Men that laboured to enrich themselves by extorting, on Pretence of some Statutes, from the poor Commons, both of the Clergy and Laity: being drawn and contrived by the wise Head of that great and useful Counsellor, and by the Direction of the gracious Queen to him.

*Mass-mongers
taken at the
Portugal Am-
bassador's.*

The Portugal Ambassador under Pretence of having Mass said privately in his Family, by his Privilege as Ambassador, had now a good while entertained several Mass-mongers in his House in Tower-street. Which was now discovered; and a Warrant was sent forth, to attach those of the Queen's Subjects that were present there against her Laws. The Bishop of London, understanding, that this Ambassador had fostered these Persons long Time in his House, contrary

trary to our Laws, he and the rest of the Commissioners for Ecclesiastical Matters, required the Sheriff of London, Mr. Pipe, to go and apprehend such as he should find there committing *Idolatry*, as the Bishop of London express'd it in his Letter to the L. Treasurer; which Warrant the said Sheriff executed the First of March: and many he saw there, ready to worship the Calf. He apprehended (the rest escaping by the Ambassador's Means) Four Students at the Law, most of them Irish. These the Bishops committed to the Fleet, until the Lords further Pleasure were known. *Francis Gerald*, (for that was the *Portugal* Ambassador's Name) offered to shoot Daggs, (which we cal Pistols now-a-days) and to smite with his Dagger, and to kil in his Rage. There was found the Altar prepared, the Chalice of their Bread-God, and a great many *English* hid in the House, that were minded to hear Mass. The Bishop gave Commission to *Norris* the Messenger to apprehend the *Portugal* and the Mass-Priest. But the Messenger returned Answer, that the *Portugal* was at the Court, to complain. He cunningly told the Tale first, and made himself Plaintiff. So that the Queen was somewhat offended with these Proceedings against the Ambassador. Upon which the Bishop grieved, wrote thus to the L. Treasurer: 'Truly, my Lord, such an Example is not to be suffered. God wil be mighty angry with it. It is too offensive. If her Majesty should grant it, or tolerate it, she can never answer to God for it. God's Cause must be carefully considered of. God willeth, that his Ministers purge the Church of Idolatry and Superstition, To wink at it, is to be Partaker of it. He told the L. Treasurer, that he would do wel to see that Idolater, and godless Man severely punished. Or if you wil, added he, set him over to me, and give me Authority, I wil handle him secundum virtutes. In another Letter upon the same Occasion, he said, 'That such Idolatry was not to be suffered. That Strangers were to be born with usque ad aras. But Princes might not be pleased with the displeasing of the Prince of Princes. That such Toleration would not be suffered in Spain. That this Ambassador had Mass said in his House for a Twelvemonth, and twenty at least of her Majesty's Subjects used to resort thither. That the Queen would do wel to send Home both *Francis Gerald*, and *Anthony Guarrrez*; who did but lurk here in the Realm as Spies to practise Mischief: And that they might serve their God *Baal* at Home.'

*The Bishop of
London's Zeal
therupon.*

The Summer of this Year, the Queen went her Progress; beginning it in the Month of July. In this Progress she went into *Essex*. Where, from *Havering Bowre*, an ancient Seat of the Kings of England (and where Queen *Maud* used to retire) instead of going to *Enfield*, she lay at *Theobald's*, (the L. Treasurer *Burghley's* House) three Days. And then went to *Gorambury*, (beside St. *Alban's*) the L. Keeper *Bacon's*. Thence to *Dunstable*. Thence to *Woburne*. She was also at *Killingworth*, the Seat of the Earl of *Leicester*, another of her great Peers: where she was most splendidly entertained, in the Month of August: She also took *Reading* in her Way, where she remained some Time. And at *Windsor*, September 24, she ended her Progress: As Secretary *Smith* in his Correspondence acquainted Mr. *Walsingham* in *France*.

While

ANNO 1572. While the Court was at *Killingworth*, the Earl of *Northumberland* (who was the chief Head of the Rebellion in the North some Years past) was now brought to *York*, to be executed: And so the Earl wrote in a Letter to *Walsingham*, dated from *Killingworth*, August 22. That the said Earl of *Northumberland* suffered Death that Day. For that the Day before, it was ordered, that he should be brought thither that Day, under the Conduct of Sir *Foster*, for that Purpose. The Effect of this just putting to Death of a Traitor, did but encrease the Malice of the Papists; as was found by the Diligence of the said *Walsingham*, the Queen's Ambassador in *France*. Who gave Intelligence thence to the Court here, of a certain Popish Spy, named *Davy Chambers*, who was lately returned out of *England*, and had Conference both with the *French* King, and the Duke of *Guise*; and had let fall these Words, How that the Death of the Earl of *Northumberland* had encreased the Number of the Queen of *Scots* Friends: and that she was now grown to have such a Party in *England*, as that five or six thousand Shot, with some good Leaders, would make her strong enough to encounter any Forces her Majesty could make. He informed further, that it was secretly whispered in Corners, that there was some new Practice in Hand for the said Queen's Deliverance. This Intelligence was sent over in October.

The Queen sick as was supposed, of the Small Pox. The Queen about this Time had the Small Pox, as her Disease was commonly said to be. For the true Account wherof, I will set down a Clause or two of Secretary *Smith's* Letter to *Walsingham*, written Oct. 13. 'That the [French] Ambassador had Audience of the Lord Treasurer, the Earl of *Leicester*, and some others, the Queen at that Time, not being perfectly recovered of that Distemper, as the Physicians said; altho' her Majesty and a great many more would not have it so. But it made no Matter then, as the Secretary added, what it was: Thanking God, that she was then perfectly whole; and no Sign therof left in her Face.'

The Queen writes to the E. of Shrewsbury of her Sickness, and Recovery. But to pacify her People, especially in the North Part, where the Scottish Queen was kept Prisoner by George Earl of *Shrewsbury* at *Sheffield*, She so far condescended, as to write to him, giving a Description of her Disease, and Assurance of her Recovery. For the Earl, hearing that her Majesty was taken ill with the Small Pox, was in no small Confusion; and (tho' it were reported she was better) hastily sent to the Lord Treasurer, to learn of him her true State of Health: who acquainting her with the Earl's Letter, and she knowing what a Charge she had committed to him, thought fit to take this Opportunity to oblige him further with a Letter from herself: (Part wherof was of her own Hand) which was as followeth:

Int. Epist. Comit. Salop. in Archiv. Offic. Armor. 'BY the Queen. Right trusty and right wel-beloved Cousin and Countillour, we grete you wel. By your Letter sent to us, we perceive that you had heard of some late Sickness wherewith we were visited. Wherof, as you had Cause to be greatly grieved; so tho' you heard of our Amendment, and was thereby recomforted, yet for a Satisfaction of your Mind, you are desirous to have the State of our Amendment certified by some few Words in a Letter

' Letter from ourself. True it is; that we were about xiii Days past, ANNO
 ' distempered, as commonly happeneth in the Beginning of a Fever. 1572.
 ' But after two or three Days, without any great inward Sickness,
 ' there began to appear certain red Spots in some Part of our Face,
 ' likely to prove the Small Pox. But, Thanked be God, contrary to
 ' the Expectation of our Physician, and al others about us, the same
 ' is vanished away, as within four or five Days passed, no Token al-
 ' most appeared. And at this Day, we thank God, we are so free
 ' from any Token or Mark of any such Disease, that none can con-
 'jecture any such Thing.

' So as by this you may perceive what was our Sickness, and in what
 ' good Estate we be : Thanking you, good Cousin, for the Care which
 ' you had of the one, and of the Comfort you take of the other. Wher-
 ' in we do assure ourself of as much Fidelity, Duty and Love, that
 ' you bear us, as of any of any Degree within our Realm. Given
 ' at our Castle of Windsor, xxii Octob. 1572, in the 14th Year of our
 ' Reign.

This following Postscript is the Queen's own Hand :

' MY faithful Shrewsbury, let no Grief touch your Heart, for Fear
 ' of my Disease. For I assure you, if my Credit were not
 ' greater, than my Shew, there is no Beholder would believe, that
 ' ever I had been touched with such a Malady.

Your Faithful Loving Friend,

ELIZABETH.

Upon this Letter, let me subjoyn the Contentation and Joy ad-
 ministered unto the good Earl: expressed by his own Letter, dated
 from Sheffield, Nov. 4. That her Majesty's late Letters, which he ^{The Earl's} ~~grateful Letter.~~
 received with his [the Treasurer's] declaring her Highness's good
 Health, were most comfortable unto him: and in Respect of the
 Word, written with her own Hand therin, far above the Rate used
 to any Subject. And that he thought himself more happy there-
 by, than any of his Ancestors. And therefore that he meant for a
 perpetual Memory to preserve the same safely, as a perpetual E-
 vidence of his great Comfort to his Posterity. And then beseech-
 ed his Lordship to yield most humble Thanks unto her Majesty
 in his Name therefore: And also for that it pleased her Highness to
 accept his true and faithful Service: which by God's Grace (he
 said) should never be wanting.

But the next Month, viz. November, the Queen was again under ^{The Queen hath} ~~fainting Fits.~~
 some Disorder in her Health, by Reason of some fainting Fits. Which ^{Leicest. Lett.}
 gave again a mighty Disturbance unto her Subjects from the News
 of it; which now was fled abroad, as tho' she were very sick.
 Wherefore the Earl of Leicester to satisfy Walsingham, the Ambassa-
 dor in France, did write to him, how this little Distemper in the
 Queen bred strange Bruits at Home of her Danger, and which he
 might possibly have heard of there. But that she was at present in
 good Health. That indeed she had been troubled with a Spice or
 Shew of the Mother. But indeed not so. And that the Fits she had
 were not above a Quarter of an Hour.

C H A P.

ANNO
1572.

C H A P. XXIII.

*The Great English Bible, called, The Bishop's Bible, printed.
Some Account of this Edition: and other older Editions. Prophesying set up at Bury by the Bishop. The said Bishop's Admonition to a contentious Clergyman. Stays admitting a Clerk into a Living. And why. His Advice to his Chancellor, upon a Disturbance of Divine Service. His Trouble with a fraudulent Receiver of his Clergy's Tents. Occasions a Statute.*

*A new Edition
and Translation
of the Bible set
forth.*

IN this Year Parker Archbishop of Canterbury, set forth a new Edition (in large Folio) of the Holy Bible of the Old and New Testament in English, new translated, and diligently compared, by several Bishops and other learned Divines, with the former English Translations, and the Originals. In the Beginning before the Book of Genesis, was the Map of the Land of Canaan placed. On which Map, were the Arms of Cecil, Lord Burghley, engraven, in a void Place of it, by Humfrey Cole, Engraver, born in the North, and pertaining to the Mint, 1572. In another void Place is the Printer's Arms, with this Fancy, A Bush with a Nightingale on one Branch of it, and a Label proceeding out of her Mouth, with these Words inscribed, Jug, Jug, Jug, Jug: Cecil, I suppose, being at the Cost of the engraving the Plate for this Map. There was in this new Bible another Map of the Holy Land, containing the Places mentioned in the Four Evangelists, with other Places and Towns in Syria, near adjoyning. Wherin may be seen the Ways and Journeys of Jesus and his Apostles, going about to preach the Gospel in Judea, Samaria, and Gallilee. And this therefore was placed before the New Testament. And moreover, a new Chart of the Peregrination of St. Paul, was set before the Epistle to the Romans. There were also some Coats of Arms set in other Places of the Book: namely, of such as were chief Benefactors to the Work, and Contributors of Sums of Money towards the Printing or adorning of it. As, besides the Arms of Archbishop Parker, and Archbishop Cranmer, prefixed to their two Prefaces, there be the Arms of the Earl of Leicester, at the Beginning of the second Part of the Bible, viz. at Joshua: and the L. Treasurer Burghley's, before the Third Part of it, beginning at the Book of Psalms. Where are also Prints of their Persons, viz. Leicester in Arminion; the other in his Gown, as a Man of Peace. And at the Beginning of the Prophecy of Jeremiah stands the Coat of Arms of the Earl of Bedford.

*Explanatory
Cuts and Ta-
bles in this,
Bible.*

There be also many explanatory Cuts dispersed throughout the Book. As also divers useful Tables for the better understanding of Scripture History. As, I. at the xviii Chapter of Leviticus, are two Tables, intituled, Degrees of Kindred which let Matrimony. And, Degrees of Affinity or Alliance which let Matrimony. II, Before the Book of

of *Ezra* is a Table for the understanding of the Histories of *Ezra*, *ANNO Nebemiah*, *Esther*, *Daniel*, and of divers other Places of Scripture, very dark, by Reason of the Discord that is among Historiographers, and the Expositors of holy Scripture, touching the successive Order of the Kings, or Monarchies of *Babylon* and of *Perſia*: Of the Years that the said Monarchies lasted, from the Transmigration of the *Jews* under *Nebucbadnezzar*, until the Monarchy of the *Greeks*. And of the Confusion that is in the Names of the Kings of *Perſia*. III. Before the Books of the *Macchabees* is a third Table, for the Knowledge of the State of *Judah*, from the Beginning of the Monarchy of the *Greeks*, where the former Table ended, until the Death and Passion of *Jesus Christ*. IV. There is yet another Table placed before the New Testament, to make plain the Difficulty that is found in St. *Matthew* and St. *Luke*, touching the Generation of *Jesus Christ*, the Son of *David*, and his right Successor in the Kingdom. Which Description beginneth at *David* and no higher: because the Difficulty is only in his Posterity. V. There is a Fifth Table before the Epistle to the *Romans*; which shews the Order of Times from the Death of Christ; and a *Synchronism* of the Years of the Reigns and Governments of the Emperors, Presidents of *Judea*, and the *Herodians*, with Christ and St. *Paul*; to his Beheading at *Rome*: beginning with *Tiberius*, *Pilate*, and *Herod*. Besides al this, in this Bible is each Chapter divided into Verses; which I think, no *Englyſh* Bible had before, excepting that of the *Geneva* Translation. And also there be many References and marginal Notes, to explain Difficulties, or for Observation of Matters remarkable. For further Account of this Bible, commonly called *The Bishops Bible*, (because the Bishops were chiefly concerned in the preparing of it) the Reader may have Recourse to the Life of Archbishop *Parker*.

Life of Archbp. Parker. p. 403.

It is to be further observed in this Bible, that the *Psalms* are printed in two Columns: viz. in one Column, the old Translation of them, as they were and are in our Liturgy: and the new Translation of them in the other Column. Where, for preventing any Displeasure any Person might take thereat, as somewhat differing in divers Places from the reading in the Common Prayer Book; this Note was prefixed, (by Archbishop *Parker*, I suppose) which follows: ‘Now let the Christian Reader have this Consideration with himself, that tho’ he findeth the *Psalms* of this latter Translation following, not so agreeably to his Ears, in the wonted Words and Phrases, as he is accustomed with; yet let him not be too much offended with the Work which was wrought for his own Commodity and Comfort. And if he be learned, let him correct the Word or Sentence, (which may dislike him) with the better. And whether the Note riseth either of good Wil, or Charity, or of Envy and Contention, not purely; yet his Reprehension, if it may turn to the finding out of Truth, shal not be repelled with Grief, but applauded to in Gladness. That Christ may ever have the Praise. To whom, with the Father, and the Holy Ghost, be hal Glory and Praise for ever, Amen.

A Note concerning the new Translation of the Psalms.

It may not be amiss here to enumerate some of the first and oldest Editions of the Holy Bible in our vulgar Tongue, which, by the
F f peculiar

A N N O peculiar Blessing of God, were vouchsafed to this Land, besides the
 1572. Translation and publishing of the New Testament, which was done
 by *Tyndal*, about the Year 1525. In the Year 1535, the whole Bi-
 ble was printed in Folio, (and that I think was the first Time it was
 set forth in English) in an old, and, as it seemed, outlandish Letter.
 An Account of the old Editions of the English Bible. In the End it is said to be printed in the Year of our Lord M.D.XXXV,
 and finished the 4th Day of October. This Bible I have seen in Sion
 College Library, London. It was done by *Miles Coverdale*, with his
 Dedication therof to K. Henry VIII. Intitled, *Unto the most victorious
 Prince, and our most gracious Sovereign Lord, K. HENRY VIII. King of
 England, and of France, and under Christ, the Chief, and Supreme Head
 of the Church of England.* Therin he set forth the Encroachments,
 of the Pope upon Princes, and Christian Realms, and especially upon
 this his Majesty's Realm; 'By getting Money by his Pardons, and
 'by Benefices and Bishoprics, by deceiving the People's Souls by
 'Devilish Doctrines, and Sects of his false Religion, and by shed-
 'ding the Blood of many of the King's People, for Books of the
 'Scripture. And since his Imperial Majesty was the chief Head of
 'the Church of England, and the true Defender and Maintainer of
 'God's Laws, he thought it his Duty, and belonging to his Alle-
 'giance, to dedicate this Translation unto his Highness. But I refer

Nº XXII. the Reader to the *Appendix*, if he be desirous to peruse that Epistle
 wherin some Things may be found acceptable to such as are stu-
 dious of the History of those Times, and of Matters passed in those
 Times.

The Helps Coverdale had in this his Trans-
 flation.

What Helps Coverdale had in this his Labour, especially, for the Supply of his Want of Skill in the Original Languages, it must be known, that living in Germany, and conversing with the Lutheran Divines, (many wherof were good Hebricians) he had the Opportunity of perusing several Dutch Translations. This may be better understood, by what he wrote himself in his Prologue to this Edition: Which began after this Manner:

His Prologue.

'Considering how excellent Knowledge and Learning an Interpreter of Scripture ought to have in the Tongues, and pondering also his own Insufficiency therin, and how weak he was to perform the Office of a Translator, he was the more loth to meddle with this Work. Notwithstanding, when he considered how great pity it was, that we should want it so long, &c. That for to help him herein, he had sundry Translations, not only in Latin, but also of the Dutch Interpreters. Whom, because of their singular Gifts, and special Diligence in the Bible, he had been the more glad to follow, for the most part, according as he was required. But to say the Truth before God, he added, that it was neither his Labour, nor Desire, to have this Work put into his Hand. Nevertheless it grieved him, he said, that other Nations should be more plenteously provided for, with the Scripture in their Mother Tongue than we. Therefore, when he was instantly required, tho' he could not do so wel as he would, he thought it yet his Duty to do his best, and that with a good Will, &c. And that, according as he was desired, he took the more upon him, to set forth this special Translation, not as a Checker, not as a Reprover,

' or

' or Despiser of other Men's Translations, (For that among many, *Anno* 1572.
 ' as yet he had found none without Occasion of great Thanksgiving
 ' unto God) but lowly and faithfully, he had followed his Inter-
 ' preters; and that under Correction.

This Book hath in divers Places little Pictures, explanatory of the History; as of the Creation, the Deluge, &c. There be no Marginal Notes, nor any Contents before the Chapters: as there were in some after Editions, which gave Offence to some of the Churchmen.

Another English Bible in Folio, with Marginal Notes, was printed *Anno* 1537, with an Epistle Dedicatory also to K. HENRY VIII. Subscribed Thomas Matthew. At the Bottom of the Title Page it is said, To be set forth with the King's most gracious Licence. This is truly Tyndal's Bible, as may be concluded by the two flourished Text Letters *W. T.* standing at the End of the Prophecy of *Mala-
thi*.

Another large Bible in English came forth *Anno* 1540, the Marginal Notes being all struck out, as having given Offence. It was printed by Whitchurch: and had a large Prologue before it, made by Archbishop Cranmer. And was said in the Title Page to be printed for the Use of the Churches. In the said Page are Sculptures of K. HENRY VIII. Archbishop Cranmer, and the L. Crumwel. And this Edition is said to be overseen at the King's Commandment, by Cutbert Bishop of Durban, and Nicolas Bishop of Rochester. Concerning these two last Editions of the Bible, see what is more at large related in the Life of Archbishop Cranmer.

Again, Another Edition of the English Bible came forth the next Year, viz. 1541. And so it is said in the Title, *The whole Bible, &c.* finished 1541. These two last Bibles also I have seen in Sion College Library.

The English Bible was again printed *Anno* 1549. Which was Tyndal's Bible; and the very same with that which was printed 1537, and was called Matthews Bible. There might have been other Editions, between these two last: but I have not seen them.

Now I shal proceed to take notice of some particular Occurrences in the Church. Towards the latter End of the Year, the Exercise of Prophesying was set up at Bury S. Edmunds in Suffolk, as was used in some other Places of this and other Dioceses; to the Profit and Edification, in the Knowledge of the Scripture, both of the Clergy and Laity. For the Exercise was, that certain Ministers within a convenient Compass in the Diocese, assembled in a Parish Church (commonly in some Market Town) together; and there, one after another, gave their Judgments briefly of the Sense and Import of some Place or Places of Scripture, propounded before to be discussed, either by the Bishop or the Achdeacon's Order, or some other of the gravest Sort: and then lastly, it was determined by a Moderator. By which Means, the Ministers were obliged to study, to prepare for the better acquitting themselves in these Exercises: And their Knowledge in Scripture encreased: and the People also present were edified, by hearing of a Sermon then preached. But however, these Prophesying (as they were called from 1 Corinb xiv) were in danger

A N N O of degenerating into Controversies and contentious Disputings. And
1572. the *Puritans* took their Advantage of it, by broaching their Doctrines.
 Which was the Cause that not long after, the Queen absolutely required the Bishops to put them down.

*The Bishop ap-
points it by his
Letters.*

But the Occasion of setting up this Practice at *Bury* was, that several of the sober and wel learned People in that Neighbourhood, sued to the Bishop for his Licence and Appointinent : that they might enjoy the Benefit therof, as wel as other Places in his Diocese did. The Bishop hereupon, judging it profitable for the Advancement of godly Knowledge, sent his Letters to three of the gravest Ministers in *Bury*, to take Care of settling this Exercise, as to the Time, Place, and Persons : and Rules for Performance of it in the more orderly Manner : and that the respective Clergy should obey their Orders herein. Yet warning, that nothing be done contrary to the Orders and Laws of the Realm : but al to the Furtherance of both Laity and Clergy in good Christian Knowledge. For the fuller understanding of this Exercise, now to be settled in this Town, and the Bishop of *Norwich* his Direction therin, I have put his Letter in the

N^o XXIII. Appendix.

*The Dealing of
the Bishop of
Norwich with
two of his
Clergy.*

The Bishops in these Times were careful in their great Charge, and watchful of the Manners and Behaviour of their Clergy, if we may charitably conjecture at the Diligence of the rest, by one of them. It may deserve mentioning, what a sharp, and withal grave Admonition, the Bishop abovenamed gave to one Minister of his Diocese, that was of a contentious Disposition ; and likewise of his conscientious Boldness of staying the Admission of another into a Benefice, being unqualified ; though he endangered thereby the Displeasure of a great Nobleman, and Privy Counsillor, viz. The Earl of *Sussex*. Both which happened within a few Days one of another. For the Knowledge and Understanding of both these Passages, there needs nothing but the rehearsing of the said Bishop's Letters.

To *Nesse* (the Name of the contentious Clergyman) thus he wrote :

Mr. NESSE,
 His Admonition
to one that was
contentious.
 MSS. D. Johan.
 Ep. Elien.

I AM ashamed to understand of your troublesome and disorderly Behaviour, not only at Home, among your Neighbours, but abroad also, and that before the Justices and Worshipful of the Shire. Which being come to my Knowlege, it standeth me in Hand to see Reformation. And therefore, by these my Letters, I do advise and straitly charge you, that al former Quarrels and Matters in Controversy may be stayed and forgotten : and that you do forthwith seek in charitable Manner, to reconcile your self towards your Neighbours : Who for their Parts promise the like ; bearing no manner of Displeasure towards your Person, but to your Manners, which are out of Order. And if you shal reply, that you be not in Fault ; I answer you, it may be untrue that one or a few shal report ; but to be accused generally, and of al that have to do with you ; this cannot proceed without your great Deserving.

• If

' If this my friendly Motion shal not persuade you to Confor- *A N N O*
 ' mity, I have appointed Process to cal you before my Chancellor, *1572.*
 ' where your Cause shal be heard, and reformed accordingly. But
 ' if these Ways shal not help, I assure you, I wil use more sharp
 ' Means, intending not to leave you, until I have either reformed
 ' or removed you. Putting you also in remembrance, how flande-
 ' rous you are, in frequenting a suspected House, and refusing law-
 ' ful Matrimony. Herein also I wish you forthwith to avoid the
 ' Occasion, for fear of further Inconvenience. And so I leave you
 ' to God. At Ludham, this 25th of Febr. 1572.

Your Friend in wel doing,

JOH. NORWIC.

Of the Matter the Bishop had with the other Clergyman, this was
 the Purport.

The Earl of *Sussex* had presented one Mr. *Hilton*, his Chaplain, *He refuseth to admit a Clerk, for Insufficiency.*
 to the Living of *Diffe* in his Diocese, a good Benefice, above the Value of 30*l.* in the King's Books: and had sent to the Bishop to admit him thereunto. But he wanting certain Qualifications, the Bishop refused, and gave his Reasons for so doing in the following Letter to the said Earl: Telling him, 'That since he so wel allowed of the Man, he could be contented to admit him to the Benefice: But that there was a Let that stayed his Admission hitherto: Which was a Branch of a Statute, made in the last Parliament, *viz.* That no Person, not being a Bachelor in Divinity, nor sufficiently licenced by some Bishop, or one of the Universities, should take any Benefice with Cure, being above the Value of 30*l.* as this was. Heretofore he wished to be satisfied by such as were learned in the Law. Til which Time he had persuaded Mr. *Hilton* to stay his Admission. Adding, that if he [the Bishop] should not be able by Authority of the Statute to admit him, nor he [the said Clerk] be able to receive the same; then he assured himself, his Honour would not impute the Cause to him, but to his own Insufficiency. And that, as for his own Part, as it should not become him to attempt any Thing contrary to a Statute Law, so would he be most willing to satisfy his Honour herein, or any Way else, as knew the Almighty; to whom most humbly he commended his Honour. Dated at Ludham, the 4th of March, 1572.

This Clerk, the good Bishop, as is likely, saw to be ignorant, and of smal Learning and Abilities: and so, to bear him out to the Earl, in refusing him, took the Opportunity of the late prudential Act, That none but learned and able Men should possess Livings of such considerable Value, and to encourage the Clergy to take Degrees, and study, and become Preachers.

Disorders committed in a Church in *Norwich*, (and so even under the Bishop's Eye) while Divine Service was reading, caused him again to exercise his Episcopal Authority. It happened in *February* this Year, in the Parish Church of S. *Simon*, (a Parish noted for their Disorders) at Evening Prayer, after the Minister had begun; and

The Bishop's Orders about a Disturbance in Prayer Time in a Church in Norwich.

A N N O 1572. and proceeded to the midst of the Service, reading the Psalms distinctly to the People; three or four leud Boys, set on by some leuder Persons, (whether they were Papists, or Protestants disaffected to the Liturgy) came into the Church, and as the said Minister began to read, *My Soul doth magnify the Lord, &c.* they brast out into singing of Psalms suddenly, and unlookt for; and being commanded by the Minister to cease, they continued singing, and he reading; so as al was out of Order, and the godly wel-disposed Auditors there, disquieted, and much grieved. Of this the Bishop having Notice, sent Word to his Chancellor, to take Cognizance of this great Abuse. Of which nevertheless he had no great Mervail, because (as he wrote) he could never understand of any good Order, or Conformity in that Parish; and as Persons that had vowed themselves contrary to God and good Ordinances, so it fared with the most Part of that Parish. He also informed his Chancellor, of one of them (who were the great Setters on of these Boys) and his Character, namely, one *Thomas Lynn*: 'Whose contumelious and disobedient Dealings, especially in Matters of Religion and the Church, was, as he admonished, most necessary to be looked on; as one that dared to attempt whatsoever he listed,

' It ought to trouble us both, added that Reverend Father, that knowing and being informed often of the Misorders of that Parish, there hath nothing been done to this Day: Whereby their leud Liberty had not been restrained, but enlarged.' And requiring him earnestly to cal the Churchwardens and the Parson before him, and whom else of the Parish he should think meet: and understanding the Course of these disorderly Dealings, he should appoint such Punishment, as the Fault deserved. The Bishop required his Chancellor to regulate another as great a Fault in this same Parish also. Which was, that where al the Churches in *Norwich* did forbear to tolle a Bell to Evening Prayer, 'til the Sermon was done; in this Parish the Bells jangled when the Preacher was in the Pulpit. And they were piping (as the Bishop expressed it) when they ought to be at the Preaching.

' And herein and in such like, (as the good Bishop proceeded in his Letter) if we shal continue slow and negligent in reforming, the Blemish and Discredit wil light upon us both at the length, and that more heavily than wil be wel born.' [Meaning, that such irregular and scandalous Practices in Divine Worship, and contrary to the Decency required in the Time when it was celebrated, must needs come at last to the Ears of the Queen and Council, to answer it.] And so slack it seems was the Exercise of Discipline in this Civilian, to whom the Bishop had committed this Office; that he subjoyned and informed him, That the godly Sort of the Parish had determined to seek Reformation at the High Commissioners Hands: and that forthwith; being weary, as they said, of complaining, and finding no Redress. And that for his own Part, he washed his Hands of it, and laid the Fault in him, if any were; to whom he had referred these, and such Causes in his Absence, as he knew. But to stay the Complaints above, which was presently intended, he straitly required him to examine the Misorder, and to punish it severely: usmg this Reason to enforce it, ' That it touched the Credit

' Credit of them both in the Sight of the World. Our Place and A N N O
 ' Calling, bindeth us, and God looketh for it at our Hands. And 1572.
 ' so I commit you to the Almighty, this 3d of February, 1572.' ~

Your assured in God,

Joh. NORWIC.

I have one Thing more to relate of this pious Bishop. For I love to revive the Memory and Actions of these our first Protestant Bishops and Confessors. He had the Misfortune to entrust one with the Collection of the Tents of his Diocese. Who took the Sums that he had received of the Clergy, and converted them to his own Use, instead of paying them into the Exchequer. So that at length a heavy Debt fell upon the poor Bishop, for two or three Years Arrears of the Tents, that almost brake his Back, and drove him to great Necessity. For the Revenues of his Bishoprick were obliged to make good this Debt to the Queen. Which was the Reason he was fain to absent from *Norwich*, and live more privately at *Ludham*, a Country Seat belonging to the See. Whence some Letters above rehearsed were written.

This Receiver of the Bishop's, was one *George Thymelthorp*. Who being behind hand in his Payments of the Clergies Tents, for the 12th and 13th Year of the Queen, a Summons came down from the Exchequer, to the Bishop, to pay them. Whereupon the Bishop sent to his Clergy to produce and send to him their Acquittances given them for their said Payments by *Thymelthorp*; which the Bishop accordingly sent up, that the said Receiver might be charged with those Sums, and that it might be seen how he had cheated the Bishop. He had made use of this Money to buy Land. And these Lands, and other his Goods, he had fraudulently made over by Deeds unto his Brother, one *Rugg*, (a Clergyman, as it seems) and others; and himself absconded. The Bishop, in this Case, made his Condition known unto the Queen by Petition, which he desired his old learned Friend Dr. *Wylyon*, Master of the Requests, to forward and countenance. It so far succeeded, that a Commission was sent down to the High Sheriff of the County, to make Inquisition of what Goods and Estate *Thymelthorp* had, in order to seize them for the Queen's Use. Besides this, there was a Letter sent before, to the High Sheriff, from the Lord Treasurer *Burghley*, to search for this Man: but he could not be found. But he found in his House to the Value of 218*l.* 15*s.* 4*d.* his Goods, and al his Plate and Jewels, and Things of most Value, being conveyed away before. He found also his Wil; whereby it mighte evidently appear, that his former Deeds of Gift, and his Feoffment made to *Rugg* his Brother, and others, were altogether forged and deceitful; to the defrauding of the Queen's Majesty of her due Debt, and the utter undoing of the Bishop. The Sheriff was threatened by *Rugg*, for exceeding his Commission: offering him an 100 Marks, or an 100*l.* in Plate, to leave the Wil behind him. Which, when the Sheriff refused, he threatened him vehemently. Wherefore the Bishop prayed the Lord Treasurer, that the Sheriff might be

*A great Debt
due to the Ex-
chequer, falls
unjustly upon
this Bishop:*

*By Means of
the Fraud of
his Receiver:
discovered.*

A N N O be further authorized with such Assistance, and a sufficient War-
1572. rant for bringing away the said Wil-

*A Commission
to the High
Sheriff for an
Inquisition a-
gainst him.*

The Lord Treasurer soon after, Sir *Walter Mildmay*, Chancellor of the Exchequer, the Lord Chief Baron, the Queen's Solicitor, and others of the Exchequer, granted out a Commission accordingly, from the Queen : which somewhat favoured the Bishop against his said Receiver. Whereupon by Inquisition it was found, as above, that *Tbymelthorp* had made al his Deeds of Gift fraudulently. This gave some reviving to the afflicted Bishop : making this pious Reflection in a Letter to a Friend of his : ' Thus doth God deliver his ' seely poor Souls (which meant Hurt to no Body) from the False- ' hood and subtil Cousining of Devilish Men, or rather Monsters of ' Men. Adding, you would not think into what Rejoycing and ' Gladness al the Country (as I might so say) is resolved ; excepting ' a few *Tbimelthorpians*. The Lord be praised for ever and ever. This he wrote from *Ludham* in *January*.

*Fraudulent
Conveyances
found by In-
quisition.*

He informed also Sir *Walter Mildmay*, a little after, that by Authority of the last Commission of Enquiry, sent from the Exchequer, it was found by Inquest of Office, that the Deeds of Gift, and Conveyances, made by that deceitful Person, were fraudulently made. And therupon the Sheriff had extended his Lands, and such Goods as were found, and put into Inventory : Desiring Sir *Walter*, and the rest of the Officers of the Exchequer, to take Order for the Sale of those Lands and Goods, or otherwise, that they might be conveyed to her Majesty's best avail ; to the answering his Debt, and to the Discharge of [the Bishop's] poor Living, which was charged therewith, after 400*l.* a Year, i.e. 100*l.* payable each Term, and out of which he had paid 400*l.* and was stil liable for more. And so prest with it, that he was behind hand to the Exchequer, for the Debt that was stalled, and could not perform his own Offer in Payment. So that *Godfrey*, of that Court, had sharp Words, because he had not, for forfeit of Payment of an 100*l.* in Arrears, caused the Bishop's Lands to be seized and sequestred, out of Respect and Concern for the Bishop. And so he wrote to him in *February*.

*Tbymelthorp
taken. His
Submission to
the Bishop.
And his Chris-
tian Letter to
him.*

Tbymelthorp was now in Prison ; and was sued by the Bishop, to repay al that he had paid into the Exchequer. And now I find him humbly addressing himself to the Bishop ; acknowledging his Fault by Letter, and offering al Satisfaction ; using these Words, *Venio tanquam prodigus Filius*. The good Bishop gave a kind Answer to him, after so much Suffering and extremity brought upon him by Means of the unjust Dealings of the other. ' That al the World ' might see through his Failings to pay the Prince, he [the Bishop] ' had been, and was burthened more than he could bear. And ' therefore, if by al lawful Means he sought to ease himself, nei- ' ther he nor his Friends could justly blame his Dealings. That ' he must pronounce, that if his Meaning were advisedly to draw ' him into the Mire, after such Courtesy that he [the Bishop] had ' friendly shewed him, and constantly continued, and by so doing, ' caused him to sustain great Loss of Substance, and brought also ' his Credit into Question ; assuredly, said he, al Persons might ' perceive and deem, that he had given him [the Bishop] no Cause ' to

• to think his Friendship wel bestowed. However, the Bishop made ~~A N N O~~
 • him this Offer, That if he would pay him what he had disbursed
 • for that Debt of his, and would satisfy the Prince for the Pay-
 • ment yearly at every Term appointed, and laid upon him, he [the
 • Bishop] would leave al further Proceedings against him, and shew
 • him al friendly Courtesy as he might perform, or *Thimelthorp* de-
 • fire.

Then at length he urged to him, ‘The great Necessities he was
 • driven to, by his Means. That he was forced to live in miserable
 • Sort, neither able to maintain a Family fit for his Place, neither
 • to build nor repair his Houses, nor bestow his Liberality where he
 • would, neither to keep Hospitality, or relieve the Poor, accor-
 • ding to his Wil, and as was convenient.’ Yet humanely and
 • christianly concluding, ‘Your loving Friend, hitherto unfriendly
 • handled, and yet your assured Friend forever, if you forthwith
 • perform that both Duty and Conscience bindeth you to. This
 dated from *Ludbām, March the 21st.*

The aforesaid Matter was the Occasion of that Statute, made *This Deceit ex-
 cations a Sta-
 tute made this
 Parliament.*
 this 13. Eliz. ca. 4. (which the Bishop himself first moved in Par-
 liament: and the Bill therof was by the unanimous Consent of Bi-
 shops, Peers, and Commons, approved and past; as he wrote to
 his Friend *Gualter*. By which, he said, he hoped in a short Time
 to have his Losses made good.) *viz.* To make the Lands, Tene-
 ments, Goods, and Cattalls, of Tellers, Receivers, &c. lyable to
 the Payments of their Debts; And, against fraudulent Deeds,
 Gifts, Grants, Alienations, Conveyances, Bonds, Suits, Judgments,
 as wel of Lands and Tenements, as of Goods and Cattalls; that
 are said in that Statute, to be more commonly used and practised in
 those Days, than had been seen or heard of heretofore. Which
 Feoffments, Gifts, Grants, &c. were devised and contrived of Ma-
 lice, Fraud, Covin, &c. to the End to delay, hinder, or defraud
 Creditors, and others, of their just and lawful Actions, Suits, Debts,
 Accounts, &c. The Parties to such fained and fraudulent Feoff-
 ments, &c. to incur the Penalty of one Year’s Value of the said
 Lands and Tenements, &c. and the whole Value of the Goods and
 Cattalls: The one Moyety to the Queen, and the other to the par-
 ty grieved by such fained and fraudulent Feoffments, &c. And also
 being lawfully convicted, to suffer Imprisonment for one half Year,
 without Bail or Mainprize.

For to meet with Under-receivers, (such as *Thimelthorp* was) en-
 trusted by the Bishops, there was another Statute made, for the *and another
 for Bishops Un-
 der-receivers of
 Tenthys, and
 Subsidies.*
 more effectual avoiding and redress of great Deceits done to the Queen’s Highness, and to the Prelates and Clergy of the Realm by Under-collectors of the Tenthys and Subsidies of the Clergy, ap-
 pointed by and under the Archbishops and Bishops. The Tenor of it was, That the Statute made in the 13th Year of the Queen, to make the Lands, Tenements, Goods, and Cattalls, of Tellers, Re-
 ceivers, &c. to be lyable to the Payments of their Debts, should to al Intents and Purposes, as amply and largely extend, and be con-
 strued to extend, to al such Under-Collectors of Tenthys and Subsi-
 dries of the Clergy: For satisfying of such Money as they had col-
 lected, or should collect, of the said Tenthys and Subsidies, to the
 Use
 Vol. II.

ANNO Use of the Queen's Majesty. And that every such Under-Collector should, upon Process, to be awarded out of the Court of Exchequer, be chargeable to account for the Receipt of such Tenth and Subsidies. And every Archbishop and Bishop, and Dean and Chapter, *Sede vacante*, to whose Charge the Collection of such Tenth or Subsidies did appertain, should be discharged of so much of the same of the said Tenth and Subsidies, as should be satisfied to the Queen, her Heir, or Heires, of or by the Lands, Tenements, or Hereditaments, Goods, &c. of such Under-Collectors. By virtue of this Act, the Lord Treasurer (who was the great Instrument therof) sent his Letters in October, to the High Sheriff of Norfolk, &c. as we related before;

The Bishop writes to the Archbishop about this Business.

And this seems to have been partly effected by the Means of the Archbishop of Canterbury: to whom the Bishop addressed in a Letter dated April 2, 1573, to use his Interest with the L. Treasurer, for Forbearance; Acquainting him, that Thimelchorp had promised an Agreement with him; but he could not persuade himself to believe him, such had been his former Dealings. And that al that while he remained in miserable State, paying 400*l.* by the Year, for his Debt. And that it was supposed by some that were learned, that the last Statute against the Deceit of Collectors, was not sufficient for the Sale of this deceiver's Lands. So that he told the Archbishop, he was like to be finally relieved thereby. That he had therfore been an humble Suitor to the L. Treasurer, that those great Payments of his might be spared, til the next Parliament: where, by farther Authority, the said Statute might be enlarged, and he [the Bishop] holpen. For truly, (said he) I am not able to continue these great Payments. And prayed his Grace, when he saw Time convenient, to use some favourable Words to the L. Treasurer, that he might the rather be spared for a Time, in hope of further Relief.

Other Cheats put upon the Bishop by this Man.

The Bishop's Christian Disposition towards this ingrateful Man may further appear by other his deceitful Actions, having played other Tricks with him. He had forged a Writing, as it were from the Bishop; wherin he gave the Reversion of the Archdeaconry of Norwich to him. And he, upon this Writing, presented his Brother William Rugg to it. The Bishop, (having indeed the Presentation in himself) when it fel, had presented Mr. Roberts, a dear Friend of his, to the same. And this occasioned a Suit between Rugg and Roberts. Further, he had forged a Patent for the Receivership of Norwich. And doubting lest it should come to light, threw it into the Fire and burnt it. He had a Man, to whom he gave 5*l.* a Year, named Ibbot, that grayed Seals, and such like Things very cunningly: (As the Bishop himself writ in a Letter to his Friend) who might serve his Turn in such Cases.

This Man I find remaining a Prisoner the latter End of the next Year, and the Queen's and Bishop's Debt not yet paid; when he obtained Leave of the Council (the Bishop being willing also) to go for a while into Norfolk. Where he was twice at Ludham with his Lordship: and there, holding up his Hands, and falling on his Knees, beseeched him that he would pardon him the Injury. To whom the Bishop christianly answered, that he would pardon the Injury

Thimelchorp a Prisoner, begs the Bishop's Pardon.

Injury done him : but the Payment of Money due to him and the *ANNO* Queen, he could not Pardon. The Conclusion was, that he promised he would do all : And so returned to his Prison ; and the poor Bishop left in as bad a Condition as before.

Rodolphus Gualter, and *Rodolphus Zwinglius*, the Sons of those learned *Helvetians* of the same Names, came over into *England* this Year to travail, and to see and study at our Universities ; and were recommended by *Gualter*, the Father, to the said Bishop *Parkhurst*. With him they were in the Beginning of December, at *Ludham*. Dec. 6. Where, among the rest of the Entertainment, he treated them with Oysters : which the young Men wondred to see him eat. But however young *Gualter* ventured at last upon them : for so the Bishop merrily wrote to his Father. But as for *Zwinglius*, (as the Bishop went on) he dared not *cum vivis animalculis congregari*. Yet the Day after, *evaginato gladio, vir se praesertit* : i. e. he drew his Sword, and shewed himself a Man. From the Bishop they took their Journey to *London* with their Letters, and waited upon Bishop *Sandys* there : who received them very obligingly, for their Relations and Country's Sake : and assigned each of them 5*l.* against their going to *Cambridge*. They returned again to *Ludham* the same Month. Jan. 9. And in *January* following, the Bishop sent them, and two more, their fellow-Travellers, with a Servant of his, to that University, the Plague being then at *Oxford*.

The Bishop intended wholly to find *Gualter* with Maintenance, while he remained in *England* : and so he told him. But when *Gualter*'s Father had promised in a Letter to repay him whatsoever Sums the young Man should take up of him, and to reimburse him for his Expences, as he was resolved to take that Opportunity of shewing his Gratitude to *Gualter*, by bearing al his Son's Charges ; so in no small Trouble and Concern at it, he thus affectionately expressed his Mind to the said learned Man.

*Iniquo animo fero inhumaniter
abs te dictum : nec dum ingratam
banc molestiam bene concoquere
queo. Ego' abs te vel Hallerum
acciporem ? Nondum tibi Tiguri
Satisfactum putas ? An omnem hu-
manitatem me exivisse putas ? O
mi Gualtere, ne quicquam tale in
posterum abs te audiam. Nullis
tuis impensis vivet in Anglia : nul-
li tibi erit oneri. Ego enim binc a-
lam ; & liberaliter quidem. Cura-
bitur ut meus filius, ex me geni-
tus, &c.*

*What you so unkindly said,
I take not wel. Nor can I yet
wel digest this unkind Trouble
you have given me. Should I
receive even a Farthing from
you you ? Do you think that I
have satisfied you, when I lived
at Zuric with you ? Do you think
that I have put off al Humaniti-
ty ? O my deat Gualter, let me
hear no such Thing of you here-
after. Your Son shal not live
in England at your Charge : He
shal be no Burthen to you here.
I wil maintain him here, and
liberally too. He shal be taken care for, as my own Son. This I
promised you often by Letters, and, God willing, I wil certainly
perform it.*

A N N O The Bishop, now ready to send young Gualter to Oxford the next
1572. Summer, out of his Care for him, wrote in June both to Dr. Hum-
 frey, Head of Magdalen College, and Dr. Cole, concerning his com-
 ing thither: and prayed the former to provide him a convenient
 Chamber in his College; and that he might be in Fellows Commons,
 and that he would see al his Expences discharged from Time to
 Time. And to *Gualter* himself, being upon his Departure to Ox-
 ford he wrote, ‘When you come to Oxford, you shal be provided
 with al Things. If any Thing be wanting at any Time, I have
 written now once again to Dr. Umpfrey, and Mr. Cole, to provide
 the same for you. And at one of their Hands, you shal receive
 what you have need of. And I wil see the same discharged. Con-
 cluding with his Council, ‘If you apply yourself to your Studies,
 and do wel, you shal want nothing, but shal find me, not a Friend
 only, but another Father unto you. God keep you, and give you
 his Grace to do that becometh you, to his Glory, and al your
 Friends Comfort.

C H A P. XXIV.

Walsingham the Queen's Ambassador in France, impoverished in his Embassy, comes Home. Dr. Wylson sets forth a learned Book against Usury. Bishop Jewel's Letter in Commendation therof. Epigrams formerly made by Bishop Parkhurst, printed. Divers Historical Masters, both of himself and others, gathered from them.

Walsingham Ambassador in France solicites to come home.

WALSINGHAM, the Queen's Ambassador in France, after he had done her Majesty the best Service he could, in this Critical and dangerous Year, by his Intelligences and Spies, (which for the public Good of Religion, and the State, cost him great Sums of Money, to the impoverishing of himself) did earnestly solicit al his great Friends, to obtain of the Queen the calling of him home. Thus pleading to one of his chief Friends at Court, (*viz.* Sir Thomas Smith) ‘That if the Cause of his Stay there, grew only in Respect of her Majesty's Service, (as he was told by some Letters hence) though he had, he said, as much Cause to desire his Return, as any other that was employed in the like Service, yet he could with more Patience digest the same, as one that thought both his Travail, Substance, and Life, as well employed in her Service, as any other Subject she had. [For indeed both his Substance and Life were in great Decay and Danger.] But he hoped, when her Majesty should see his Stay there not needless, she would tender his Case, and yield to his Revocation.

I shal only insert this Note concerning the necessitous Condition of *Walsingham*, in this his public Service, that the Earl of Lincoln, being sent from the Queen to Paris, upon his own Experience

of

of the intolerable Charges there, through the daily Encrease of A N N O Dearth, promised *Walsingham* that he would confer with the Lord ^{1572.} *Burgley*, to consult with her Majesty for the Encrease of his Diet. For otherwise he should not be able to hold out his Monthly Chars, now 200*l.* a Month: notwithstanding his ^{the great Ex-} *pences, and close Living.* Family reduced to as small a Proportion as might be; and his Horse being twelve only.

But the Queen could not be drawn to comply with *Walsingham's* earnest Request; knowing how fit and able a Person he was to serve her with that Prince. Insomuch, that at last, for Necessity, and want of Health, his Condition was miserable. He remained in *France* al the Winter, even to *February*, when he wrote again, That he hoped his Stay should not have been so long protracted, and that his miserable Case (as he called it) should have been otherwife weighed, especially since his Stay there could breed but an Hindrance to himself, and no Benefit to her Majesty. For that the Court then removed from *Paris*; and he should be driven to remain there, and not to follow the same, for lack of Ability, having neither Furniture, Money, nor Credit. But notwithstanding, his Return was put off stil. For in the next Month, *viz. March*, I find Sir *Walter Mildmay* soliciting the Lord Treasurer to take a seasonable Opportunity that offered itself then, to help his Brother *Walsingham* home: Adding, that without his only Help, he feared it would be put off again with such Delay, as would be, he said, intolera ble to him: praying his Lordship to bear with his Friend that thus pressed him: And that the Reasons were so wel known to them, that they could do no less. And that he would hereby bind Mr. *Walsingham* for ever to him.

At last, *viz.* in the Month of *April*, he came home, and Dr. *Va-*
lentine Dale went Ambassador in his Room. But he was run so far behind Hand in his Estate, by this Embassy, as that, though he lived divers Years after, and once more was sent Ambassador into *France* afterwards, yet died in Debt. He was recompenced after his Re-
turn home, and made Principal Secretary of State, with Sir *Tbo. Smirke*, in the Month of *January* after.

This Year Dr. *Wylson*, Master of S. *Katharine's* by the Tower, and Master of the Requests, (afterwards Secretary of State) one of the most learned Men of his Time, set forth a Book against *Usury*; intitled, *A Discourse upon Usury: by the Way of Dialogue and Oration, for the better Variety, and more Delight of al that shal read this Treatise.* By *Tbo. Wylson*, Dr. of the Civil Laws, and one of the Masters of her Majesty's Honourable Court of Requests. He dedicated it to the Earl of *Leicester*, the great affected Patron of Learning and Learned Men; wherin he is styled, *The High and Mighty Earl.* The Occasion of his writing this Tract, was this, That *Usury*, in the Excesses of it, was now so common in the Kingdom, that it arose to extreme Extortion, and Oppression. For thus he writes in one Place of his Book, 'That ugly, detestable, and hurtful Sin of 'Usury, which being but one in grossness of Name, carrieth many a 'Mischief linked unto it: The same Sin being now so rank through- 'out al *England*, and in *London* especially, that Men have altogether forgotten free lending, and have given themselves wholly to 'live

MSS. Burgh-
lian.

comes home.

Made Secretary
of State.

Dedicated to
the Earl of
Leicester.

ANNO 1572. by foul gaining : making the Loan of Money a kind of Merchandise : A Thing directly against al Laws, against Nature, and against God. And what should this Mean, that instead of charitable dealing, and the Use of Almose, (for Lending is a Spice therof) Hardness of Heart hath now gotten Place, and great Gain is chiefly followed, and horrible Extortion is commonly used.

And again, 'I am sorry to say it, and know it over wel : And therefore I must needs say it, I do not know any Place in Christendom, so much subject to this foul Sin of Usury, as the whole Realm of England is at this present, and hath been of late Years.

Bishop Jewel's
Judgment ther-
of, in a Letter
to the Author.
Int. MSS. Ju-
elli.

The Book is the more to be esteemed, in that the Copy was read over and approved by *Jewel*, Bishop of *Salisbury*, in the Year 1569. Who wrote and prepared a Letter to the Author in Commendation therof. The Letter was found in that Bishop's Study certain Months after his Death, and sent by *John Garbrand*, M.A. in *Oxford*, and Prebendary of *Salisbury*; to whom the Bishop gave al his Papers, Writings, and Notes of al his Travails in God's Vineyard, and other Devices of Learning. Which Letter Dr. *Wylson* thought fit to set before his Book, and was as followeth.

' I Have perused your learned and godly Travayl touching the Matter of Usury, Mr. Dr. *Wylson*, and have no Doubt, but if it may please you to make it common, very much Good may grow of it. Such Variety of Matter, such Weyght of Reasons, such Examples of Antiquity, such Authoritie of Doctors, both Greeks and Latines; such Allegation of Lawes, not onely Civil and Canon, but also Provincial and Temporal; such Variety of Cases, so learnedly and so clearly answered; such Learning and Eloquence, and so evident Witness of God's holy Wyl, can never possibly passe in wayne. I wil not flatter you : I cannot : It becometh me not. I assure you, I like al notably wel ; *Siquid mei est judicii* : And if my liking be worth the liking.

' But of al other Things, this liketh me best. Of the three Parties, you make eche one to speak naturally, like hymself, as if you had been in eche of them, or they in you. What it shal work in other I cannot tel : for mine own Part, if I were an Usurer, never so greedily bent to spoyle and ravine *ut sunt Fœneratores*; yet would I think myself most unhappy, if such Persuasions could not move me. But what Man would not be afraid, to lyve desperately in that State of Life, that he seeth manifestly condemned by Heathens, by the old Fathers, by the auncient Councelles, by Emperours, by Bishops, by Decrees, by Canons, by al Sets of al Regyons, and of al Religions, by the Gospel of Christ, by the Mouth of God? *Ago breviter, ut vides. Non enim id mibi sumo, ut damnem largè tam borrendum peccatum. Id tibi relinqua.*

Ut vivat Liber, Usura pereat.

From *Salisbury*, this 20th of August, 1569.

The Book is written Dialogue-wise, (the Manner of writing in those Times) between a rich worldly Merchant, a godly and zealous

lous Preacher, and two Lawyers, the one Temporal, the other *A N N O*
Civil. Who are al brought in, speaking naturally their Sentiments
upon this Argument of the Loan of Money for Gain, which is his
Description of Usury; some for, and some against it. And this
was that which the Bishop in his Letter declared he had such a
Liking for.

Dr. *Wylson* was a very eloquent Man: and excellent for the *Some wise Sen-*
tences of Dr.
Wylson.
Scripta, (i.e. *Sentences* of great Importance and practical Wisdom) his Book abounded with: And a Taste of them may deserve here
to have a Place. As, ‘The Devil, whom that antient Father of
famous Memory, *Hugh Latimer*, called, *The most vigilant Bishop in*
his Vocation.

‘If there be not as quick weeding Hooks, and as sharp Iron
Forks, ready at Hand to cleanse Soyl from Time to Time, as the
Weeds are, and wil be ready to spring and grow up, in the End
al wil be Weeds: and Antichrist himself wil be Lord of the Har-
vest.

‘Waringes in al Things is evermore Wisdom, and of advised
Dealings come Perfection. Things foreseen, do always the les
Harm.

‘I do wish, that Man were as apt to do right, as he is ready to
speak of Right: And to be altogether as he would seem to be.

‘Sweet is that Sacrifice to God, when the Lives of leud Men are
offered up to suffer Pains of Death for wicked Doings.

‘As good pick Straws, as make Laws, that want a Magistrate,
to see them wel obeyed. —— The Law itself is a dumb Magis-
trate to al Men: whereas Magistrates are a speaking Law to all
People. —— ‘As one may be a good Magistrate to the People,
and yet no good Man to himself; so may one be a good Man to
himself, and prove no good Magistrate to the People.

‘*Diogenes* said wel, Where neither Laws have Force, nor Water
bath Course, there shoulde no Man willingly seek to dwel.

‘Plainnes of Speech, and freedom of Tongue, in deciphering
Sin, and advancing Vertue, are not the best Ways to thrive by.

I wil take my Leaye of this Book, after I shal have mentioned a
Punishment, which the Author shews out of the Civil and Canon
Laws, appointed for Usurers convict: viz. That when they are
dead, they shal not have Christian Burial. And that if any Minister
do receive any known or convicted Usurer to the Communion,
the same Priest or Minister shal be straitway suspended from celebra-
ting in the Church. And that whoso burieth an Usurer so convicted,
shal immediately be excommunicated. This Dr. *Wylson* fitted with
a Story he had read. A rich Usurer being notorious, and there-
fore often warned to amend; and yet amending never the more,
departed this World; when and where he could not tel, (for the
Book from whence he had it went not so far for Time and Place.)
But after the Man was dead, his Kinsman that succeeded him, (as
rich Men want none) desired to have him buried in his Parish
Church, before the High Altar. The Parson being a zealous godly
Man, would not bury him at al, no, not in the Church-yard; much
less in the Church, or at the High Altar. His Kinsman hereupon
being

*An Usurer re-
fused Christian
Burial.*

A N N O being greatly dismayed, offered largely to have this Favour. But
1572. al would not serve. At length understanding, that the Parson had
 an Ass, which brought his Books daily from his Parsonage to the
 Church, being a pretty Distance asunder, they politickly desired to
 obtain this Favour for him ; that as his Ass did daily carry his
 Service-Books to the Church, so it would please him, that for this
 Time the Ass might take Pains to carry this dead Ass in a Coffin,
 with this Condition, that wherefoever the Ass stayed, there the
 Body should be buried : Persuading themselves, that as the Ass, by
 an ordinary Course, used to go every Day from the Parsonage to
 the Church, with a Burthen of Books upon his Back, so of Course
 he would take the same Way with this dead Man's Corpse, being
 chested, even strait to the Church. The Priest, upon their impor-
 tune Suit, was content that his Ass should deal in this Matter for
 the Usurer, and be his dumb Judge. Who, when he had the cheft-
 ed Body upon his Back, feeling the Weight heavier than was wont
 to be, (as Usurers want no Weight, being overladen with Sin) or
 else by some secret Motion of God, I think, as *Balaam's Ass* was
 inspired ; so this foresaid Beast being laden and overladen, as it
 should seem, did fling and take on immediately, as though Wild-
 fire had been in his Tale : And leaving the ordinary Course to the
 Church, took the strait Way out of the Town ; and never left
 flinging and running, til he came to a Pair of Gallows at the Town's
 End : And there wallowing himself under the Gallows with the
 Corpse upon his Back, did never leave tumbling and tossing himself
 upon the bare Ground, til he was clean disburthened of so misera-
 ble a Carrion : A fit Altar undoubtedly for Usurers to be sacrificed
 upon alive, or buried under, when they are dead ; and a most wor-
 thy Tabernacle, or Shrine, miraculously assigned for al such leud
 Saints to be shrowded in, either dead or alive. The Facetiousness
 of this Story, makes me insert it.

*Ep Parkhurst's
Epigrams prin-
ced.*

To this Book I add another, for the Eminency of the Author,
 set forth also this Year, by the same Dr. *Wylson* ; being the elegant
Latin Epigrams of Bishop *Parkhurst*, written in his younger Days ;
 (famous for his Humane as wel as Divine Learning) the Copy ther-
 of being sent by the Author as a New Year's Gift to the said *Wylson*,
 his dear Friend, and old Acquaintance. Which he called the Bi-
 shop's *good, godly, and pleasant Epigrams* : and was minded, with
 the Bishop's Consent to put them to the Press, as fit to be preserved
 to Posterity, and worthy public View.

*His Epigrams,
Historical.*

These Epigrams (in Imitation of *Martial*) are to be esteemed,
 not so much because they were Pieces of handsome Wit and Fancy,
 as chiefly because they are Historical. Wherin *Parkhurst* doth
 both give us an Account of many remarkable Passages of the for-
 mer Part of his Life, his Education, his Learning, his Acquaintance,
 and his Exile and Sufferings, for adhering to the true Religion ; but
 also lets us into much of the Knowledge of the latter Times of
 K. *Henry VIII.* as also of divers Things in the Reigns of K. *Edward VI.*
 and Q. *Mary*. especially relating to Religion, and of Persons of
 both Sexes, eminent in both Reigns, either for their Rank and Dign-
 ity, their Religion or Learning, with their Characters.

Concerning

Concerning himself we learn divers Things, by some of his Verses; As that he was born at *Guilford* in *Surry*, by his Epigram to *Dr. H. Polsted*, a Physician of *Guilford*, *Conterraneum suum*. That he was educated first under the famous Grammariān, *Mr. Robertson*, and after, at the School of *Magdalen College*, in those Verses, *Ad Gymnasium Magdalenense*.

O præclara Domus, Musarum candida Sedes, &c.
Me quoque nutrieras q̄lum, cum parvulas essem,
Nunc factus juvenis, sum memor usque tui.

That he was in his younger Days but of mean Circumstances, as appeared by his Relation of certain of his Dreams:

Somnia mē Crœsum fecerunt sapè superbūm,
Et gazis visus sum superare Midam.
Somno experrictus mox sum mendicior Iro.
Irus ita usque fui, defii at esse Midas.

And that his Profession of the Gospel, and Abhorrence of Popery, was the Obstacle to his Hopes of Wealth from one *Crisp*, his Father in Law: whom, in his Verses to *Jewel*, he denotes to be rich.

Possidet ille Gazas, ego paupertate laboro.

And when *Jewel* had asked him the Cause he was no kinder to him, he answered,

Impia non possum dogmata ferre Papa.

That he was not wanting to himself in his Diligence of seeking Preferment: but had no Success. This he express to one *Eſtwic* his Friend, upon Occasion of his enquiring of him, what he was doing.

Quid faciam, queris? Venor. Quid? Venor Honores.
At frustra: Invitis venor adiugc canibus.

Yet afterwards his Hunting was more successful. For he became Chaplain to Persons of the highest Dignity. As, to *Charles Brandon*, Duke of *Suffolk*. On whom he made a Funeral Epitaph, staking him there, *Dom. suus Clementissimus*. He was Domestic also to the most excellently accomplished Woman, for Birth and Virtue, the Lady *Katharine*, his Dutchess. (To whom likewise he wrote some Epigrams.) To which Honour he attained Anno 1542, by an Address to her in a Copy of *Sapphice*,

Si velis inter numerare servos
Me tuos, ô Gloria Fæminarum, &c.

And which was higher yet, he was Domestic Chaplain to a greater Princess, viz. *Katharine Parr*, K. Henry's last Queen: as we find also

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H h

by

ANNO by some of his Verses. Wherin, when a Friend of his asked him, 1572. why he abode so much at Court, he gave him the Reason, that it was partly the great Obligingness, Affability, and Piety of his Mistress, the Queen, and partly to enjoy the Society and Converse of some excellent Scholars, that were likewise at Court, as *Coverdale*, *Huic*, *Elmer*, &c.

*Quod tam volens, quod tam lubens, Necessitudo addi hoc potest,
Reginae in aula mansito, Coverdale, Huicci, & Elmeri,
Facit bujus Benignitas, O! Dii, viros quos nomino?
Pietas, facilis Clementia.*

After serious Deliberation about his Entrance into the State of Matrimony, at last concluding it the most safe and godly Course, he resolved upon it: Writing thus to his Friend:

*Commodius vivit cœlebs, sed tutius ille, &
Sandius. And thereupon concludeth,
Ipse brevi castus nempe maritus ero.*

Though being a Man in holy Orders, many severely censured him for it; especially such as favoured Popery. To one he gave this Answer:

*Conjugium meditor. Tragidè obstrepis, atq; probro des.
Quid faceres, essent si mibi scorta? Nibil.*

John Jewel, afterwards the most learned Bishop of *Salisbury*, was his Scholar in *Merton College*; signified in those Verses writ to him;

*Olim Discipulus mibi, chare Juelle, fuiſti,
Nunc ero Discipulus, te renuento, tuus.*

That he was Incumbent of the rich Benefice of *Cleve*: But left it upon Queen *Maries* altering Religion, for the Sake and Love he had to *Jesus Christ*: As he expressed in this pious Distick to his Friend:

*A me cur locuples subito fit CLEVA reliqua,
Quæris. Pra Christo sordida CLEVA mibi.*

The Cause of Religion was so dear to him, that (besides the Loss of that) he took up a Resolution to leave the Kingdom, whatever Dangers and Evils befel him, and piously commended himself to the Protection of God, against Hangmen, and against Papists: putting them together, as equally dealing in Blood.

*Nescio quid mibi mens præsagit adesse malorum;
Nescio quid sperem; necio quid metuam.
Quicquid erit, Deus alme, tua me protege dextra;
Carnifices perdant me, neque Pontifices.*

And

xxi.

And now being departed from his native Country, and in his *ANN* ¹⁵⁷² Voyage, his Heart trembled to think of the Cruelties intended against him and the rest of those pious Christians, that would not turn Papistical Idolaters, and dreaded the Handling of those that remained behind. But especially he had a great Concern for the Princess *ELIZABETH*, and his noble Patroness, the good Duchess of *Suffolk*: Praying God for his Protection of them al, against the Wolves, Lions, and Tigers: meaning those inhumane Popish Persecutors under *Q. Mary*; sensible also of the Danger the whole Kingdom was in from Foreigners. In regard of which Matters, thus expressing himself, while he was sailing upon the Seas:

*Dolos malignè qui strarunt,
Nostrāque vitam querant,
Nè prævaleant nobis, Deus;
Funes eorum rumpito.
Laqueos cruentos scindito.
Ab hostibus civilibus,
Et exteris, Britannicum
Regnum misericors libera.*

*Pranobiles viros bonos,
Pranobilésque fœminas,
ELIZABETHAM Principem,
Suffolcia, & meam, Ducem,
Deum colentes, ricib⁹
Lupi, Leones, Tygrides,
Immanibus nè devorant.*

He and divers more Divines, and learned Men of the Universities, and of the Church of *England*, under *K. Edward*, thus became voluntary Exiles, and settled themselves at *Zuric* in *Switzerland*: and in their Travail, near to that Place, they were to pass over a very high Hil, where was a Rock, on which he engraved these extemporary Verses; (the rest of them having inscribed their Names.)

*Huic insculperunt Angli sua nomina saxo,
Charam qui Patriam deseruere suam.
Deseruere suam Patriam pro nomine Christi:
Quos fovet, ut Cives Urbs Tigurina suos.
Urbs Tigurina piis tutum se præbat Asylum.
O! dabitus grates quando referre pares?*

He and the other Exiles being not only most kindly received at their coming, by *Bullinger*, *Zaneby*, *Wolphius*, *Gualter*, *Lavater*, and the other Ministers and Rulers at *Zuric*, but also living easily there among them. So much Love and Hospitality had such an Impression upon him, that he thought he could never sufficiently extol it, nor be thankful enough for it: As he exprest it in these Verses:

*Vivo Tigurinós inter humanissimos:
Quibus velis vix credere, quantum debeam.
O! quando Tigurinis reponam gratiam?*

How kind the Divines of that City shewed themselves, (and especially *Gualter*) to him, *John Bale* took Notice of in the Preface to his Books of the *A&s of the Popes*: *Vir optimus* (speaking of *John Parkhurst*) & meliori fortuna dignior; *quot nominibus*, &c. ‘An excellent Man, and worthy of better Fortune; upon how many Accounts is he Debtor to you, Mr. *Gualter*, and the whole City, [of *Zuric*?]

Parkhurst kind-
ly received at
Zuric;
Balei Acta Ro-
manor. Pontif.
in Praefat.

X N N O The same Writer, an Exile also then at *Basil*, records gratefully the Entertainment of the rest of the *English* there. That they lived together in one House [like a College of Students.] That *Bullinger* took a *fatherly Care* of them; and that by the ful Consent of the *Citizens*. And he adds, that these that were daily with him at *Basil*, related those Ministers Care, their Trouble, and their Paternal Affection towards them, while they lived under the Shadow of that City, covered against the Heat of Persecution, with the Love of the whole People. They related also to him the incredible Munificence of the Magistrates: who most liberally offered by *Bullinger* Subsistence, by Provision of Bread-corn and Wine, as much as might suffice to sustain thirteen or fourteen of them. But the *English* refusing to be so burthensoine to them [having Relief elsewhere] they of the City were sorry that soine Opportunity of gratifying them was wanting.

While *Parkhurst* sojourned here in this Place, he exercised sometimes his Poetical Strain. And once, at the Motion of *Zanchy* and *Wolphius*, knowing his Genius towards Poetry, he comprized the Ten Commandments, in ten Heroic Verses. And again, at the Desire of the said *Zanchy*, he composed elegantly in Latin Verse, the History of the Life of Christ: shewing the Occasion therof in these Words, *CURSUS vite Domini nostri & servatoris Jesu Christi: Rogatus a D. Hietonymo Zanchio bæc scripti Tiguri, 1557.* He began with *Adventus Christi in carnem.* Then His *Nativity.* Then His *Circumcision.* Then the *Epiphany.* Then His *Disputation* with the Doctors: And so to the last *Judgment*, in several distinct Poems.

And being settled in this City, *Zuric*, this safe Harbour for the poor *English* Exiles, he gave a Character of this Place, in the End of a Letter which he wrote to *Harley*, late Bishop of *Hereford*.

Urbs babet Helveticæ me nunc primaria gentis;
Urbs planè armipotens, Pacis amica tamen.
Urbs facunda piis verbi præconibus, atri
Urbs expers odii, cedis, Avaritiae, &c.

He shewed himself a Prophet, as wel as a Poet: comforting the *English* Exiles by foretelling the Restoration of the Gospel to *England* within a short Time:

Numinis ira brevis, bonitas pia gaudia præbet.
Eft nox tristis? Erit postera lata dies.

And likewise the Death of *Gardiner*, Bishop of *Winchester*, in a Distick to *Ponet*, who had beeen deprived of that Bishopric:

Salveto nuper Præful, Præfulque futurus.
Namque brevi Stephanus, Præful, puto, definet esse.

And so in al Probability, *Ponet* had been restored, had he lived to return; but dyed before.

But

But for the Historical Characters, this Epigrammatist giveth of *ANNO*
others of the *English* Nation, both of the Nobility and Clergy, 1572.
whether Papists or Protestants, I refer the Reader to the *Appendix*:
as containing many Things, that wil be acceptable to such as are N^oXXIV.
studious of those Times.

C H A P. XXXV.

Remarks upon particular Men. Sparks, a Suffragan Bishop.
John Fox. John Cottrel. John Rugg. Justinian Lancaster.
Bartholomew Clark. His Testimonial. John Hales.
His Epitaph. Cardinal Chastillion. Poisoned in England.
The Villain that poisoned him, confesseth it two Years after.
Nowel, Dean of S. Paul's: Founds a Free School in Lancashire.
His Letter to the L. Burghley about it. One Blosse
reports K. Edward to be alive, and that the Queen was married to Leicester.
Mines of Silver in Cumberland: A Corporation for the Managery thereof.

AND, as I have thus made mention of several Persons of Figure, before, so I shal proceede to add some short Notices of divers other eminent Men, whose Preferments or Deaths or other Accidents fel within this Year, with some Remarks concerning them.

Thomas Sparks, Bishop Suffragan of Berwick, Assistant to *Cuthbert*, sometime Bishop of Durham, died this Year. And John Fox, M. A. [the *Martyrologist*, if I mistake not] intitled *Sacri Verbi Dei Professor*, promoted to a Prebend in that Church of Durham, vacant by the natural Death of that Reverend Father, dated Sept. 2. 1572. Which Preferment he resigned the next Year, *viz.* 1573.

John Cottrel, L. L. D. Archdeacon, and Prebendary of Wells, a great Civilian in these Times, and before, a Member of the famous Synod Anno 1562, dieth. And Aug. 4. John Rugg, M. A. was made Archdeacon of Wells, and was presented to the Church of Winford, by his Death, at the Presentation of Maurice Rodney of Somersetshire, Esq;

Justinian Lancaster, Archdeacon of Taunton (who also if I mistake not, was in the said Synod) was presented this Year, in the Month of March, to the Prebend of Tatton in the Church of Wells.

Bartholomew Clerk, Fellow of King's College in Cambridge, commenced this Year Doctor of Laws. He was much esteemed for his Learning, and Latin Stile; and whom Archbishop Parker had preferred to the Deany of the Arches; and had employed sometime in Writing against Saunders his Book. But having notwithstanding Enemies, Byng, Vice-chancellor, and Dr. Whitgift, Master of Trinity College, and publick Professor of Divinity, both gave him this Testimonial,

Bishop Suffragan of Berwick dies. John Fox hath his Prebend. Regist. Durham

Joh. Cottrel, L.L.D. John Rugg.

Justinian Lancaster. Matt. Hutton.

ANNO nial, under the University Seal, in their Letter to the Lord Treasurer: 1572.

*Memorial of his Abilities.
MS. Burghian.*

OUR Duties in most humble manner to your Honour premised. Whereas this Bearer, Mr. Bartholomew Clarke, being now lately admitted a Doctor of the Civil Law in this University, hath earnestly required our special Testimony to your Honour of that his Degree, we could do no less for Truth's sake, but according to his Petition, to advertise your Lordship of the same: Adding, moreover, that as wel in Replying as Answering, he did so learnedly demean himself, that he hath thereby, not only much encreased the good Opinion long sithence conceived of his Towardness, but also obtained a right commendable Report of those that bear the chief Name among us in that Faculty. Thus, with our Prayer to th' Almighty for the long Preservation of your honourable Estate, we humbly commend your Lordship to his most blessed Tuition. From Cambridge, this VI. of December 1572.

Your Lordship's most humbly at Commandment,

Tho. Byng, Vice-chancellor.
Jhon Whitgyfte.

The Death of John Hales.

This Year put an End to the Life of John Hales; a learned Man, and a Courtier, under the Reigns of K. Edward and this Queen. He made himself known in these Times, as for his good Zeal towards Religion, so for his Writing in favour of the Succession to the Crown, of the Family of the Graxes; one of which Family was Queen Jane, who was beheaded for that Cause in the Beginning of Queen Mary's Reign. Hales, for this Attempt, underwent much Trouble, as the Histories of Queen Elizabeth's Time do relate. He was buried in the Church of St. Peter's Poor, London. Where, on a Brass Plate against the North Wall, was this Account of him engraven:

DO M. JOANNES HALE S, a pueritia Literis deditus, excellenti ingenio, docilitate, memoria, studio & industria singulari; adjuncta, Linguarum, Disciplinarum, Juris, Antiquitatis, rerum Divinarum, & humanarum, magna & multiplici doctrina, instruissimus, evasit. Innocentia, integritate, gravitate, constantia, fide, pietate, religione, gravissima etiam agrotationis, & rerum Difficilium diurna perpassione, & in patientia, ornatissimus fuit, vite honestissime, sanctissimeque acta diem supremam Sto. Cal. Januar. 1572. clausit. Anima excunte, Corporis Reliquia hoc loco sita sunt.

Exspecto Resurrectionem mortuorum, & vitam eternam.

Cardinal Ca-
billon poison-
ed in England. To these Learned Men, I shall subjoin another Churchman, viz. Cardinal Chastillion. Who flying hither out of France, Anna 1568, for the Safety of his Life, with the Bishop of Arles, upon his Return, was basely by some unknown Hand, poisoned; but was honourably buried among the Metropolitans, in the Cathedral at Canterbury, which happened in the Year 1570. But I choose to mention it here, because the vile Practiser of this Murder was

was not known, til the latter End of this present Year. The **X N N O**
Reason of his coming was supposed to be for Religion. For **1572.**
arriving at **Tower-Wharf**, Sept. 13, he, with the other Bishop, was
received by some eminent Citizens there; wherof the chief was **Annal of Stow**
Sir Thomas Gresham, and (as it seems) by secret Order from the
Queen. They were conducted to his House in **Bishopsgate-Street**,
and there lodged. And the next Day he rode, attended with the
said Knight, and others, to the **French Church**: To shew his Appto-
bation, as it might be interpreted, of the Protestant Religion. And
thence he went with the same State to the **Exchange** in **Cornhil**: And
thence to **S.Paul's Church**. And so back to Dinner with the said Gre-
sham. And on some Day after, he went to Court, to wait upon the
Queen. His Name was **Edet**, or **Odet Colligny**, of a noble Family in
France. Which made the Queen shew him great Respect. He was
also noted by **Thuanus**, for a Person of great Virtue and Integrity.
Being at **Canterbury**, he died suddenly.

That he was poisoned, was not known, nor by whom, til in the
Month of **January** this Year, when Intelligence came to the **English**
Court from **Rochel**, That a Servant of the late Cardinal **Chastillion**, **By his Servant.**
put to Death there, for going about, and conspiring to betray that
Town, confessed, as he went to Execution, That it was he poisoned
the same Cardinal in **England**.

I shall also add here, a Remark of another very worthy and reverend Man, *viz.* **Alexander Nowell**, Dean of S. Paul's. Who for the better Encouragement of Learning and true Christian Religion among the rude Inhabitants of **Lancashire**, he being a Native there, was now founding a Free-School at **Middleton** in that County, and providing for the Maintenance of such Scholars as went from thence to **Brazen-Nose College** in **Oxford**. A Charter for the founding of the same from the Queen, for the establishing of this Christian Charity, lay now before the L. Treasurer. And now, in the Month of **July**, the said Dean solicited that Lord in Behalf therof: And that for the better Maintenance of the Master and Usher, it might be capable of being wel endowed: Addressing to him to this Tenor,
 "That in the Patent of the Foundation of her Majesty's School of
 "Middleton, and of her Thirteen Poor Scholars of **Brazen-Nose Col-**
 "lege in **Oxford**, the Sum of the **Mortmain** was not named. For the
 "which, by the Advice of Sir **Walter Mildmay**, a Blank was left, up-
 "on good Hope, that it would please her Majesty to licence a large
 "Sum to be purchased to so goodly Uses; and in her Majesty's Name
 "he humbly prayed his Honour to finish the good Work, which he
 "had so happily begun: and to move her Majesty to Licence the Sum
 "of 100 l. or so many Marks at the least, by him and others, to be
 "purchased in **Mortmain**, for the Encrease of the Stipends of the
 "School-Master and Usher, and of the Number and Exhibition
 "of the said Scholars, and the better Relief of the great Company
 "of that poor College: And al to be done in her Majesty's
 "Name. And to cause the said **Mortmain** to be entred in the Blank
 "of the said Patent, with a Note of her Majesty's Consent hereunto.
 "That no Doubt may grow by the Diversity of the Writing. Ad-
 "ding, 'Your Honour shal hereby bind, not only me, but al the
 "Inhabitants of the rude Country of **Lancashire**, and the Scholars
 "of

*Dean Nowell
found a School
in Middleton.*

A N N O of the said College, next after her Majesty, to pray for your Honour,
1572. &c.

ALEX. NOWELL.

**Dr. Fulk goes
to France
with the Lord
Admiral.**

William Fulk; a Member of the University of Cambridge, (afterwards well known for his learned Writings and Disputations against the Romanists, and Head of Pembroke Hall) had the Honour this Year to attend, as Chaplain, upon the Earl of Lincoln, L. High Admiral, going to France. And so his Absence from the Commencement being necessary, when he was to take his Degree of Doctor, he obtained the Queen's Letters to the Heads, to grant him his Degree, notwithstanding his Absence. And that by Vertue of her Royal dispensing with a Statute to the contrary. The said Letter to the University deserves here to be inserted; being copied by an exact Hand.

ELIZABETHA R.

R.T.Bak, B.D.

ELIZABETH R.
T R U S T I E and Welbeloved, Wee greet you wel. Wheras
we are informed, That *William Fulk*, Bachelor of Divinity
of that Our University of *Cambridge*, hath both performed al the
Scholaſtical Acts that are appointed by our Statutes for the Trial
of them that are to be admitted to the Degree of Doctors in the
same Facultie ; and also very neer accomplished al that Time of
Study, which is required by the same Statutes : These are to let
you understand, That in Consideration, that he is appointed to at-
tend upon our Right Trustie and Right welbeloved *Cosyn* and
and Counsellor, the Earl of *Lyncolne*, our High Admiral of Eng-
land into *France* ; so that he cannot be present at your next Com-
mencement, Wee are wel pleased to dispense with him ; and by these
Presents do dispence with him. Requiring ye therefore, that by
Grace of that Our said University, he may be admitted to the said
Degree, notwithstanding his Absense, in as ample Maner, as hath
byn used to be granted there, before that Libertie for sundry good
Causes, was restrained by our Statute: the faid Statute, or any
Thing contained therin in any wise notwithstanding. And these
Our Letters shal be your sufficient Warrant and Discharge in this
Behalf. Geven under Our Signet, at Our Manner of *S. James*,
this 19th Day of *May*, in the Fourteenth Year of Our Reign.

One Bloß affirms K. Edward was lying, &c.

One *Bloffe*, alias *Mantel*, was in the Month of *January* taken up, for affirming *K. Edward VI.* was yet alive; and that *Q. Elizabeth* was married about the Year 1564, to the Earl of *Leicester*, and had four Children by him. And he had confidently told the same many times. This was such a Piece of Impudence, that it could not but be taken Notice of. The latter Report he had received from a Popish Priest, as such, making it a great Part of their Busness to slander and defame the Queen to the utmost Degree, to make her odious. And the former Lye he had gathered from one in *Oxford*, in the Time of *Q. Mary*. He was brought before *Fleetwood*, Recorder of *London*,

London, who examined him. To whom he made a Confession of what he had said, but with Sorrow and Repentance, though perhaps partial only: And the said Recorder consulted with the Attorney General, Sir Gilbert Gerard, what Penalty by Law should be laid upon him? And whether the Crime could be found Treason? In short, no Law then was found to prosecute him. This Matter being somewhat curious, I wil relate both the Examination of this Fellow, as it was taken by the Recorder, and sent to the L. Treasurer, together with his Letter, giving a further Account of his Dealing with him; and the Judgmehr of both in this Case. For both Examination and Letter, the Reader may apply himself to the Appendix.

ANNO
1572.

Let me add, in the Conclusion of this Year, That certain Mines were discovered in *Cumberland*, wherein was rich Oar: Whence were extracted Copper, Lead and Silver. Which gave such Encouragement, that a Society, formed into a Corporation of Persons of eminent Rank, was established, for the carrying on the Work thereof. For in this 14th of the Queen, she granted Letters Patents, bearing Date the 4th of December, of Privilege for making of Copper and Quick-Silver, by way of Transmutation, with other Commodities growing of that Mystery, to Sir Tho. Smith, Kt. (who was the chief Contriver) Robert Earl of Leicester, William L. Burghley, for the same, and Sir Humphrey Gilbert, Kt. who were incorporate by the Name of the Governor and Society of the new Art. They took into the said Corporation, some High Dutchmen, to be joined with them, who better understood the practical and laborious Part. Among those, the chief Undertaker was one Daniel Heckstetter; who was termed sometimes Dr. Heckstetter, and sometimes Mr. Daniel. In these Mines the Queen had her Part; which was the Fifteenth Share; the rest went among the Corporation. They extracted Copper, Lead, Silver, Brimstone, &c. But these Works stood stil this Year 1572. for want of Money, and by reason of the Disagreement of the Englishmen in Company with the Dutch. Upon which one Richard Dudley, a judicious Person, (and concerned, as it seems in this Business) did advise, That if they agreed not, and were not willing to consent and agree to al Things according to their Covenants, then those wilful Persons should lose their Portions for a Time; and the Queen to have their Parts for three Years; and as the Quantity or Portion required, to pay Money after the Rate. Also, he wished some skilful Man to be appointed to join with the Dutchmen, for making the Assays of Copper, and for making Bargains for Wood, Seacoal, making Charcoal, &c. And that the Queen keeping them in her Hand the Space of three Years, she should come to know and understand their Commodity; and whether they were to be continued: And, as he supposed, would encourage the Dutchmen to travail more earnestly, when her Majesty should deal in it.

At length the Englishmen were contented to let the Dutch have their Parts for three Years, and to be at al Charges. The chief Undertaker in this Work, Heckstetter, at the Expiration of those three Years, made two Petitions to the Queen. One, for Forbearance of her Debt lent: so as her Debt might be paid so much yearly, according as the Mines might bear, with the favourable Consideration of their Continuance: And the other, That it might be permitted to vent and transport over the Seas such Quantity of Coppers yearly, as the said

Petition to the Queen for the better carrying on these Mines.

A N N O Daniel should find Merchants willing to buy of him ; paying her Majesty due Custom thereof, according to the Company's Privilege.

1572. In short, by an Extract it appeared, the Debt and Benefit of these Works was, That the Queen lent to the Works, to the carrying them on, 2500*l.* at *Christmas* 1575. And was owing by the Mines 4807*l.* 19*s.* 4*d.* Pay'd, and owing to the Mines, from *Christmas* 1575, to *Christmas* 1576, 3547*l.* 7*s.* 10*d.* How the State of these Mines stood about this Year 1576, wil be seen in the Appendix.

N^o XXVI. **N^o XXVI.** Towards the End of the Year, al Things were framed to Quiet, Peace Abroad and at Hoine. Though (as Dr. *Wylson* obserued in his Correspondence with the Bishop of *Norwich*) that he did not think, that Princes, being once Quiet within their own States, would suffer this State [of *England*] to be long quiet. And so indeed it proved, as we shall find in the Progress of this History.

The Bishop of Norwich preparing to come up to the next Parliament. The Parliament being to sit in *April* next, having been prorogued to that Month by the Queen (to take off the Eagerness of the House against the *Scottish* Queen) the Bishop of *Norwich*, now ancient and sickly, began a Month or two before, to be concerned where he should get Lodgings, when he came up. And therefore sent up a Messenger before him to provide some convenient Place for his Reception. The Lady *Ferningham*, of his Diocese, had offered him the Use of an House of hers in the *Black-Friars*. But he had no great Stomach to accept of her kind Offer ; because she was noted to be a great Enemy to Religion : Sir *Henry Ferningham*, Kt. deceased, her Husband, having been Captain of the Guard to the late Queen *Mary*. But Necessity had no Law, as the Bishop wrote his Friend Dr. *Wylson* ; and that therefore, for any thing he knew, he must be contented therewithal.

The ancient Houses of the Bishops. This is but a slight Remark ; and yet I cannot but take Notice of it ; to observe hence, how this Bishoprick was now wholly devoid of any House or Inn in *London* or *Westminster*, when as his Ancestors, the Bishops of *Norwich* (as wel as the rest of the Bishops) had all their Inns or Houses belonging to their Bishopricks, for their Harbour, when they had Occasion to come up to the Court or Parliament ; a Thing so convenient. But now there was scarce one, (except the Bishop of *Ely*) had any, but what he borrowed or hired ; their Houses having been, either by the latter Kings and Princes, or the Importunity of Courtiers, obtained from them. Thus the Bishops of *Norwich* had their House in *St. Martins in the Fields*. Which came in K. *Henry VIII*lth's Time to *Charles Duke of Suffolk*. The Bishops of *Hereford*, had their Inn in the Parish of *St. Mary Mountbaw* : Which was alienated to the Lord *Clinton*, under K. *Edward VI*. The Bishop of *Lincoln*'s Inn was situate in *Holborn*, beyond the Bars ; which came afterwards to the Earls of *Southampton*. The Bishops of *Chichester* had their House in the same Street, now called *Chancery-Lane* : Built by *Ralph Nevyl*, Bishop of *Chichester*, near the Office, called *Curistor's Office*. Afterwards it caine to the Earls of *Lincoln*, and was called *Lincoln's Inn* ; now one of the Inns of Court. The Archbishops of *York* had their House at *Westminster*, called *York-Place*, where *White-Hall* now standeth, given to his Successors by *Walter Grey*, Archbishop of *York*. But King *Henry* took it from Cardinal *Wolsey*. The Bishops of *Exeter*, their Inn was where *Exeter House* now standeth. The Bishop of *Bath*'s Inn was

was likewise in the *Strand*, which afterwards came to Sir Tho. Seymour, Kt. Admiral of *England* under King *Edward VI.* who built much there. And from him to the Earl of *Arundel*, and had from him the Name of *Arundel House*; now built into a Street. The Bishops of *Bath*, after they were put from this Inn, had their House in the *Minories* in *Aldgate*. Further Westward in the *Strand*, was *Chester's Inn*, belonging to the Bishops of *Chester*, the same with *Litchfield* and *Coventry*. Further that Way the Bishops of *Landaff* had their Inn, lying near the Church of our Lady at *Strand*. Further stil was the Inn of the Bishops of *Chester*. This House was first built by *Walter Langton*, Bishop of *Chester*, Lord Treasurer of *England*. Adjoining to it was the Bishop of *Worcestre's Inn*. All these were demolished by the Duke of *Somerset*, for building of his own fair Palace of *Somerset House*. Near the *Savoy* was the Bishop of *Carlisle's Inn*; now belonging to the Duke of *Bedford*. *Durham House*, belonging to the Bishops of that See, and stil bearing their Name, was built by *Tho. Haefield*, Bishop of *Durham*. Beyond *Durham House* was the House of the Bishop of *Norwick*. Which *Heth*, Archbishop of *York*, bought for him and his Successors, of that Bishop: But is now also become a Street.

I shal only add a Letter in *French* (intercepted no doubt) wrote by a Scotch Nobleman to the Pope; dated from *Brussels*, Jan. 1572. Which Letter wil give further Light into these Times, and the busy Dealings of the Papists.

Je ne desirois tiens d'advancer, mes deureux Pere, &c. I should desire nothing more, blessed Father, than that it might be permitted me to come before your Holiness, to kiss your Feet, and to render you Thanks, as wel for the Benefit and Pleasure made to the Queen, my Sovereign, and to all my Country, as especially for the singular Love which your Holiness hath wel shewn me, to bear to the coming of my Son to *Rome*. Who witt me, the 2nd of Octob. last, of the good Reception, and favourable Treatment, which it pleased your Holiness to make him: to wit, in so much as to hold and repare him your only Son: promising him Aid of that which shal be possible from your Holiness, &c. Duke *D'Alvay*, according to whose Excellence's Wil I am sent By my Sovereign and the Nobility of *Scotland*, &c. I have nevertheless, and have conceived in my Heart, a little Joy, to understand, that the Reverend Father, *Nicolas Sander*, goeth to your Holiness, whom of a long Time I have known, a Man of Good, whom I much love, as he deserveth; and knoweth very wel the State of the Queen, my Sovereign, the Condition of her Country, and of mine, and the Studies and Wils of us al, that live in the *Low Germany*, and that which may be done and hoped. He shal fully instruct your Holiness of the State of al Things and Persons: And shal suggest Counsels, which wil seem most seafonable for the remedying our Evils. I have laid open to this so fit a Man, some secret Businesses of mine, and my special Proceedings, and touching the State of my Country; for that End and Purpose, to communicate it to your Holiness alone. To whose Narration, that certain Credit may be given, I pray again and again. Yet so, that the Business itself remain buried and intyre: and nothing come to Light, until it obtaines its ful Effect, and be brought to the wished for Issue.

ANNO

1573.

C H A P. XXVI.

Dr. Valentine Dale goes Ambassador to France : The Condition of Rochel. The Ambassador's Letter concerning the Successes there, against the Besiegers. Pacification with the Protestants. The Queen instrumental therein. Occurrences of Matters in France, sent hither by Dale. Monsieur, elected King of Poland. A safe Conduct desired for him from the Queen. And also for Duke D'Alençon. Liberty granted for the Scottish Queen to go to Buxton Well. Orders to the Earl of Shrewsbury. The Queen suspicious of the L. Burghley's favouring the Scottish Queen. His Caution in that Respect. Earl of Leicester esteemed by that Queen to be her Enemy. How far he was so, as he declared. Elizabeth's real Concern for that Queen. A Plot to deliver her from the Custody of the Earl of Shrewsbury. His Captain and another of the Clergy, accuse him falsely. Examined.

Dale Ambassa-
dor in France,
which con-
cerning Rochel.

DOCTOR Dale, being now the Queen's Ambassador in the Court of France, gives Account into England of the State of Affairs there; on which the Safety and Welfare of the Queen and her State did so much depend; especially concerning the Religion there, which she laboured as much as she could, to favour, and provide against the Oppression of those that professed it. In May, the said Ambassador wrote over to the Earl of Sussex, Lord Chamberlain, and a privy Councillor, that Roads still held out. And this was so important an Affair, and did so much employ all the Councils and Ayrs of that King, that at Court, their whole Doings depended upon Rochel; and of it they wished to be rid one Way or other; that they might mind other Matters. The Queen Mother herself said, that they were out of Hope to bring them to any Composition, although they did all they could to bring them thereto. And therefore they appointed to give them a general Assault, as that Day [wherein Dale wrote al this, viz. ult. Maii.]

Then he went on to describe the Town of Rochel, al Men's Eyes being upon so famous a Seige, as that was, and especially the English Nation; which, on the Account of Religion, wished wel to them. It was in a Manner (as he described it) four square. The West Side lay upon the Sea; the South Side upon the Salt Marshes, ful of Pits to make Salt: the North Side was overflowed with the Tide at every full Water. And the East Side, which was only accessible, had at the Corner toward the South, one Bulwark, called the Bulwark of the Port of Cognac. And at the Corner toward the North, one other mighty Bulwark, called S. Angelis. Which two Bulwarks did flank on the Curtain on the East Side. Monsieur has battered the Bulwark S. Angelis; but holds it not himself; and days

Rochel descri-
bed.
Titus B. 2.

in the Ditch at the Foot of a Breach made into the Curtain of the *ANNO* Wall. They of the Town were on the Rampart sometimes at the *half Pike*. What Trenches or Fosses were within, was not known. There were divers *Gobions*, and Platforms in that Town, that did command the Rampart at the Place of that Breach. Now the Town being thus, as the Ambassador added, and their Doings here, being as he had exprest them in particular Advertisements, which he enclosed, his Lordship (he said) would best consider the State of that Country. And so humbly took leave of his Lordship, from Moreton, the last of May, 1573. These Advertisements I have laid in the Appendix. Where we may see the wonderful Successes, by *No XXVII.* the Providence of God, that poor persecuted People had: as wel as other Occurrences in France in that Juncture, with Relation to England.

To which I may subjoin what Dr. George Abbot (afterwards Archbishop of Canterbury) delivered in a Lecture at Oxford, concerning a kind of miraculous Providence; supplying the besieged Rochellers in their Necessity, with Food. Where shewing divers Instances of God's Providence in preserving of his Church and People, he relates, That after the Massacre of Paris, the whole Power of that Kingdom of France were gathered together against the City of *Rochelle*; and besieged them with Extremity, who defended the Place. And that God, in the Time of Famine and Want of Bread, did for some whole Months together, daily cast up a kind of Fish unto them, out of the Sea: Wherewith so many Hundreds were relieved, without any Labour of their own. Even as the *Israelites* were fed with *Manna* every Morning, while they were in the Wilderness. And as all the while that the Enemy was before them, this endured, to their mervailous Comfort; so to proclaim to the World God's Providence the more, when the Enemies Tents were once removed, and the City was open again, this Provision immediately did cease. And then the Preacher concluded, "That it was a good Testification, that the Lord of Hosts would leave a Remnant, even a Seed of his Faithful in that Land." For this he quoted *Comment. Religiosis & Reip. in Gallia*, Lib. II. c. 1. v. 1. &c.

This brave Resistance, or rather Self-defence, and Success of the poor Rochellers, had a good Effect in the next Month, together with the Queen's Influence in Scotland, and her dispatching another Ambassador, Mr. Horsey, to France. For Dr. Dale, in a Letter dated the last of June, thus related the State of Matters in France, to the same Earl of Sussex: "That Things were in such a Case in that Realm; that they were contented to bear all Things. And that they made as Echo: they were not moved with the Matters of Scotland: [Where their Ambassador had no Success to provoke the Scots, and to continue the Differences among them] Nor to be offended with any dictatory Answer of the Queen; nor with the coming of Mr. Horsey; nor with any other Thing that was past: but took al in good Part in outward Appearances. And yet, added the Ambassador to the Earl, that his Lordship did best know, how much they might be grieved with thote Things; and how they might be in Doubt what Charge they of the Religion would take, by the Coming of Mr. Horsey at this Time. And therefore they made the more Speed to make

*Pacification of
Matters in
France.*

*Dale the Am-
bassador's Lett.
concerning the
same.*

Titus B. 2.

ANNO 1573. make some Pacification. That they had accorded with them of *Rochel, Sancerre, Montauban, Nimes*, free Exercise in Religion; and were contented to have no Garrison in *Rochel*, but only, that *De la Nove* should be Governor for the King, of certain Bands of the Town's appointment, and pay for the Performance therof.

That the King of *Polonia* was content to gage his Honour, which he made much of now, because of his going into *Poland*. And yet they of the Town would not trust him: so much the less, because he gave an *Escalade* of late, during the Time of Treaty. They found the Rampart so trenched and flanked with-in, at their last *Escalade*, that it was thought they were past Hope to do any good by any Assault. And now the King of *Polonia* was so hastened away, that he could not tarry: And so was to carry so many of the chiefest Gentlemen and Soldiers, and so much of their Treasure with him. And besides, that here were many in Arms in *Languedoc, Dauphine, and Berne*, that the King was weary of it: And what would be done, he knew not himself.

And so promising to do his Diligence, as Things fel, to give that Lord his best Advertisement, if he could, he prayed God to keep his Lordship in good Health. Dated from *Paris* the last of June.

The Queen instrumental to the Peace with Rochel.

By another Intelligence in the Month of July, the same Ambassador sent the Earl Notice of the Peace made between the French King, and the Afflicted, his Subjects; being signed by him on the 2d of July. Which was hastened by occasion of Queen Elizabeth's sending *Horsey* thither very seasonably, as was suggested before. The Capitulation wherof that Gentleman was promised to have along with him, when he returned. But yet the Terms were such, that it was not yet known, whether they of *Bearn, Languedoc, and Dauphine*, had accepted them, or laid down their Arms. The King had accorded to the Exercise of Religion to them of *Rochel, Nimes, and Montauban*. But it was with the Misliking of divers of those about him. *Dale* added, That he judged, that that little Munition that came out of *England* to *Rochel*, preserved the Town; and the Countenance of *Horsey*'s coming over had done much Good. This Letter was dated from *Paris*, July 17th.

The Terms were accorded, for the Exercise of Religion.

Thus, after al that King's Murthers of his Protestant Subjects, that thereby he might take the surest Course to put an effectual End to their Religion, he was forced, after much Trouble and Vexation to himself, and Infamy to his Name, to allow under his own Hand the Continuance and Practice of it.

Occurrences in France, sent by the Ambassador into England, July 23.

By this yielding of the King to his Subjects, professing the Religion, to suffer them to be at Quiet, he weary of War, consulted for his own Peace and Quiet. But yet he obtained not his desired End. For (as the same Ambassador soon after informed) All Parties were in misliking, and every Man drew the King into Disquietness, as much as they might, for the Maintenance of their Faction: [i.e. the bigotted Popish Faction] And the better to judge of these Matters, he sent over to the Secretary here, an Extract of an Oration of the Cardinal of *Lorraine*. And beside, gave a further Light into these turbulent Affairs now in *France*, occasioned by the Persevering of *England* in her Religion. *London* 17th July 1573.

cution there : which he had gathered with as much Care and Dilige-
gence, as he could.

That at the Time the Peace was thorowly passed at *Rochel*, the
King Elect of *Poland*, to avoid the Murmuring and Mutiny of his
Soldiers, (for that they were unpaid) unaware to the greatest
Number of the Captains themselves, conveyed himself privately
away : And took Gally at *Rochel*, faining to go for his Pastime
on the Sea ; and took his Voyage presently to *Nantes*. And from
thence the 20th of this Month of *July*, appointed to arrive at
Tours. That the Duke of *Alençon* was King of *Navarre*. And the
Duke of *Guise* came from *Rochel* by Land to meet him.

That neither they of *Languedoc* and *Dauphine*, neither yet the
Town of *Nismes*, did accept the Peace. That the King Elect, for
Performance of his Vow, went from *Blois* to *Notre Dame de Clery*,
on Foot. It was said, That the Marshal *Tavares* died *ex morbo
pediculari*. Which was much noted, because he was one of the
greatest Persecuters at the Massacre.

There was a very great Report spread, That neither the Emperor,
nor the Princes of *Germany*, wil assure a Passage unto the
King Elect through *Germany*. But that certainly was not known,
until the Time that News might come from *Monsieur Momory*: who
went to the Emperor for that Purpose. That *Alasco*, one of the
chiefest Ambassadors that came from *Polonia*, was already arrived
at *Metz*, and the rest were looked for there the 23d of this Pre-
sent.

That it was said, That the *Muscovite* did make Preparation against
Polonia. That it was reported, That the Navy of the *Turk* was
consumed by Fire from Heaven. But the Ambassador that was
come to congratulate from *Venice*, did report, That there should
not be above the Number of Twenty Ships of them consumed.
It was further said, That the rest of the *Turks* Navy was with-
drawn for this Year.

That the Peace was not published in the Camp, nor in the Town,
at the coming away of the King Elect. But the publishing therof
was referred to the *Rochelois*. That the Townsmen came to the
King Elect, at the Departure, and used certain Speeches touching
their Submission, Duty, and good Love towards the King, desiring
the King Elect to be a Means, that such Articles as were accorded
unto them, might be performed. That to this the King Elect an-
swered, That before this Time, for his Part, he had never made
any Promise to the Protestants ; but now, since he had given his
Promise for the *Accord*, he himself would see it performed. That
the King Elect being departed from *Rochel*, it was said, there entered
in certain Ships, *English* and *British*, with Victuals. That the Ships
that were laid to stop the Entry of the Haven, were withdrawn,
and the Carac burnt, with the Forts builded by the King Elect.

That it was said, That the Protestants were possest of a very
strong Town in *Languedoc*, called *Lodeve*; where the most part of
the Riches of that Country was bestowed : Because it was taken,
by the Situation thereof, to be unaccessible. That the Protestants
had gotten the Harvest of the Country, as far as *Toulouse*, and
had devised to surprize the Town of *Toulouse*, but were discovered.

I have

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ANNO. I have set down the whole Intelligence sent by the Ambassador, **1573.** though some Matters therin are foreign to our History, that I might not give a defective and imperfect Account therof.

And thus the Religion in *France* appeared in better Circumstances through the late dismal Clouds upon it, by the Influence of Queen *ELIZABETH*'s Counsels, and the Blessing of God upon them, notwithstanding the inveterate Malice of the Enemies of it.

*Two Requests
made by the
French Am-
bassador to the
Queen.*

*Epist. Com.
Salop. in Offic.
Arbor.*

The next Month, *viz. August*, the French Ambassador requested two Things of her Majesty concerning the French King's two Brothers; while she was at *Eridge*, the L. Burgavencies House, in *Warderton Forest in Sussex*. The one was for a safe Conduct for the new King of *Polonia*; for himself, his Ships, and Train, (among the which should be 4000 Soldiers, *Gascoigns*) to be wel used in any of her Majesty's Ports; if by Tempests any of them should be driven into any her Coasts. Which Suit, although it were reasonable, where good Meaning were sure; (as the Lord Treasurer wrote in a Letter to the Earl of *Sbrewsbury*, *August* the 10th) yet at this Time, for many Respects, it was very suspicious. And yet in the End, the same was granted. But when that King should take his Voyage, was then uncertain. For they at the *Englisb* Court heard from *Polonia*, that although he were chosen by one Number; yet another Number were not thereto agreeing. And that thereto the *Muscovite*, the King of *Sweden*, and some said the Emperor (who were al Competitors at the Election) did give great Furtherance to continue the Disaccord.

*Jealousy of the
King elect of
Poland, coming
into our Seas
with his Navy.*

*A safe Conduct
desired for
D'Alençon.*

*The Scottish
Queen desires
to go to Buxton
Well.*

*Order to the
Earl of
Shrewsbury,
for the said
Queen's going
thither.*

And the said L. Treasurer added, That there were some at Court, had entred into some Jealousy, that at this Time the Ambassador had dealt very earnestly for the Queen of *Scots* going to *Buxton Wells*; and withal, for a safe Conduct for the said King's Entry into this Realm, having such a Number of Soldiers and Ships. But (as though himself were one of those jealous Persons) he thanked God, That his Lordship [the Earl] was, with his Charge, far enough from any Ports. And yet, as the Time occasioned, he advised, That his Lordship might be more circumspect with Secrecy; without Note to Her or Hers.

The second Suit of the French Ambassador was, for a like Safe Conduct directly, for the Duke *D'Alençon* to come to the Queen's Majesty, ere long to be at *Dover*. But thereto such Answer was given to discomfert the Woer, [the said Duke] that the L. Treasurer thought, that surely he would not come. And that as yet he was sure none was granted.

The French Ambassador also solicited for Favour to be shewed to the Scottish Queen, who now pretended to be indisposed as to her Health, or really was so. And therefore desired she might have Liberty to go to *Buxton Wells*. This Request the Earl of *Sbrewsbury*, that had the Charge of her, signified to the L. Treasurer in the Month of *August*. And though it was not thought safe to permit it, in the midst of such Plottings for her Escape, and that the French had now a Navy and Force upon the Seas, ready to conduct the French King's Brother into *Polonia*; yet it was granted, upon Caution given, to the said Earl, to be very watchful of her in her Journey thither. For thus did the said Treasurer write to him:

'That

That he was now commanded by the Queen to write to him, *A N N O.*
 that she was pleased, that if his Lordship should think, he might
 without Peril conduct the Queen of Scots to the Well of Buckston,
 according to her most earnest Desire, his Lordship should do; using
 such Care and Respect for her Person to continue in his Charge, as
 hitherto his Lordship had honourably, happily, and serviceably
 done. And that when he should determine to remove with the said
 Queen thither, it were good, that as little Foreknowledge Abroad,
 as might be conveniently, were given. And that nevertheless, for
 the Time that she should be there, all others, being Strangers to his
 Lordship's Company, should be forbid to come thither, during
 the Time of the said Queen's Abode there. This he writ, as he
 added, because her Majesty was very unwilling she should go thither: Imagining, that her Desire was, either to be more seen of
 Strangers, resorting thither; or for the achieving of some further
 Enterprize to escape. But on the other Part, the Lord Treasurer
 subjoyned, that he told the Queen, That if in very deed, her
 Sickness were to be relieved thereby, her Majesty could not in
 Hohour deny her to have the natural Remedy therof. And that for
 her Safety, he knew this Earl would have sufficient Care and Re-
 gard. And so her Majesty commanded him to write to his Lord-
 ship, That he might conduct that Queen thither; and also to have
 good Respect to her. And that, according to this her Majesty's
 Determination, the French Ambassador being with her at the Lord
 Burgavenie's House, had received Knowledge from her Majesty, for
 the Earl thus to do.

While this Queen was here, at Buxton Well, the Lord Treasurer *Lord Treasur-*
Burgbly went thither also for his Health. Which gave Occasion *er goes to Bux-*
 to the Queen to suspect that otherwise wary Nobleman; (especially *ton Well.*
 happening to be there also a Year or two after) as though he came *The Queen*
 thither on purpose to ingratiate himself with that Queen. But *jealous of him.*
 hereby he incurred his Mistresses great Jealousy and Displeasure. For some of his Enemies at Court, took this Opportunity to put into the Queen's Head, that he came there with some such Intent. Which that good Lord had enough to do to remove, and to perswade the Queen otherwise of him a good while after. Insomuch, that he declined an honourable Motion, that the Earl of Shrewsbury had propounded to him, of a Match between one of his Sons, and the said Treasurer's Daughter. Lest if he should have listened unto it at that Juncture, it might have encreased the Queen's Suspicion of him. This I find in a Letter of this Lord's, to that Earl, in the Year 1575.

The continual Jealousy and Fear at Court now was, of the Scot-
 tish Queen's being conveyed away out of the Earl's Custody, to *The Fears at*
 whom the Queen had committed her, and of that Earl's Watchfulness *Court of the*
 and Fidelity in this his Charge. This wil appear by a Secret Con- *Scottish*
 ference that happened between Dr. Wylyson, Master of the Requests, and *Queen's esca-*
 the Earl's Son, then at Court: Occasioned by the Remove of that *ping.*
 Queen to Sheffield. Which he communicated to his Father, in a *May 10.*
 private Letter written in May, "That two Days ago, Dr. Wylyson
 told him, he heard say, That his Lordship, with his Charge, was
 removed to Sheffield Lodge; and that he asked him, Whether it
 were

ANNO 1573. were so, or no? To whom he answered, That he heard so, that his Lordship, with his Charge, was gone thither of Force, til the Castle [Tutbury Castle] could be cleansed. And that further, the said *Wylson* willed to know, whether his Lordship did so by the Consent of the Council or not? He answered, He knew not that; but that he was certain his Lordship did it on good Ground. And then he earnestly desired *Wylson* of al Friendship to tel him, whether he had heard any Thing to the contrary? Which the other did swear, he never did. But that the Reason he asked was, because he said once, that Lady should have been conveyed from that House. Then the Lord *George* told him, what great Heed and Care the said Earl his Father, had to her Safe Keeping, especially being there. That good Numbers of Men, continually armed, watched her Day and Night, both under her Windows, over her Chamber, and on every Side of her. That unless, said he, she could transform her self into a Flea or a Mouse, it was impossible she should escape.

The Talbots.

At this same Time, *Wylson* shewed him some Part of the Confession of one: (but who he was, or when he did confess it, he would in no wise tel him) That that Fellow should say, he knew the Queen of Scots hated the said Earl deadly, because of his Religion, being an earnest Protestant; and al the *Talbot's* else in *England*, being al Papists, she esteemed of them very well. And that this Fellow did believe verily, al we *Talbot's* did love her better in our Hearts, than the Queen's Majesty. And this *Wylson* then told the said Earl's Son, because he should see, what Knavery there was in some Men to accuse. Then he charged the said Lord *Gilbert*, of al Love, that he should keep this Secret. Which he promised. Notwithstanding, considering he would not tel him, who this Fellow was, he willed a Friend of his, one Mr. *Francis Southwel*, (who was very great with Dr. *Wylson*, to know (among other Talk) who he had last in Examination. And he understood, that this was the Examination of one at the last Sessions of Parliament, and not since. But he could not yet learn, what he was.

Scottish Queen looks on Leicester as her Enemy.

Epist. Com. Salopian. in Offic. Armor.

His Words on Occasion thereof.

That unhappy Queen, as indeed she confided much in the Interest she had in the Hearts of a great many of the English Nobility and Gentry; so she would point sometimes at her Enemies. In which Rank she reckoned chiefly the Earl of *Leicester*. Of which, in Communication by Letter, between that Earl, and the Earl of *Shrewsbury*, the former understood: being advertised thereof from some Talk that happened between that Queen and him, concerning her Enemies. *Leicester*, upon this, beseeched his Lordship to befriend him so much as to gather as near as he could, the Reason thereof. And withal, he confessed, ' That he was a true and careful Servant to his own Sovereign, and therin had a Respect to none other. Yet that this he might truly say, That he had been no Aggravator of that Queen's Cause, neither a Hinderer of any favourable Inclination that at any Time he had found in the Queen's Majesty towards her. Neither wil I zorb her Majesty (as he proceded) of her due Desert, but must confess, That her own Goodness hath more natural Consideration of that Queen, than al the Friends she hath beside, are able to chalenge Thanks for. And as I am bound to be most careful for the Safety and Preservation

' Preservation of mine own Sovereign every Way ; so neither have *A N N O*
 ' I been, nor am I, any Practiser to do ill Offices against any others. *1573.*
 ' And right sorry have I been, when any Cause hath been given the
 ' Queen's Majesty to be moved, or to alter those good and princely
 ' Dispositions, which I have sundry Times known her framed unto.
 ' And before such Time as these Causes have barred me so, as in Duty
 ' I could not be a Dealer, I think I was rather thought a Friend than
 ' an Enemy; and of some too much. Though I knew best, I was
 ' but as I ought ; and so mean I to remain. Thus that Earl endeavoured
 to set himself in a better Opinion with that Queen : who
 would soon be acquainted with all this by the Earl her Keeper. But
 in the End, he beseeched the said Earl of Shrewsbury to let him
 know, what Cause was now supposed ; being content to take upon
 him his own Fault ; but to have to do with none other.

And wheras the Queen had a little before sent certain special *The Queen's
Messages to the
Earl of
Shrewsbury.*
Messages to Shrewsbury, concerning a careful looking to that Queen, by her special Order given to Leicester ; he now assured him, that (to be plain with him) he knew no other Grounds, than was delivered him by her own Mouth. Nevertheless, as he added, he perceived, that he had need to look wel about him : for there were many Eyes upon him. Howbeit, one Thing his Lordship might take Comfort in : That he found her Majesty continued his assured good and gracious Lady, and that held stil her wonted good Opinion of him. This was dated from the Court, the 10th of December.

Cunning Plots seemed the next Month to be hatching in the North, by the Scotch Queen's Favourers, to bring the Earl of Shrewsbury into Distrust and Disgrace with the Queen : out of Hopes thereby, that he might be discharged from the Custody of her. This Business was managed chiefly by two Persons that went for Ministers and Divines, *viz.* Haworth and one Corker, the Earl's Captain. The Charge against the Earl seemed to be either Matter of Treachery or Carelessness. The Information wherof was brought up to the Court, and came unto the Queen's Ears. This bred a great Disturbance to the faithful Earl, when he heard of it. And for the clearing of himself, dispatched a Message, in the Month of January, to the Earl of Huntington, President of the Council at York, and another to the Earl of Leicester at the Court.

Some Papers there were in the Hands of the Earl of Huntington, *President of
the North writes
to him therup.* that might have been of good Use to vindicate Shrewsbury, and which he now sent for. But they could not be found by him ; and upon Recollection, he thought he had torn them, upon Account of their Secrecy, and that by the said Earl of Shrewsbury's Commandment. But like a Friend he advised him, Not to let that Matter trouble him more than it required ; not doubting of his Provident Foresight in looking to his Charge. And then, said he, let the Devil and his Instruments do their worst. For my Part, as he added in his Letter, you shal be sure I wil have some Care that Way also. [That is, of any Attempts by Papists made in those Parts of the North, for rescuing the Scotch Queen.] And if I hear any Thing worthy your Knowledge, you shal speedily be advertized. And I trust ye shal see the Papists of the North, &c crooked Measure, reasonably met withal. They seek to deceive all Men,

ANNO ' Men, but I doubt not they shal be first deceived themselves. This
1573. he wrote from *Tork*, the 18th of *January*.

*The Queen
suspects them,
and orders an
Examination
of them.*

The Queen, soon suspecting it to be a Falshood, and wicked Design against the Earl, gave a Commandment to the Earl of *Leicester* for the Apprehension of those two Ministers; who pretended themselves voluntarily to be going up with their Information. Which *Leicester* acquainting *Shrewsbury* with, and that he should take them up, and send them to them; *Shrewsbury* answered, that he verily thought they were come to *London* by that Time: and that he thought fit, neither to stay them, nor use any extraordinary Speech or Dealing with them; and to suffer them at Liberty to return up unto the Council unto which, as they said, they had Occasion to make their speedy Repair: Nothing doubting on his Part, but that upon due Examination of them, they should plainly appear, as they were, vile, wicked Varlets, and shameful Slanderers of true Religion. Nevertheless, he told the Earl of *Leicester*, he would cause diligent Search to be made in Places in the Country where they were most likely to haunt. And if they, or any of them, could be found, he would with al Diligence take order for the fending them up, according to her Majesty's Pleasure. And then in a great Sense of Gratitude to the Queen, added, ' That he thought himself much bounden unto her Majesty, for that her Highness Pleasure was, to have them thorowly examined and tryed: Whereby their Falshood might be known; and so himself to be esteemed, as he doubted not he should be, of her Majesty, as he had deserved, her true and faithful Servant, in al Parts of his Duty; and wherin, as he proceeded, he trusted in God to end his Life, against the wicked Practices of al false Varlets, with their Maintainers.

He concluded this his Letter to the Earl of *Leicester*, with these grateful and obliging Words, ' That he saw his Lordship's Dealings in al Matters touching him, not only like a true Nobleman unto her Majesty, but also as a very Kinsman towards him. Wherof his Lordship should wel find he would never be unmindful to his Power.

Corker brought before Leicester. This Letter, with another to the Queen, the good Earl of *Shrewsbury* writ the latter End of *January*. But what was done further in the Discovery of this Wickednes, (which it seemed was cloaked under the Profession of Religion) the Earl of *Leicester*'s Letter to that Nobleman wil acquaint us with: viz. That *Corker*, *Shrewsbury*'s Chaplain, came into *London*, and repaired to Dr. *Wylson*, Master of Requests, in order to make his Information. Who forthwith brought him to *Leicester*'s House by *Temple-bar*. He had skulked in *London* for some Days, consulting (as it seems) with some of his Compotters for the better Management of their Enterprize: though he utterly denied it. The Earl order'd him to be kept at Dr. *Wylson*'s, til he were, by her Majesty's Appointment, examined. He then made foul and evil Reports of *Shrewsbury*. But *Leicester* told the Earl, that he was like to prove them, or forswear them, ere he departed: and whil, that the Queen meant to prosecute his Doings by due Examination thoroughly; and after that, he should receive according to his Deserts. And then the Earl made a Reflexion upon

the

the Credulity of Shrewsbury, and good Opinion of the Religion of *ANNO*
his Chaplain, saying, ‘That his Lordship might see al was not Gold 1573.
‘that glistered : and that many had Cloaks for al Weathers. And
‘so did this good Companion make Religion his Countenance, to
‘utter his Knavery.

As for Haworth, he was come to Islington. Whither Leicester had sent to apprehend him. And doubted not, as he continued his Letter, but his Lordship should hear much Stuff to come out of these two Devilish Divines.

I cannot trace this Story further ; but by the honourable Correspondences of the two Earls, we may see enough of the Intrigues in Behalf of the *Scottish* Queen ; and how busy the Popish Faction then was.

I do affect (as may here and in other Places be perceived) to take Opportunities, as they offer themselves, to revive the Memories of Persons of Quality and Figure, and preserve their Characters, and divers memorable Passages of their Lives, taken from their own authentic Writings and Letters. A Thing that may be acceptable to many.

C H A P. XXVII.

Foreign Popish Princes conspire to invade England. A French Gentleman at the Spaw, gives Information therof. Papists fled abroad, called home. Edward Lord Windsor one of these. His Plea. Theses propounded in Louvain, against the Jurisdiction of Temporal Princes. Bishop of Durham's Judgment of them. A Commission in every County, to punish the Breakers of the Orders of the Church Service : The Bishop of Norwich gives Order to his Chancellor, for Information of such. Several Ministers suspended hereupon, in the Diocese of Norwich : But get Licence to Catechize, and Preach. A Letter upon this to that Bishop. He restrains them. The Lady Huddleston a great Papist in Ely Diocese, searched for.

NO TWITHSTANDING all the fair Shew from abroad, Confederacy of
Popish Princes
against the
Queen. towards England, a black Cloud hung over it : And the Danger the Queen and State was now in from Papists, was very great and imminent. For the foreign Popish Potentates, (the chief wherof was Philip King of Spain) had entred into a League to invade this Land, and to spoil it by Fire and Sword. This was discovered by *De la Tour*, a French Nobleman, at the Spaw, unto an English Gentleman there, named *Bromfield*; *Bochart*, another French Gentleman, present. Which Relation the said Nobleman was moved to make, out of that high Respect and Honour he

ANNO he had for Queen *Elizabeth*, and for her particular Favour and
1573. Harbour which she gave to the poor persecuted People in their
own Country, for the Religion: A particular Relation of this,
written by the said *De la Tour* in Latin, I met with, among the
Burgbleian Papers, to this Purport.

*Discovered by
De la Tour to
an English
Gentleman at
the Spaw.*

' That the Lord *De la Tour*, bound on many Accounts to the
' Queen of *England*, in regard of her Hospitality shewn to al the
' Refugees of *France*, for the Word of God; and esteeming the Be-
' nefits by her Majesty bestowed upon al the Brethren professing the
' same Religion, to be common to him and al the *French* Exiles in
' *Germany*, or in any other Part of the World; that he being at the
' *Bath* near *Aquisgrane*, [*Aix la Chapelle*] and holding some Dis-
course with a certain *English* Baron, and having thereby come to
the Knowledge of somewhat that concerned the Safety of the
whole Kingdom of *England*, he would not conceal it. But hear-
ing that a certain Noble Knight, a Captain of the Queen's Guards
was in the *Spaa*, he thought it his Duty to certify the said Officer,
being a Person very devoted to her Majesty, of certain Matters,
which a great many Princes were contriving, and endeavouring to
bring to pass against the Kingdom of *England*, and of the Manner
by which they thought to invade it on every Side.

' And first, among these Confederates against her Majesty, it was
agreed, that the King of *Poland* [the French King's Brother] feign-
ing to prepare a Fleet for *Poland*, on the Maritime Parts, should
convert his Arns against the Kingdom of *England*: and on a sud-
den, if he could, invade some Port of *England*. And that, as at
the same Time, the *Scots*, perswaded by the Cardinal of *Lorain*,
with a very great Army, consisting partly of *French*, partly of
Scots, should break into *England*. And on the other Part, the
Fleets of the King of *Spain* and of *France*, being joyned, should
attempt to seize some Port in *England*. At which Time, the Duke
D'Alva, with the Aid of the Bishop of *Colein*, and other Bishops,
and of the Duke of *Bavaria*, with 10,000 Foot, out of *Flanders*,
resolved to wage War with the Queen of *England*. And to the
waging of that War, the Antichrist of *Rome*, the King of *Spain*,
and the abovesaid Bishops, and the Antichristian Order of al
France, consisting of al the Prelates and Papists of that Kingdom
did combine. And left the Courage of al the Confederates should
quaile, the Cardinal of *Lorain*, whose Hopes have devoured the
Kingdom of *England* in Favour of his Niece, the Queen of *Scots*,
had promised to yield the Pay of 30,000 Men, for one Year.
Which Nation he hoped shortly to set at Liberty out of the Hands
of the Queen's Majesty.

' From the Premisses especially, it was to be conjectured, That
there were many Favourers of this most wicked Conjuration in
England, and induced by *D'Alva*, and the Cardinal by Money and
Promises, to take their Part among the *English* as soon as they
should see some Armies in *England*. And that the said Baron
seemed to think this, when he told him, That when first the
Army should be transported into *England*, it should seize some
Place or Town which might be fortified with a Wall and a Ditch,
to be held so long, til Men should come together from al Parts of
England,

'England, and joyn themselves with this Army. And then the ANNO Paper concluded thus, 'That these Things were related to him, 1573.
 William Bromfield, by the Lord De La Tour: Present the Nobleman Steven Bochart, Lord Du Menillet, the 11th Day of August, 1573. Signed

Will. Bromfield.

S. Bochart.

Bertrand de la Tour.

For Church Matters here at Home, the Queen saw it high Time Proclamations
set forth againſt
Papists and Puritans. to provide for the Security of the Religion Reformed, and established in her Realm. And therefore issued out Proclamations in favour of it, both against the Papists and the Puritans also. September the 28th, a severe Proclamation went forth against Traitors [namely Papists] that were fled out of the Realm, and against a great Number of malicious Libels printed against the Government and the Queen's chief Counsellors. Another Proclamation was set forth October the 20th, against the Despisers and Breakers of the Orders prescribed in the Book of Common Prayer. The like to another set forth June the 11th, before. Both which are set down in the Life of Life Archbishop
Park. Book IV.
Ch. 24. 33. Archbishop Parker. These two last looked chiefly towards the Puritans.

And because al English Papists, being the Queen's Subjects, now Abroad, were commanded to come Home, upon Pain of Treason, some pretended Conscience for abiding Abroad in Catholic Countries, that they might have the Liberty of hearing Mass, professing still their Loyalty to the Queen. One of these was Edward L. Windsor. Who for that Purpose wrote earnest Letters to the Earl of Leicester, the Earl of Sussex, and the Lord Admiral; shewing both the Cause of his Departure, and withal desiring the Queen's Leave, being come Home, to enjoy his Conscience. That to the Earl of Sussex was writ in September: Wherin he thus apologizeth for himself, 'That he was constrained to make Tryal of his good Lords and Friends, among whom he made Account of his good Lordship. 'that he had written to the Lord Admiral, the Causes at large that enforced him to take that hard Course and Fortune, with Desire to shew the same to him and the Earl of Leicester, as three of the noblest Managers in this our Commonwealth. The rather to advertise his Lordship of the Causes aforesaid, in that his sudden Alteration of his present Return Home, not to be without eminent Danger to himself; altho, as God knew, no Success in Equity but his Conscience. That his humble Suit now was, but to require his Lordship, with the rest, to be a Mediator unto the Queen's Majesty, not to condemn him, but to account of him as one of her Loyal, Faithful, and Loving Subjects, in al Matters, saving that was due unto Almighty God; and with her Majesty's Favour, to live there [Abroad] or elsewhere: always shewing himself an humble, careful, and obedient Subject, touching her Majesty and the Realm, *Salva La Conscientia*. And thus humbly ending. From S. Thomas, the 5th of Sept. 1573. Subscribing,

Your Lordship's poor Friend,

EDWARD WINDESOR.

Another

*A N N O
1573.*

*Tho. Coply,
another Fugi-
tive, a Pen-
sioner of Spain.*

*Cand. Eliz.
p. 208 & 220.*

*His Petition to
the Queen for
his Lands.*

*His Plea for
going beyond
Sea.*

*Conveys his
Lands before
his going.*

Another of these Fugitives, that went and tarried Abroad for the Sake of his Religion ; but professing also profound Loyalty to the Queen, was *Tho. Coply*, whom our Historian sheweth to have received much Countenance and Honour from two great neighbouring Princes ; viz. the King of *Spain* : who innobled him, and gave him the Title of *Great Master of the Maes*, and Lord of *Gatton*, and set him forth to Sea, to make Prize both of the *English* and *Netherlanders* in the Year 1575. And he was recommended to the *French* King by *Vaux*, *Don John's* Secretary ; who honoured him with the Dignity of Knighthood, and Title of Baron, about the Year 1577.

A Person of his Character, some may be inquisitive to know more of. Some further Account of him I give from his own Writings and Letters. In this present Year 1573. he sent a Petition to the Queen, for restoring to him his Manour of *Gatton* in *Surrey* : Which came to the Queen by his Treason ; as appears from the Survey of the Queen's Manours. He had been now, as the Petition imported, five Years Abtoad, and had put himself in the King of *Spain's* Service, and was at that Time there : Urging, That it was the Necessity he was reduced to, by the Queen's seizing upon his Estate, that made him do so. That he had a Wife and seven Children. And concerning that Service, he said plainly, That during the Time he was by his Catholic Majesty entertained, he must and would serve with al Fidelity and Loyalty, as became him, both for the Honour of himself and his Nation.

His Estate was seized for going beyond Sea without special Licence. For which, he said, his learned Counsil assured him not to be unlawful, by Reason of his Freedom in the *Staple* ; which gave him Liberty to pass and repass the Seas at his Pleasure.

He urged likewise in his own Behalf, That during his being beyond Sea, he had behaved himself dutifully and quietly every Way : That no Person living could charge him with any disloyal or undutiful Fact. He spake of the very hard Dealings used to him at Home, together with his Friends and Servants. And requested of the Queen Pardon for his Departure to *Antwerp* without her Leave ; and for whatsoever Offence beside his Enemies might have furnished against him, for Malice to his Person, or Love to his Livings : And to afford him her gracious Licence to remain for so many Years, as should please her Majesty, in the Parts beyond the Sea, within such Catholic State, as her Majesty should best like of.

And as this Gentleman requested the Queen for his Liberty of staying Abroad upon Protestation of his Loyalty, so likewise for the restoring to him his Estate on the same Account. For this Purpose he shewed, how he had conveyed his Lands before his going away. And he thought it was so lawful a Conveyance, that it could not be entred upon. And that he ought not by Law to lose it. And then he prayed the Queen to clear her vertuous Conscience, (as he exprest it) for the withholding of his Living.

The next Year, 1574, by the Queen's Ambassador, Dr. *Wylson*, then at *Brussels*, the Lord Treasurer *Burgbley* (who was related to him, and his Friend) sent an Overture to him, that in Case he would withdraw himself from thence, and live in *Germany*, there should an Allowance be made him, and some good Portion of his Living.

The

The English Court seemed to expect some Discoveries from him : ANNO 1573. who was in soine Repute in those Parts. And in another of his Letters he professed al Duty to the Queen : and he wished to God he had Occasion offered to his Affection and Zele to her, to testify it, with the Shedding of his Blood. And he seemed to comply with the L. Treasurer's Motion sent by Dr. Wylson, of departing from those Parts. For in another Letter, he desired him speedily to work his desired Dispatch. And the more frank and liberal his Dealing should appear towards him, the more should be his Bond ; and the more his Shame, if being so favourably restored to the Service of his natural Sovereign, he did not from thenceforth employ the best of his Forces, to the yielding and answering al Duties that might be expected of an honest Man, both in respect of his Allegiance and grateful Acknowledgments.

His Cause stil hangs, the Court yet dubious of him, notwithstanding al his fair Words and Protestations. For I find, in the Year 1577, Dr. Wylson stil tampering with him. To whom he promiseth now to shew himself the Queen's true Subject, and to make Discovery : Who had required him to be plain and faithful in his Dealings,

But this Calling home of her Subjects was necessary at this Juncture, in respect of the foreign Popish Conspiracy abovementioned. And the Queen might justly refuse to suffer them to remain in Spain, (where this Lord was) or in Flanders, where her Popish Subjects commonly abode ; because of those dangerous Principles they sucked in there, against the Queen's Government, especially in Spirituals. As in Lovain, (where a great many English retired for their Studies, as wel as others) these *Theses* in the University there, were propounded some Years before this ; making it unlawful for the Civil Magistrate to have any thing to do in Ecclesiastical Matters. They were printed there, and were as follow.

Questio Theologica.

Num Civilis Magistratus, in his quæ Fidem & Religionem concer-
nunt, subsit Potestati Ecclesiasticæ, & eidem teneatur in his obe-
dire.

Sicut misit me Pater, & ego mitto vos : *Ioan. 20.*
Amen, dico vobis, quæcunque alligaveritis super terram,
erunt ligata & in cœlo : Et quæcunque solveritis super
terram, erunt, &c. *Matt. 18.*
Obite Præpositis vestris, & subiacete eis. *Heb. 13.*
Reddite quæ sunt Cæsaris Cæsari, & quæ sunt Dei Deo.

Conclusio I.

Discrimen igitur est inter Civilis & Ecclesiastici Magistratus po-
testatem, in hoc constitutum ; ut Civilis Magistratus habeat jus &
authoritatem præcipiendi ea, quæ ad externam morum justitiam,
& temporalis vitæ quietem ac tranquilitatem pertinent. Sacer vero
Magistratus supremam habeat & absolutam authoritatem præcipien-

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di

A N N O di ea quæ ad Dei justitiam & futuri sæculi felicitatem spectant. Qui
1573. ob id Civili est multo sublimior & præstantior. Et proinde Civili
 nequaquam subditus.

Conclusio 2.

Quemadmodum igitur Corpus subest & subservit animæ in hac mortali vita, ita & authoritas prophani Magistratus subesse & subservire debet, in hac eadem mortali vita, potestati Ecclesiastice in his quæ Fidei, Religionis & Dei sunt. Adeo ut quæcunque ad profectum religionis Christianæ a legitimis Ecclesiæ præfectis ritè decreta sunt, & constituta, non tantum teneatur ipse Magistratus Civilis illis obediens, sed & co-operari, ut effectum sortiantur; subditos authoritate sibi a Deo tributa ad eorum observationem compellando; contumaces verò & inobedientes suo modo puniendo: nec alias leges ferre, aut aliter potestate uti, quam fidei & religioni expedit.

Conclusio 3.

Non est igitur potestatis Civilis, constituere Pastores, Doctores, Presbyteros, aliósque Ecclesiæ Ministros, aut præscribere eis leges ministrandi; seu impedire, ne proprio fungantur Officio. Unde recte Patres in Concilio *Triden.* statuerunt, nefas esse cuilibet seculari Magistratui prohibere Ecclesiastico judici, nequem excommunicet; aut mandare ut latam Excommunicationem revocet; etiam sub prætextu, quod omnia quæ idem Concilium præscribit in excommunicatione observanda, non essent observata; cum non ad sacerdtales, sed ad Ecclesiasticos hæc cognitio pertineat.

Conclusio 4.

Erant igitur quod dicunt, Principum esse supplere negligentiam Presidum Ecclesiæ, in purganda ea a falsa doctrina, aut falso cultu. Cum potestatis Civilis non sit judicare de Scripturis & fidei dogmatibus, aut discernere veram doctrinam fidei a falsa; sed solius potestatis Ecclesiastice. Cui indefectibilitas fidei a Christo permissa est.

The Bishop of Durham's Judgment of these Conclusions.

These *Lovanian* Conclusions were conveyed to the Bishop of Durham, who thought fit to transmit them, enclosed in his Letter, to Sir William Cecil, Secretary of State, with his Judgment of them in these Words: ‘I have sent your Honour such Conclusions as be disputed at *Lovain*, and sent over hither. Wise Men do mervail; that Polity can suffer such Seed of Sedition: altho’ for tryal of the Doctrine, it were not amiss to hear the Adversary, what he can say; yet that Doctrine being received, and the contrary suffered to be spread abroad, to the troubling of the State, in my Opinion, is dangerous. God turn al to the best. But surely evil Men pike inuch Evil out of such Books, even against the Polity.

Against any Polity, indeed, but especially against the Polity of *England*, where the Laws of the Land make the Prince Supreme, as wel in al Causes Spiritual as Temporal: on which Foot the Reformation of Religion in this Kingdom stood. And these Doctrines and

and Opinions vented and maintained in these Countries, effectually ANNO tended to make the Queen's Subjects there, disloyal to their Sovereign, turbulent and seditious to the State. And therefore there was great Reason to call for them home. 1573.

As for the Queen's Subjects in *Ireland*, the Pope took Care to continue them tight to his Chair, by supplying that Kingdom with *Irishmen* in Orders, Priests and Bishops: Who were to swear al Duty and Allegiance to him in the highest Degree, against al that should oppose the See of *Rome*. And he appointed and nominated Bishops for the Sees there. Some of them were Consecrated at *Rome*. One of these, whose Name was *Dermic O Clier*, was Consecrated there this Year, 1573, Mar. 12. (the second Year of Pope *Gregory XIII.*) Bishop of *Maion*, in the Province of *Tuam*. The which Consecration was performed by Cardnial *Sanctorius*, upon that Pope's Command, or *Oracle*, as his Word was styled, *Viva Voci Oraculo*. The Original Instrument or Bull of this *Irish* Bishop's Consecration, by soime Means or other, was taken and sent over into the *Englifh* Court. Which I have seen among the Papers of the Lord Treasurer *Burghley*. Wherein is certified, That before his Consecration, he solemnly swore Obedience to the Pope, according to the Custom and Manner of Popish Bishops, *viz.*

' That from that Hour as before, he would be faithful and obedient to Blessed *Peter*, and the Holy Church of *Rome*, and to his Lord, Pope *Gregory XIII.* and to his Successors; and that he should discover any Practices that might be prejudicial to the Rights, Honours, Privileges, &c. of the *Roman* Church, and hinder them as much as he could. That the Decrees of the Holy Fathers, their Rules, Ordinances, Reservations, &c. he should keep. And that he should prosecute Heretics, Schismatics, and Rebels to our Lord the Pope and his Successors, &c. And that if he should know any Thing prejudicial to the Rights and Privileges of the See of *Rome*, to be attempted, he should hinder them as much as he could, and as soon as he might, signify the same, to the same his Lord, or some other, by whom it might come to his Knowledge, &c. This whole Instrument at length, wil be found carefully transcribed in the *Appendix*. I only observe in this Oath several Obligations additional, which were not in the Oaths imposed upon other Bishops formerly. As may appear by the Customary Oath taken by *Cranmer*. See his Life. Thus, this Clause is added, which is not there; *viz.* ' I shal not suffer any Thing prejudicial to the Rights and Privileges of the *Roman* See; and if any such Things shal be attempted, I shal hinder them, as inuch I can, and as soon as I can, shal signify the same, to the same our Lord, or to some other, by whom it may come to his Knowledge. The Rules of the Holy Fathers, the Decrees and Ordinances, Reservations or Dispositions, Promises and Commands Apostolical, with my whole Power I shall observe; and cause them to be observed by others. Heretics, Schismatics, and Rebels to the said, our Lord and his Successors, I shal, according to my Power, prosecute and impugn. This, with other Clauses, are not in the Oath taken by the said Archbishop, nor sworn to.

ANNO For the more effectual stopping of the Variety used in the public Divine Service of the Church, and thereby to prevent much Strife and Contention, a Letter was written in November by the Privy-Council, to certain chosen Commissioners in every Shire, for the Execution of a late Proclamation for Uniformity of Religion and Common-Prayer, by way of *Oyer and Terminer*. This met with Papists as well as disaffected Puritans. It was penned by Secretary Smith, as appears by the Hand in the Minutes. And was as follows:

' AFTER our right harty Commendations. The Queen's Ma-jesty being much grieved to understand, That in divers Places of this Realm, there is much Diversity, and therupon Contentions and Strifes risen, about the Rites and Ceremonies of the Sacra-ments and Common-Prayer; hath of late set out an earnest Procla-mation, as you know, That speedy Care should be had for the Reformation of those Abuses, and preventing of further Danger that might ensue. The which to be done as carefully and seriously as may be, her Highness hath made Choice of you, as in whom her Highness doth put special Trust, that you wil execute her gracieous Wil and Pleasure, declared in that Proclamation; according as in the Act of Parliament made in the first Year of her Majesty's Reign: And yet ceaseth not stil to call upon us to have an Eye to the repressing of those Schisms, Contentions, and Diversities, from the Orders set forth in the Book of Common-Prayer, allowed by Parliament; and thinketh every Day too long until it be done.

' Wherefore we have thought good, by these our Letters, to re-quire you, so soon as conveniently you may, to meet, and consult a convenient Time and Place; and that being agreed upon, with all Speed to enquire, and try the Offenders according to the Law.

' That her Majesty's Proclamation may not seem to be neglected and frustrate: nor the Mischief suffered to proceed any further. And what you shal have done herein, her Majesty's Wil and Plea-sure is, That you shal with al convenient Speed as you may, certify her Highness, or as is appointed in the Commission, by your Letters. And so from Time to Time, as Occasion may serve: Or that any Thing shal be done by you by Vertue of the said Commission. Wherin we pray you not to fail: and so commit you to Almighty God. From Greenwich, the of November.

*The Commission.
And the Queen's
Proclamation
for observing
Orders of the
Church.*

These Commissions were made under the Great Seal of *England*, to certain Persons of Trust, in the several Counties of the Realm: Wheroft the Archbishops and Bishops were the Principal, to enquire, hear and determine, especially of the Offences committed against the Orders for Divine Service. And the Proclamation mentioned above, was set forth in October: Whereby the Queen would have the Laws made in her Time for the Order of Divine Service obser ved, and the Offenders duly punished. And that these her Endeavours might the more effectually take Place, divers Things to this Purpose, by her Command, in the said Month of November, were declared by the Lord Treasurer in the Star-Chamber. Which are set down at large in the Life of Archbishop of Parker.

*Life of Arch-
bishop Parker.
p. 456.*

But

But now see a little the Success and Issue of this Commission in *A N N O 1573.* Norfolk. The Justices in Commission thiere, required to look after the Punishment of the Despisers of the Orders of the Church, shewed themselves ready to execute the Laws upon them; but expected Information from the Bishop and his Officers. Hereupon the Bishop of Norwich writ to his Chancellor, ‘ That for the better Execution of the Service committed to them by the Justices, touching the reforming of such Persons as should be found any way to disobey the Orders of the Book for the Form of Common-Prayer and Administration of the Sacraments: It was thought very necessary, that Commandinent be sent to his Archdeacons and their Ministers, That they, and every of them, in their several Circuits, should give in charge to the Clergy and the Quest Men, to present before them, between this and the first Week in Lent, *viz.* before the first of March next, the Names and Surnames of al such Persons, as dwelling within their several Parishes, were negligent, obstinate, or any otherwise Enemies, or Hinderers of her Majesty’s Proceedings, contrary to the said Book, and the Statute provided in that Behalf.

‘ He prayed and required him therefore, that upon Sight hereof, he should send forth his Letters to every of the said Archdeacons, and Commissaries, charging them in his [the Bishop’s] Name, That they duly, and with al Diligence, execute the Effect hereof: And to return such Certificate to the great Inquest appointed to receive the same, he being especially by them requested to have it so. And herein he prayed them to use their best Diligence, and to move the said Commissaries to the like, as every of them would answer the contrary at their Perils.’ This was dated from Ludham the 30th of January, 1573.

Many Ministers in this Diocese being found unconformable upon this Inquisition, were suspended by the Bishop, from reading the Common Prayer, and administering the Sacraments, as may be seen more particularly in Archbishop Parker’s Life. But yet thinking to make Use of them stil in the great Want of Preachers to instruct the People in that great Diocese, the Bishop seemed to have permitted some of them to catechize the younger Sort, and to prophesy in those Exercises set up in divers Places; or winked thereat. But this was thought to have been done amiss, by some in the Commission aforesaid, as confirming these Men in their Want of Conformity. Therefore one of them, and he of some Eminence, (but concealing his Name) sent his Judgment and Advice to the Bishop, in a Letter, to this Tenor; (which deserves to be set down at Length, for giving more Light in this Matter.)

‘ **M**Y Duty unto your Lordship humbly remembred. Whereas Episc. Joh. Epiſc. Norw. MSS. Joh. Elien. One of the Commission writes to the Bishop against this Permission.

sithence my last being with you at *Norwich*, I have been ad- vertised, that divers Ministers within your Diocese in this County of *Norfolk*, for their disorderly Usage, in not observing the Book of Common Prayer, set forth by the Queen’s Majesty, or for their contemptuous Preaching, or speaking against it, contrary to the Queen’s Highness Laws, Proclamations, and direct Command- ments given in that Behalf; are by your Lordship and your Offi- cers

A N N O 'cers sequestred, as wel from saying the Common-Prayer, or ministring the Sacraiments, as also from Preaching ; until they wil submit themselves, and live as it becometh good and obedient Ministers and Subjects in that Function. Wherein for that Part, your Lordship, in mine Opinion, have done very wel, if as I am credibly given to understand, your Lordship, or your Officers, had not given to divers of them Toleration, or Licence to catechize in their Parish Churches, and to use the Exercise of *Propheſyng*, in the open Congregation. Which Sufferance and Permission is *ad Appofitum*, and greatly offensive. For whosoever should be admitted to instruct and teach in the Ministry, ought to be modest, no Quarellers, first proved, and then to minister, if they be blameless. But these being proved and tryed, shew themselves stubborn and obstinate to the whole State, and disobedient Ministers or Subjects, crossing the Prince's Authority and Laws ; thinking themselves wiser than the whole Realm is besides, as it seemeth.

' Surely, my Lord, such like are not to be tolerated, or suffered to teach, or use any Exercise in the Church ; until they openly shew an humble Submission, and conform themselves to the Order prescribed by her Majesty. Wherefore, your Lordship shal do wel to wink no longer at them, but presently to restrain them wholly, until they wil reform themselves. Wherein your Lordship shal shew yourself a good Pastor, and avoid further Inconveniences, that otherwise wil, or are like to ensue, as is much to be feared. And if further Complaint shal hereupon arise, it is not unlike but that your Lordship's Lenity and Sufferance shal be imputed to be the whole or chief Offence that may succeed thereof. And thus being bold, as your Lordship's Welwisher, to inform you of that which I think is not fully, or at al known unto you, I leave further to trouble you : beseeching God to send you your own good Heart's Desire. From the 6th of March, 73.

Your Lordship's to his little Power,

Joyned in Commission with you, N. N.

The Bishop took wel this seasonable and friendly Admonition from this Gentleman in the same Commission with himself, especially also understanding, that Complaints began to be made of this his Sufferance. Whereupon, the very next Day, without further Delay, he sent to his Chancellor, to give Order for the Restraint of this Liberty : signifying to him, ' That he heard, that some of those Ministers that were suspended from the Administration, and serving in their Cures, were notwithstanding, bold to preach in *Propheſies*, and to catechize ; and therein dealt more liberally than was convenient, whereby Offence was taken, and he [the Bishop] was advertised thereof. For Remedy and Restraint whereof, he required him, that in his Name, either by his Letter, or otherwise, he should send forthwith unto his four Commissaries, charging them, and every of them, that they cal before them all such of the Clergy in their several Jurisdictions, as had been suspended for Causes aforesaid, or given over their Livings ; straitly

The Bishop orders his Chancellor to restrain them.

ly charging such Persons henceforth, not to attempt either to *A N N O*
 preach, or prophesy, or to speak to the Congregation by Way of
 Catechizing ; unless such Person, or Persons, did first, before the
 said Commissary, subscribe, or otherwise openly promise to sub-
 mit himself to the Order and Conformity appointed. And if any
 Person should contemn their said Charge, the same to be certified
 to him, [the Bishop] or other the said Commissioners, to be other-
 wise intreated, as the Cause should deserve. And herein he wish-
 ed his Chancellor, for his own Part, and his other Officers, to use
 al their best Endeavours. And so he wished him wel to fare.
 Dated from *Ludham, March the 7th, 73.*

And to prevent further Addresses to the said Bishop in Behalf of *His Letter to a Gentleman, a Favourer of these Ministers.*
 these Ministers, but the next Day, upon some Occasion writing to
 Mr. Will. Heydon, a Gentleman of good Quality in those Parts, and a
 Favourer of these Preachers, but in the said Commission, the Bishop
 shewed him, how necessary it was now no longer to suffer them, or
 wink at their Preaching ; hinting his own Danger, and the Notice that
 was taken at it, *viz.* That he thought good to let him understand,
 that he had received sundry Letters, as wel from some in Authority,
 as from some of the best Worship there ; signifying, that the suf-
 fering of such Persons as were suspended, to preach, to prophesy,
 and to catechize, was Cause of Abuse and Offence to some : And
 the same being spoken of, and disliked of some in Authority, he
 [the Bishop] heard of it hardly ; and that he was constrained to
 restrain the same ; unless he would willingly procure his own
 Danger. That he had therefore sent out Commandment, that
 none such as were suspended, or had willingly given up their Li-
 vings, should be suffered to speak in Prophecy, or otherwise, as is
 aforesaid, until such Person do so conform himself to the Ordin-
 ances of the Church established by Authority ; and do, before
 the Commissary of that Circuit, promise the same, by Word, or
 Subscription.

And then addressing himself to Mr. Heydon, Let not this seem
 strange to you, I pray you : for the Matter is of Importance, and
 toucheth me so near, as less than this I cannot do, if I wil avoid
 extreme Danger. And to prevent your Purpose in writing or
 coming over in this Case, I do by these most heartily pray you,
 as a Commissioner, put in Truit, to assist me in this Behalf :
 and not contrariwise to persuade : since this Purpose is necessary,
 and looked for at both our Hands ; and being a Thing so reasona-
 ble, I cannot perform my Duty, if I shal neglect, or partially
 wink at such Doings : And so leaving him to Almighty God,
 with his hearty Commendations, subscribed himself his assured
 Friend in Christ. Dated from *Ludham, March 8, 1573.*

The Queen's Proclamation beforesaid, against Despisers of the
 Orders of the Church, and Absenters from the public Service of
 it, looked towards Papists, as wel as others ; and accordingly, those
 in Commission proceeded according to Law against them. At this
 Time a certain Popish Lady, the Lady Huddleston, inhabiting in the
 Diocese of Ely, was one of these, avoiding coming to Church ;
 and now, upon this Inquisition, absenting herself from her House :

And

*The Commissio-
ners call for a
Popish Lady.*

ANNO And being greatly suspected to contemn the Order of Religion settled, the Bishop of *Ely*, and Commission there, being about to send for her, she removed herself into another Diocese, to a Place called *Harling Hall* in *Norfolk*, a great Harbour for Papists. This the said Bishop signified to the Bishop of *Norwich*, and what a dangerous Person she was; and that he would do wel to use his Endeavour to take her. Accordingly the Bishop (in whose Diocese she now was) framed a Letter to *Ashfield*, an active Justice of Peace in those Parts, not knowing any more convenient Way to have her apprehended, than to desire him to take the Pains, either to travel himself to *Harling Hall*, where she was, or else to cause her by his Letters to come before him: where she might lay in good Bonds with Sureties of her Appearance before the Bishop of *Ely*, or other the High Commissioners, to answer such Matters as she might be charged withal: which perhaps might fal out (as he wrote) worse than they knew of. For surely, as the Bishop added, there is a wicked Nest of them together, as he had been informed. He further excited the said Justice, by telling him, 'That his Travail herein would be acceptable to God, and profitable to the Commonwealth.' This was writ Febr. 18.

But he being Justice of Peace for *Suffolk*, and *Harling Hall* lying in *Norfolk*, he could not meddle therein; desiring only sufficient Warrant, and then, he said, he would be ready, not only to fetch that Lady, but any other Papist whatsoever, within either of the two Shires: praying his Lordship to follow this Matter, which was so wel begun. The Issue was, that the Bishop (as he wrote to the Bishop of *Ely*) procured a Warrant under three of their Hands, that were Commissioners, to call the Lady *Huddleston* to answer her Disobedience. And the rather, because there was, as he said, a wicked Brood at that House, that ought to be looked to.

ANNO
1573:

C H A P. XXVIII.

Chief Puritans, Sampson and Dering checked. Their Letters, and Apologies : for a Reformation of the Churches Government : And against the Civil Power and Lordship of Bishops. Their Solicitations of the L. Treasurer, to further their Discipline. Sampson's Intercession for his Hospital : And for Mr. Heton. Dering brought into the Star Chamber, for Words. His Letter to L. Treasurer thereupon. Articles required of him to subscribe. Other Articles of Inquiry ; for him to answer. Moor of Norwich confutes Dr. Pern's Sermon. Mr. Cartwright. An Order from the Commission Ecclesiastical, for seizing him.

BUT especially it was thought very necessary to provide for Sampson
the Peace of the Church, and due Observation of the Wor-
ship of God, against the Puritan Faction, by reason of the
great Opposition made by divers of their eminent Men, this Year,
as wel as of late, against it. Whereof Sampson, Master of an Ho-
spital in Leicester, was one. Who for that Cause was, several Years
before, deprived of the Deanry of Christ's Church, Oxon. This
Man made now an Address for mending the Church's Government,
and to take Directions from Bucer's Book, *De Regno Christi*, (wherof
he sent him *an Epitome*) for that Purpose. He was now taken with
the Palsy, and nevertheless (in March) writ this earnest Letter March the 8.
(tho' by the Hand of another) to the L. Burghley, as one of the
last (perhaps) he should write: Prefacing the same, That it had
pleased God to take from him *Motum* of half his Limbs, though
not *Sensum* ; which was the Cause, why he then used the Hand of
another, in writing to his Lordship. And that though this Disease
was to him *Evangelium Mortis* ; and that he thanked God in Christ
Jesus, he was ready at his Call to depart in Peace, and leave all
Things in this World behind him: Yet that he was constrained ere
he went, to trouble his Lordship with two Things : which did so
prick him forwards, that he could not be satisfied, but in moving
his Lordship in the same : Because in the one he might discharge
his Duty toward the Church of Christ, as in the other his Duty
towards a dear Friend of his, (which being more private, I shal be
silent of it here.)

*His Letter.
MS. Burgh-
lian.*

Concerning the former, thus he expressed his Zele : ' My good
' Lord, pro Christo Dominum rogo, obsecro, That there
' may be a Consideration had of the State of the Church of Eng-
' land. The Doctrine of the Gospel is, and may be purely preached
' in England. Everlasting Praise be to his Majesty for it. But the
' Government of the Church appointed in the Gospel, yet wanteth
' here. The Doctrine is good, the Government by him appointed
' is good. These are to be conjoyned, and not separated. It is a
' Deformity to see the Church of Christ, professing his Gospel, to
' be

M m

A N N O 1573. be governed by such Canons and Customs, as by which Antichrist did rule his Synagogue. I know there is now a great Stir about this Matter. Much Writing, and little Help. Yea, of much Writing ariseth much Gall, and many other odd Questions; frivolous and offensive. *Nec erit finis Questionum*, so long as these Contentions are on Foot. An End there would be: a good End the Lord Jesus send. My Lord, this Matter of Reforming the State of the Government of the Church, was in Hand in the Days of King Edward. Yea, his Father, after the abolishing of the Pope's Tyranny, thought it necessary to be considered of. And therefore the Law of the thirty Commissioners was made; which was also renewed in K. Edward's Days. And something was done then, in concluding of Canons for this Purpose.

Bucer's Book,
De regno
Christi; ear-
nestly recom-
mended.

In this Time also, that learned Martin Bucer did write a Book of this Matter to that godly King, intitling it *De Regno Christi*. I was so bold the last Year, to write to your Lordship of it; desiring you to read it. There shal you see what wanteth of the full Kingdom of Christ in this Church of England. But because I know your many Affairs do cal you so diversly, that you can hardly find Leisure to read any long Tracts; therefore I have sent your Lordship an Epitome of it, drawn fideliter & succincte. The long Tract, *de Matrimonio & Divortiis*, I have on purpose left out; For his Opinion in Divorces I cannot approve. But otherwise, your Lordship shal see him so well, and so fully set forth the Wants of the Things of Christ's Kingdom in this Kingdom, that your Lordship shal see what is wanting, and what is to be had and planted. He that concludes, that to have the Church governed by meet Pastors and Ministers, taketh away the Authority of Christian Magistrates, is by Bucer sufficiently confuted.

My Lord, I beseech you read it: And I beseech you again, take the Matter to Heart. It is the Cause of Christ Jesus, and of his Church: It toucheth Mens Souls. My Lord, if you consider deeply, how from Time to Time, God hath dealt with you, surely I know, you wil confess, that you are bound to do the best to set Christ in his Cheyre in this Church of England: That as he teacheth us, so he may rule and govern us. True and diligent Ministers of the Word, attending their Flock, as *Ad. xx.* are Means to make to God a holy People, and to the Queen's Majesty good Subjects. Help, my Lord, this good Work of the Lord your God. So shal you serve him, that is *Rex regum*; and he wil acknowledge, that you have done him good Service, when you, and al Kings, and al Lords, shal appear before him, to be judged of that you have done in your Office.

Bucer wrote his Book in England, being but a Stranger; yet of England most aptly, touching the State of it, to the King of England: But by Report of his Familiars in Cambridge. And they were the same which are now Archbishops of * York and † Canterbury, Bishop of || London, Bradford, and such like. I know not what Conference they had with him, when he made the Book; but I am sure, that since his Death, in private Talk, they have much approved his Book. Let therefore this Book of Bucer be called in Question among them, that *Aliquid anglorum constituerit, & nequid*

* Grindal.
† Parker.
|| Sandys.

nequid in proxima Synodo asperius constituatur. Which I fear, unless your Lordship do help, &c. Concluding, ‘Good my Lord, use your Authority for the Glory of Christ, and the Peace and Good of the Church. You cannot employ your Authority in a better Cause, nor in better Service. And of the Lord Jesus you shall receive the Reward of a faithful Servant.’ Subscribing, ‘Your humble Suppliant and poor Orator in & pro Christo Domino,

A N N O.
1573.

THO. SAMPSON.

To this Exhortation, the L. Treasurer gave a gentle and Christian Answer; signifying, that he liked wel of his Motion: but that he could not do that Good, which either Sampson would, or others thought he could. Which Sampson followed with another more pressing one; and explaining his Meaning more plainly, to be for such a Reformation of the Regiment of the Church, as the wholly laying aside of al Doctors, Proctors, Chancellors, Officials, and other Ecclesiastical Officers belonging to the Bishops; that exercised *Ius Canonicum*, i.e. *Papisticum*. This whole Letter, in Answer to the L. Treasurer’s, may be read in the Appendix to the Life Book iv. No. 93 of Archbishop Parker.

The L. Treasurer's Answer.

If he meant, (as he seemeth to do) that the Regiment of the Church was to be reformed by laying aside Bishops; and their Superiority, and setting in the Room therof, an Equality of Ministers, Bucer is evidently against him: who, in the said Book, propounding to K. Edward VI. that Religion might be restored, and the Church of Christ be planted and watered with fit Ministers, writes

Nunc ex perpetua Ecclesiarum Observatione, ab ipsis sanctis Apostolis, videmus, visum & hoc esse Spiritui Sancto, ut inter Presbyteros, quibus unus Ecclesiarum, & totius sacri Ministerii, curam gerat singularem: eaque cura & sollicitudine cunctis praecat aliis. Quod de causa Episcopi nomen, hujusmodi summis Ecclesiarum Curatoribus est peculiariter attributum. De Regno Christi, Cap. 12. Pag. 981

thus, ‘Now from the continual Observation of the Churches, and that even from the Apostles themselves, we see, that this hath also seemed good to the Holy Ghost, that among the Priests, to whom the Care of the Churches most especially hath been Committed, one of them take a singular Care of the Churches, and of the whole sacred Ministry, and have the Precedency of al the rest in the same Care and Diligence. For which Cause, the Name of Bishop hath been peculiarly given to those highest Supervisors of the Churches.’ And again, ‘These, as in Dignity and primary Care of the Churches intrusted to them, go before al the rest of the Orders of the Sacred Ministry; so they ought also in Wit and Application, in the etiam voluntate & studio, &c. Ubi supra, p. 99. n.

Habenim, scut Dignitatis & de manu data primaria Ecclesiarum Sollicitudinem, reliquas omnes Sacri Ministerii, Ordines antecedunt, ita debent etiam voluntate & studio, &c. Ubi supra, p. 99. n.

Bucer's Judgment for Bishops.

ANNO He speaks also in the same Chapter, in Approbation of the three
1573. Orders in the Ministry, *viz.* Of Bishops, Priests, and Deacons. Nor
 hath he a Word of laying aside the Episcopal and Ecclesiastical Of-
 ficers, *viz.* Chancellors, Officials, Commissaries, Proctors, &c. only
 advising (that the Bishops might not be distracted with other Busi-
 ness, but that they might wholly give themselves to the promoting
 of Religion) that they should have Vicars and others of their Cler-
 gy to assist them, and to take Care of other necessary Affairs belong-
 ing to them.

Sampson's
good Deserts
towards the
Hospital at
Leicester.

This Sampson, by reason of his Incompliance with some Customs
 of this Church in the publick Worship, was laid aside from doing
 God Service therin. Yet was of Use more privately, by governing
 of an Hospital in *Leicester*: preferred thereto by Reason of his for-
 mer Figure in the Church and University, and suffering for the
 Gospel by Exile under Queen *Mary*. He was careful for the good
 Estate of this Hospital; having been in great Danger of sinking, by
 reason of the *Concealers*, but rescued by the good Lord *Burgbly*.
 Sampson now, having drawn up a Book, in order to the better es-
 tablishment of it; came up in the Month of *July*, and brought it to
 that Lord, to read it over, and to consider it, that it might take
 Place. But now, having no Leisure to peruse it, being ready to
 attend the Queen in her Progress, Sampson excited him to do it;
 praying him, that it might for that Purpose be carried along with
 him: Adding, ‘That tho’ this was but a Trifle, and such as in re-
 spect of his continual and weighty Affairs, he should not trouble
 his Honour withal; yet to Beggars, their Trifle was great. Nei-
 ther was it, as his Honour knew, accounted a Trifle, to hear and
 dispatch the Poor in their poor Suits. As he had most favourably,
 not only undertaken, but finished the dangerous Cause of his Ho-
 spital, as he expressed his grateful Sense of that good Turn. And
 that for it al the Poor there prayed for him, and he with them,
 that God would bless his Honour. And so humbly beseeched
 him to continue his Favour and Aid, to the perfect ratifying that
 which had so wel hitherto passed by his Hands. This was dated
 from *London*, *July* the 25th. Concluding with his Prayers, ‘That
 God Almighty would direct him in al his Affairs, to do that which
 might be pleasing in his Sight: so that his Favour might be to his
 Lordship’s Comfort and Life.

Intercedes for
Heton, a Mer-
chant, that had
relieved the
Exiles: now
reduced to
Straits.

I cannot but add one Thing more concerning Mr. Sampson, which
 happened this Year: Namely, his Compassion and Gratitude also,
 towards a very good Man and an English Merchant: Who had been,
 in the Time of the Exile, a very bountiful Benefactor unto Sampson,
 and the rest living abroad in the Time of *Q. Mary*: Which prompt-
 ed him now, very earnestly to interpose with the L. Treasurer in
 his Behalf, being now aged, and reduced to Straits: Giving him
 this Account, both of the Person and of his Request. He called it,
 ‘A Suit in most humble wise for himself; in as much as it was for
 such a Friend to him, as was *Aster ego*: and that *merito*; for that I
 have, said he, been long to him *Aster ipse*. The Man he meant,
 naming him, was that honest Merchant, and in his Company, a
 right Merchant and Worshipful, Mr. Heton. That in Exile for
 the Gospel, he relieved many *Exules Christi*, and consumed him-
 self

' self greatly. And that Piety planted in his Heart, had kept him A N N O
 ' from such Courses as some had kept, to their enriching worldy. 1575.
 ' That his Place of Service his Lordship knew. At prius illo & bo-
 ' nus Senex, is to him so dear, and his State so much I pity, that if
 ' I had Power to my Will in this Behalf, I would not be a Petition-
 ' ner for him to any body: for I know what I owe to him. And
 ' they which may, and are some ways bound, as I am, wil not, or
 ' care not, tho' they know as much as I of him. Hoc unum I pre-
 ' sume of your Goodness to do: which is in most humble wise to
 ' beseech your Lordship to be good to him. The Queen's Majesty,
 ' of her Princely Munificence, is bountiful to many. If it would
 ' please her Majesty, to give to this her good Subject liberty to
 ' transport 3, 4, 5, or 6000 of English Cloth, without paying of
 ' Custom, his old Age should be bountifully sustained by her Prince-
 ' ly Liberality. He added, that he did not, for he dared not, desire
 ' his Lordship to be the Means to move and obtain this for him:
 ' but only, that if his Lordship could like of the Suit to be moved
 ' by some other Body to her Majesty, his Lordship would give it
 ' his Favour and Furtherance. And if it should please him to like
 ' of the same, and to give his Advice how it should be moved, he
 ' would follow his Lordship's Advice in the same. For he repos'd,
 ' he said, al Hopes of obtaining only in his good Liking. In fine,
 ' he humbly beseeched his good Lordship to pardon him. Amici
 ' causam ago, viri probi, apud te, Domine praestans. sine apud quem
 ' nimium audeo. But in this he humbly submitted his Request to his
 ' Wisdom and Goodness.

Edward Dering (of whom something the last Year) was another of these principal Puritan Ministers: Who being Reader of S. Paul's, had in his Reading, spoken some Things, that were interpreted to reflect upon the Magistrate, and tending to the Breach of the Peace of the Church. Whereupon he was forbid Reading, by Order of the Privy Council, who were offended with him. He had a good Talent in Preaching, and his Congregation was very numerous. But his Judgment was wel known for the bringing in a new Model of Government in this Church. On which Account, he was watched by some. And some Words that fel from him in their Hearing, brought him to this Trouble: tho' he denied them utterly, and that they were Standers raised of him. And indeed, in one of his Appearances before the Attorney General, the Bishop of London did acknowledge, he could not accuse him therof.

In the Month of September, he address himself to the Lord Treasurer, (to whom he was wel known) desiring of him, not to come before their Honours again, but that he was contented to be judged by the Bishops themselves, when and where they should command him to appear: only that it might not be deferred, that his Place might be occupied either by himself or some other: and that he might be charged either with Words or Doings, wherin he had abused himself: that upon Knowledge therof, his Honour might judge what he had deserved: A Favour which he would deny to none. And that if it were so appointed, that he should read no more in Paul's, but faulty or faultless, al should be one; then he could but pray to God, that he would yet pardon his Sins, who had

Dering the
Puritan in
Trouble, for
Words in his
Sermon.

ANNO had deserved greater Anger. And withal, beseeched that Lord to
 1573. enquire after his doings, 'till he could find but two Witnesses, that
 had heard him speak evil. And if God should never give unto his
 Lordship so smal a Warrant of his evil Behaviour, then he prayed
 him to stand his good Lord. And either to believe his own Judg-
 ment, who had heard him sometimes, or the Report of a great
 Number, who were daily present. And in fine, that he might have
 that Liberty, that in any other Place where he might be called,
 he might preach without Blame, as it was his Duty.

Thus he insisted upon his Innocency, and chaledged any to accuse
 him. But we shal not long hence find him charged in divers Arti-
 cles in the Star Chamber, before the Lords of the Council. And
 for a further Vindication of himself, before he should come to an-
 swer there, he took his Pen and wrote a long Letter: which he
 was minded to send to some one of those Lords, perhaps to the
 Earl of Leicester: but after Deliberation a Day or two, he conclu-
 ded to send it to the L. Burghley. He chiefly laboured therin, to
 prove the Lordship and Civil Government of the Bishops to be un-
 lawful, and contrary to the Scripture: as the main Thing he thought
 that created him Enemies. The Letter, tho' long, I wil faithfully
 set down from the Original; wherin at large he sets forth his own
 Case: and then afterwards, his Arguments from Scripture against
 that Government.

*His Letter to
the L. Burgh-
ley.*

Tim. 5. 19.

Grace and Peace from God the Father, &c. 'Bear with me, I be-
 seech your Honour, tho' I trouble you, and let the Cause of my
 Grief be the Discharge of my Boldnes. It behoveth me to dis-
 charge myself from the Slanderer, lest the Gospel should be re-
 proached in me. And it behoveth you to obey this Command-
 ment, *Receive no Accusation against a Preacher* without good and
 sufficient Witness. I know, my Lord, you wil not do it: and I
 have good Evidence of your Equity in this Behalf; but yet I am
 bold to put you in mind of the Word of Christ; which you can-
 not possibly remember too often. I ask no more than what is due
 unto me, even from her Majesty's Seat of Judgment and Justice.
 If I have done evil, let me be punished; if not, let me be eased of
 undeserved Blame. I crave no Partiality, but I seek to answer
 and to make you [i.e. this Lord, and the other of the Lords of
 the Privy Council] Judges of my Cause; before whose Presence I
 ought to fear, and whose Steps of their Feet I do humbly rever-
 ence. And what think you have I done, if I should be called;
 and before your Honours be convinced of these pretended Crimes?
 With what Shame should I hide my Face al the Days of my Life?
 Where were the Rejoycing that I have in God, in al Things that
 he hath wrought by me? Where were their Comfort, that have so
 desirously heard me? Where were the good Opiaion of many,
 and al the good Wil you have shewed me? I am not so ignorant,
 that I see not this. And therefore persuade yourself that I am
 on a sure Ground. Tryal shal teach your Eyes and Ears a Truth.
 And to persuade your Heart, I give unto you my Faith, I cannot
 accuse myself, either of any Thought of Mind, in which I have
 not honoured the Magistrate, and of Word of my Mouth, in
 which I have not regarded the Peace of the Church. And I thank
 God

' God of his unspeakable Mercy, that hath kept for me this Con- ANNO
' science against the Day of Trouble.

' If you muse now how these Slanders have risen, you may easi-
ly know : The Malice of Satan is great against the Ministry of
the Gospel. I know I have given no Cause, more than I have
confessed ; and with what Words I have spoken it, I desire to be
judged by the Hearers. And so much the bolder I speak now un-
to you, because my Lord of London told me of late, before Mr.
Attorney and Mr. Sollicitor, That he could not accuse me of any
such Thing spoken in the Pulpit. Which Discharge, as I was glad
to hear, so I would have been much gladder, if upon so free a
Confession, he would favourably have restored me to any Lecture
again. But now it is that they know my Mind, and long since they
have had me in Suspicion, therefore they would provide in Time
to take my Lecture from me ; lest I should speak any Thing that
would offend them hereafter. This Doing, tho' it be somewhat
strange, to punish a Man before, lest hereafter he should offend ;
yet I am contented with it, and leave it unto them, that should be
as grieved to see so great a Congregation so dispersed.

' And because I wil not appear to be led by Fancy ; wherin of a ^{Declares his}
great many I am thought to be singular, I wil be bold with you, ^{Opinion con-}
as the Man, whom above others of your Calling, I am bound to ^{cerning Bishps.}
honour, to shew forth what is my Opinion, and the Reasons by
which I am moved unto it. Wherin, my good Lord, I most heat-
tily beseech you, break not, with any Violence, the Goodness of
your Nature, to make it favour Falshood : but love the Truth,
whereunto you have wel inclined, and which shal make you blessed
in Time to come. I am thus persuaded :

' The Lordship or Civil Government of Bishps, is utterly unlawful.
My Reason is this ; The Kingdom of Christ is only a Spiritual Go-
verment : But the Government of the Church is a Part of the
Kingdom of Christ. And therefore the Government of the Church
is only a Spiritual Government. What the Kingdom is, and what
Government he hath established in it, learn not of me, but of God
himself. The Prophets do plentifully set it forth unto us. Esay
saith, *He shal smite the Earth with the Rod of his Mouth, and with the*
Breath of his Lips he shal kil the ungodly. And by what Authority
shal the Ministers strike with a Sword, or with a Sentence from a
Civil Judgement-Seat, condemn the Wicked ? The Glory of the
Kingdom of Christ is thus described, *Ride upon the Word of Truth,*
and of Meekness and Righteousness. And so thy Right Hand shal teach
terrible Things, Psal. 45. 7. And again, *The Lord shal send the Scepter*
out of Sion, (that is, his Law) by which he shal be made Ruler over al
his Enemies, Psal. 110. 2. And what can be plainer than the
Words of Christ himself ? *My Kingdom is not of the World.* Joh. 18.
36. How plainly doth S. Paul say, *The Weapons of our Warfare,*
they are not carnal ? Thus God hath appointed it, to make his
Power known, that by the Foolishness of Preaching he might confound
the Wisdom of the World, and with the weak Strength of the Sound
of Words to overthrow the Force of the Hearts of Men. There
are no Chariots that go swift in Victory, as the Word of Truth.
No Terror in the World that so shaketh the Bowels, and maketh
the

ANNO 1573. *the Thoughts to tremble, as the Sword of the Spirit. There is no Scepter that reacheth so wide a Dominion, as the Law of the Majesty of God: which is written in the Hearts of all the World, and condemneth all Flesh before the Majesty of God. All other Force is but little; and we may either withstand it, or fly from it. But the Power of the Word is such as shal pass through all Stops and Hindrances. Every Mountain shal be brought low, and every Valley shall be filled: Crooked Things shal be made strait, and rough Ways shal be made smooth, That the Law may pass out of Sion, and the Word of God from Jerusalem. And so to whomsoever the Lord sendeth out his Voice, it shal surely find him. For it is already in the Conscience of Man, whence he cannot fly. In his Privy Chamber it is nearest unto him; and when he is in his Bed, it presseth him most.*

*Let him therefore that is King of Kings have the Pre-eminency of Government, that is more glorious than Princes. And let him whose Dominion is the Kingdom of Heaven, have the Sword and the Scepter that is not fleshly. Let not a vile Pope, in the Name of Christ, erect a new Kingdom, which Christ never knew; a Kingdom of this World, which in the Ministry the Gospel hath condemned. Which kind of Rule hath set all out of Order, and mingled together Heaven and Earth in Confusion: So that God's Ordinance cannot prevail, to deliver the Sword into the Hand of the Magistrate, and take the Word into the Mouth of the Minister. We have forgotten the Voice (which we might better remember) *Put up thy Sword into thy Sheath.* And we know, it not, that if God should fight for his Gospel, he could send down many Legions of Angels to win the Field. S. Paul saith, *That God hath chosen the weak Things of the World to confound the Mighty.* Which he had not done, if the Strength of a Kingdom should be in the Ministry, or the Arm of a Prince in the Hand of a Preacher.*

And so I beseech you, my good Lord, while God hath taken away a Courage from Princes, that they have suffered such a Servant to sit in the Monarchy of the World; hath not God recompenced the Thraldom of their Hearts upon their own Heads; and made only a proud Pope to tread them down all in Dishonour? And in several Reigns also, the Popish Prelacy hath shamed their Princes; and sometimes raised up such Rebellions, as have cost their Kings both Crown and Life. Of these Examples I find a great many. But I remember not one Archbishop, or Lord Bishop that ever saved a Country, or brought Peace unto it. Such have been God's Judgments upon those, that have put from themselves the Honour of their Crown, and taken Justice from the unlawful Minister, that serveth in the Commonwealth; and made unto themselves new Justices of the Peace and Quorum, new Barons, new Commissioners, new Lord Chancellors, which their Fathers knew not; and taken out of the midst of Pastors and Bishops of the Church: which before was not heard of.

And now, as hitherto I have reasoned of the Kingdom of Christ, in which, and for which the Ministry must serve; so now, I beseech you also to consider the Authority of the Minister. Out of which I wil reason thus. The King's Minister, or Pastor, hath his Authority

‘ Authority equal over King and Subject. But the King’s Pastor must *A N N O*
 ‘ not execute civil Punishment against his Prince. Therefore the *1573.*
 ‘ King’s Pastor can be no civil Magistrate. The Truth of this
 ‘ Reason is plain and evident. The Lord saith unto his Minister,
Behold this Day I have set thee over Nations, and over Kingdoms, to
pluck up, and to root out, to destroy, and to throw down, to build and
and to plant, Jer. 1. 10. And S. Paul saith, *He was prepared to cast*
down every high Thing that was exalted against the Knowledge of God,
and to bring into Captivity every Thought into the Obedience of Christ.
 ‘ S. James sharply reproveth it, if we have more Regard unto a Man
 ‘ with a Gold Ring, and goodly Apparel, than unto a poor Man that is
 ‘ in vile Rayment. He biddeth preach unto every Creature, whose Sins
you forgive, they are forgiven, and whose Sins you retain, they are
retained. Here is no Exception of one or other, but the Sins of all
 ‘ are equally to be chastised; even as Grace and Mercy is equally
 ‘ preached. And let him persuade himself, whosoever wil be ex-
 ‘ empted from this Obedience, to be ruled in the Church, God
 ‘ hath also exempted him from the Grace that is dispensed by the
 ‘ Church.

‘ And how can it possibly be otherwise, when the Minister is but
 ‘ the Mouth of God, in whose Person Christ himself is either re-
 ‘ fused, or received? Before whom to exalt a Man, is to set up the
 ‘ Clay above the Potter: and to make a Difference of Persons, be-
 ‘ fore whom there is neither Jew nor Gentile, Bond nor Free, Prince
 ‘ nor Subject.

‘ My Lord, seeing al Men are subject before the Minister, even as
 ‘ himself also is subject to the Words of his Mouth, what Power,
 ‘ what Authority wil you give unto him? Wil you set him upon a
 ‘ Seat of Justice, and put a Sword in his Hand? Then bring the
 ‘ Prince to plead her Cause, Guilty, or not Guilty. Fie upon the
 ‘ Pope, that hath so dishonoured God, and made the Glory of his
 ‘ Judgment sent to be spotted in the Countenance of a faint-
 ‘ hearted King. We wil be no Proctors for such an untimely Fruit,
 ‘ that hath made Princes Bondmen, Nobility Thraldom, and him-
 ‘ self a Tyrant. Let us learn a better Lesson of our Saviour Christ,
Date Cæsari quæ sunt Cæsarîs, & quæ sunt Dei, Deo. The Prince
 ‘ alone is the Person in the World, to whom God hath committed
 ‘ the Seat of Justice, and they only to execute the Duty of it, to
 ‘ whom it is committed; at whose Hands God wil require it: How
 ‘ they have defended his Church, given Praise unto Wel-doing, and
 ‘ revenged the Sins of all Transgressors. For which End God hath
 ‘ given in Subjection unto them the natural Man; and hath heaped
 ‘ up unto the Rulers al the Glory of the World, which whosoever
 ‘ shal seek to spoil from them, he would change the Counsils of the
 ‘ Living God.

‘ The Minister is appointed for another Defence, where Horsmen
 ‘ and Chariots wil do no good. They may hinder the Minister, and
 ‘ make him forget his Duty. They cannot profit him in his Office
 ‘ and Function. He must frame the Heart; upon which you cannot
 ‘ set a Crown; and edify the Soul, which Flesh and Blood cannot
 ‘ hurt. He sealeth unto the Conscience God’s Mercies, which are
 ‘ sweeter than Life; and maketh rich the Thoughts with Righteous-
 ‘ ness

ANNO 1573. ' ness and Peace, which shal abide for ever. To those that are disobedient he pronounceth the Judgment that maketh the Heart afraid; and to the poor in Spirit he bringeth Comfort, which no Tongue can express. And to these Things, what availeth either Sword or Spear; God asketh but a Tongue that is prepared to speak; and he ministreth the Power that is invisible. And cursed be the Times that have bewitched to set up dumb Dogs in so honourable a Place.

' If this Function were supplied with dutiful Officers, the Sword of the Spirit, which God hath given them, would vanquish Satan, and destroy the Power of Darknes; til the Knowledge of God were plentiful upon Earth, and al the Joys of Heart were sealed unto Men in perfect Beauty; til the Eyes did see great Happiness in the Face of the Heavens; and the Ear did hear the sweet Harmony of the Forgiveness of the Sins; til the Meat tasted of that secret Manna, of which he should eat for ever; and his Drink were pure, of the Water of Life, which proceedeth out of the Throne of God, and of the Lamb; til his Garments did smel of the Righteousnes of Jesus Christ; and in Life did shine the Life of Immortality. But I wil not go about to express it in Words, which the Ear cannot hear, nor the Tongue can speak. I beseech the Lord make you feel the Pleasure of it within; til al the World be but Dung, as S. Paul saith, in respect of Christ. For in him al Honour is a glorious Blessing, and without him but a Covering of an after-Woe. And when it shal fall in the Dust, his Sight of the Sorrow that is behind, shal make the Man to mourn, when it is too late.

' If you wil know this thoroughly, and indeed, procure their Liberty, which wil tel you the Truth. But if our Sins shal procure, that instead of Truth, we shal hear flattering Words, we shall prove it true, *Where no Prophecy is, there the People perish*, Pro. 29. 18. The Days to come, which are the wisest Witneses, when they shal ask your Opinion, you shal confess it is true.

*Ministers not
to be called
Lords.*

' But now again to our Purpose. And because I have spoken thus much, I wil add the Residue, that I may be known unto your Honour, even as I am known unto my self. As the Minister hath nothing to do with the Temporal Sword, so much less it becometh him to be called a *Lord*. The Reason is plain in the Scripture. They be called *Fibers of Men, Labourers in the Harvest, Callers unto the Marriage, Servants of the People, Workmen, Ministers, Stewards, Builders, Planters, &c.* In al which they are removed from a *Lordship* over the People. And again, they be called Fellow-Elders, Fellow-Helpers, Fellow-Workmen, Fellow-Soldiers, Fellow-Servants, Fellow-Travellers, &c. In which Names they are forbidden Lordship over their Brethren, And surely, seeing we ought to have a Religion in the Words of the Holy Ghost, not lightly to change them, it cannot be but great Rashness to refuse so many Names of Society, which God hath given us, and take another Name, which is none of our own, and importeth a Dominion over others.

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' And how can we yet doubt in the Question of *Lordship*? We appeal unto Christ, and the Words of his Mouth, to take up the Controversy. The Disciples had this Contention as wel as we. And they strove much, who should be highest. Which Strife, while our Saviour Christ wil appease, he pronounceth his Sentence thus, *He that wil be greatest among you, let him be as the lowest. And he that will be highest, let him be the Servant of all.* This is the brief Definition of a Superiority in the Ministry. And this shal for ever determine the Controversy, though al Wisdom in the World should reply against it. *My Lord, and the Honour both, shal be judged by this.* If he find his Titles given him here, let him rejoice in his Portion. If he have them not hence, he shal not have them of us. We wil not so dishonour him, that hath given the Sentence. For besides that the Words are plain, we have good Example that this must be our Trial. When S. Paul had a great Controversy with many others, whose Authority was most, by this Rule he challenged al their Pre-eminence to himself, because he was the least, he had laboured more than they al: was more afflicted, more contemned, more despised; oftner whipped, scourged, stoned, imprisoned; in more Dangers by Sea, by Land, of Thieves, of Murtherers, of Kinsmen, of Countrymen, and of al Sorts, in Watchings, Prayings, Hunger, Thirst, Cold, Nakedness, &c. and more exercised than any other, 2 Cor. 11. 23. Of this he was bold to set himself up, that no Patriarch of the World had a Lordship above him. And to the Galatians, against al Pride and Tyranny of false Prophets, he maketh his Challenge, as greater than they al; because he carried the Marks of the Lord Jesus in his Body. Thus wel had S. Paul learned, that the Highest in the Ministry must be the Lowest. And he is the Archbishop, that hath suffered most. But as S. Paul is a good Example, so let our Saviour Christ be his own Interpreter; that by Example and Testimony we may be confirmed in Truth.

' Wil you know what this meaneth, *He that wil be greatest, let him be the least, Non sic inter vos*, Luc. 22. 26? That Rule and Lordship shal not be among you, which God hath given in the Kingdoms of this World. You must be Examples unto your Flocks. You shall not exercise any Lordships over the *Heritage of God*, 1 Pet. 5. 3. These Words are plain witnesses in the Mouths of two; our Saviour Christ, and the Apostle Peter. If you wil have also an Example of this, I wil alledge you one of great Warrant. S. John reproveth one *Diotrepes*: Who not content with the Dignity of *ουβητος*, or *Fellow-Workman*, would needs be a *Lord*, and rule over others; to excommunicate, and cast out of the Church by his own Authority.

' Now judge, my Lord, by the Spirit of Wisdom, which God hath given unto you, whether our Lordships are of Christ, or of Peter; or whether they more agree with Paul, or with Diotrepes. And according as you think, so be a Witness. And lest the Subtilty of some should lead you from Truth, as it is plainly proved, so I wil plainly confute whatsoever the Adversary can object against it.

A N N O ' They wil say, That in these Places, Ambition and Tyranny is
1573. ' only forbidden. And to persuade you the better of their Learn-
 ing, they wil say, That the Greek Word used in the Scripture is
 καλαχυπείειν, which signifieth to rule with Severity and Rigour. The
 like is said of the other Word, κατεξουσίαζειν. But Proof of this
 they can possibly bring none. For the Words in Nature are indiffe-
 rent, to signify wel or ill. But for our Proof, that in this Place
 they signify a lawful Rule, S. Luke useth the simple Verbs, κυπι-
 ειν, and εξουσιάζειν. Which by Nature cannot signify an ambi-
 tious or tyrannical, but a lawful Rule. And S. Matthew, as he
 is written in Hebrew, useth these Words; which both signify a
 good Government, and a Maintenance of the Inferior; as I have
 learned of those that understand the Tongue. And therefore the
 Nature of the Word, which openly they preach of, it is al against
 them in this Place. But let the Word go, and see the Matter. So
 the Vanity of their Answer shal the more appear.

' Christ doth forbid that which in the Commonwealth is lawful.
 ' But Ambition and Tyranny is lawful no where. Christ forbiddeth
 that which was in the Disciples. But to charge them with Ty-
 ranny, it is to do them great Wrong. Christ forbiddeth to be cal-
 led in Title of Honour, ἐπεψητής, a good and gracious Lord; a
 Name so far from Ambition and Tyranny, as the Office of a Bishop
 should be from a Lordship. And Christ doth not bid them beware
 of Ambition, but bids them every one to be inferior to other.
 Which is to beware of any Lordship at al. And therefore this An-
 swer is but to strive against Truth, and to shift it away under the
 the Name of Tyranny: Where our Saviour Christ condemneth all
 Superiority.

' And therefore I beseech your Honour, my very good Lord, be a
 Favourer of the Truth, that wil prevail. The Scriptures that
 were alledged, are no vain Authorities, that are easily rejected;
 nor any dark Speeches, that are hardly understood. The Words
 are written by the Apostles and Prophets; and they have the
 Strength of the Spirit of God. They shal sound far and near, and
 accomplish the Work for which they were spoken; though al the
 World were in Arms against them. In vain we cry, *The State, The*
State, and the Commonwealth: where indeed there is no State, nor
 no Commonwealth; but a Subversion of both. For the Lordship
 of a Bishop hath ever been a Plague-Sore in the State of a Kingdom,
 and is at this Day a swelling Wound, ful of Corruption in the
 Body of a Commonwealth: As appeareth in *Scotland, France, Spain,*
Polonia, and otherwhere. And yet if the State did require it, the
 Voice of the Lord must be obeyed, though al the Kingdoms in the
 Earth did fal before it. God is not a Man that we may controul
 his Honour. He hath made both Heaven and Earth; and when
 he shal appear, al the Creatures of the World shall be moved at
 his Presence; and the Children of Men shal throw down their
 Crowns before him. Let us harden our Hearts as the Adamant
 Stone, not to hear his Counsil, yet when the Force of his Word
 shal knit together again our Bones and Ashes, that they may arise
 into eternal Life, we shal say then, *Blessed is he that cometh in the*
Name of the Lord.

• For

καλαχυπείειν.
 κατεξουσίαζειν.
 The Sense of
 those Words in
 Scripture.

' For my Part, I can but pray according as we are taught, *Thy ANNO
Kingdom come.* That his Holy Spirit may make us now obedient, whose Majesty, in the Time appointed, shal make his Enemies afraid.

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' And now to shut up this long Discourse, (which yet, I pray God, it doth not make you weary) to know better the *Lordship* of a Bishop, let us a little remember the Honour of our Archbishop, which is *Jesus Christ*. He was born of a poor Woman, in a strange Place; and received into an Inn, and put forth into a Stable, wrapt in coarse Cloths, and laid in a Manger; persecuted from his Swaddling Cloths, into strange Countries, returning Home in Fear, and often hiding himself; brought up in the Sweat of his Brows; and the Occupation of his Father; mocked with his base Parentage, and reproached with the Name of beggarly *Nazareth*: Not one of the Nobility known to favour him, but a poor Company, which were basely despised. In al his greatest Glory he was laughed to Scorn; and the Title of his Kingdom was set upon a Cross of Shame. And in this Estate doth he not say unto his Disciples, *I have appointed you a Kingdom, as my Father hath appointed unto me*? Luk. 22. 30, And how can you frame out of this Pattern, either Pope's Monarchy, or the Bishop's Kingdoms; either a triple Crown, so far above Princes, or a sumptuous Mitre, so unmeet for Apostles?

' Surely, my Lord, this Gear it wil not stand. It is a Plant which our Father in Heaven never planted; and it wil be rooted out. It is of the Pope, and it shal drink of the same Cup of Confusion: of which the Pope hath begun unto them. And doubt you not, but it is of the Pope. For beside the Plainness of the Word of God, it is also printed before your Eyes, that you might see the Truth, though you would not hear it. For where is this Lordship in the greatest Honour, but where the Pope's Holiness is set highest? Where is it abated, but where the Pope's Head is broken? And where it is rejected, but where the Pope is trodden under Feet? It standeth with the Pope: it reigneth with the Pope: it falleth with the Pope: it is shamed with the Pope: And is it not of the Pope?

' And what, I beseech you, is the Fruit it bringeth? Is it not the same that springeth out of the Pope's Breast? What else are Officials, Commissaries, Chancellors, Archdeacons, &c. which rule and govern by the common Laws? Much worse than the Statutes of *Omeri*, and al the Ordinances of the House of *Achab*. Which uphold in the midst of us a Court of *Faculties*; a Place much worse than *Sodom and Gomorrah*. Bear with me, though I speak the Truth. The great Contrariety between the Gospel and it, hath printed in our Hearts such a mortal Hatred unto it, as never hereafter shal be reconciled. And in al that Duty which I owe unto your Honour in the Lord *Jesus*, I heartily wish that God may make you worthy to help his Truth, which wil prevail, whether you help it, or no. For God is the Father of it, and not Man: and he hath taken the Care of it, and not Princes.

*Officialis, Commissaries, Chancellors, &c.
Court of Faculties.*

' But

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*The State of
the Primitive
Church as to
Bishops, compa-
red with ours.*

' But now I have to answer many Thoughts, which very easily wil rise within you. You wil muse first of the State of the Primitive Church ; and think that *Augustine, Ambrose, &c.* were al Bishops. To this I answer, That if they were, yet Men must not prejudice the Word of God. True it is, they were Bishops ; but this is as true, they were no Lords, neither agreed with our Bishops almost in any Thing, save only Names. I. The Bishops and Ministers then, were one in Degree : now they are divers. II. There were many Bishops in one Town. Now there is but one in a whole Country. III. No Bishop's Authority was more than in one City. Now it is in many Shires. IV. The Bishops then used no bodily Punishments ; now they imprison, fine, &c. V. Those Bishops, could not excommunicate, or absolve of their own Authority ; now they may. VI. Then, without Consent, they could make no Ministers : Now they do. VII. They could confirm no Children in other Parishes. They do now in many Shires. VIII. Then they had no Living of the Church, but only in one Congregation : Now they have. IX. Then they had neither Officials under them, nor Commissioners, nor Chancellors. X. Then they dealt in no Civil Government, by any established Authority. XI. Then they had no Right in alienating any Parsonage, to give it in Lease. XII. Then they had the Church where they served the Cure, even as those whom we cal now *Parish Priests*, altho' they were Metropolitans, or Archbishops. These Diversities they are very great ; and if your Honour doubt in any of them, when it shal please your Honour, we wil refuse no Conference with whom you wil.

*What to be
said for Cran-
mer, Ridley,
&c. being Bi-
shops.*

' Again, you wil think, if this be thus, how were Mr. *Cranmer, Ridley, Latymer, Hooper, &c.* al Bishops and Lords ? To this we can say no more, but that the Lord had not yet revealed it unto them : but left them in that Infirmitie, as he left many of his Saints before them, in as great : And so leaveth yet a great many Churches. Notwithstanding we reverence their Memory, and love their Ashes, which are buried in Honour against the Day of Christ.

*The Bishops of
these Times :
what to be
thought of
them.*

' If you wil object against us the Bishops of our Time, we may answer of them favourably, as before. We know their Doings. And our Hope is of them, as of Members of the Church. We love them as Brethren, and honour them as Elders. And the Lord grant, that we have no Cause to cal back this Praise, and dare not give it them. But this I must needs say, and freely confess, if I were in one of their Places, I should not have been so soon persuaded. We are al Men, and born in Sin. If one speak against our Belly, it hath no Ears ; or against our Back, it hath no Eyes. So that we wil hardly see or hear a Truth. But if the Consent of Men of our Times may help the Cause, then I trust it shal help us, that al Reformed Churches are of our Side. And not one of them is governed by a Lord Bishop. But Men are al Men, and not meet to sit in Judgment of the Truth of God. If there were but one that built upon his Word, he alone were on the Rock, which should never be removed.

' The which Portion and Inheritance of the Truth, I beseech the Living God, that it may be your Lot. That in this great Blessing,

' Blessing, in which God hath blessed you, you may indeed be happy ; and many Years may heap up, unto the Honour of all Men, *A N N O*
 ' Love of your Brethren, Favour of your Prince ; and (which is
 ' best of al) Righteousness and Peace, and Joy of the Holy Ghost.
 ' That the Necessity of Death may more increase your Hope, and
 ' the Grave may be acceptable, as to a Child of God.'

' You see, how bold I have been with your Honour ; and I am
 ' not ignorant what Portion of my Life I have committed into your
 ' Hand. But I have done no more than I would have done to her
 ' Majesty herself, if such Occasion had been. For I cannot be per-
 ' suaded to conceal any Truth from such a Magistrate, as feareth
 ' God, and hath advanced his Gospel. And if plain Speech shal
 ' make you favour the Cause, the Lord be praised that hath wrought
 ' his Work in you. If you shal not yet believe, God hath a better
 ' Time to work his Wil. And I beseech God, in these grievous
 ' Times, to make me content with a good Conscience ; and enrich
 ' your Honour with such Grace, that when you shal think upon
 ' him in your Bed, and remember him in your Night-Watches, you
 ' may remember the Nights of the Prophet David, and feel his Joy,
 ' that is, the God of Glory, Amen. *Primo Novembris 1573.*

*Your Honour's bounden in the Lord Jesu,
 even as his own,*

EDWARD DERING.

I shal make no Reflexions upon this Letter, but leave the Reader to observe the Zeal of these Men against the Constitution of this Church, and to weigh the Strength of the Arguments used against the *English Episcopacy*. I shal only add, that *Dering* ushered in this his long Letter, with another short one, dated two Days after ; importing the Privacy of his writing it.

' *Gratia & Pax.* I meant not this Letter to your Honour. But if God have appointed it for the best, his Name be praised. Read it, my good Lord, I beseech you, and use it as you wil. I never wrote it twice : Neither can it possibly be known to any but to your Honour only. And so the Lord remember me in this Trouble, I wish to do obediently unto you any Duty, that you may know the Truth.

To proceed then to his present Trouble. It sprang from certain Things said by him in the Pulpit, and elsewhere : For which he was brought before the Lords of the Council, in the Star-chamber : And at a public Dinner ; where he read a Chapter, and expounded it, (where Dr. Chaderton, Toy the Printer, and divers others were present) ' Speaking against Godfathers and Godmothers : And that the Statute of Provision for the Poor was no competent Way devised for it. And that he could provide for the Poor two Ways ; the one Way by committing them to the Rich, to be kept : the other, *To what Purpose is this Superfluity ?* And, *what do we do with so much Plate ?* As tho' he were for a Community of Things. That he put off his Cap and said, Now I wil prophesy, *Matthew Parker* is the last Archbishop that ever shal fit in that Seat. To which Mr. Cartwright should say, *Accipio omen.*

*Dering's Words
 uttered by him :
 for which he
 was brought
 into the Star-
 Chamber.
 MSS. Cecilian.*

For

ANNO For which Expressions, he wrote a Paper to the Lords, in Justification of himself, urging in the first Place, that in Matters of Accusation, not so much the Words, as the Manner of speaking ought to be Witness of the Truth. And then he proceeded to vindicate particularly what he had said. Which are contained in the *Appendix*:

Articles sent to him to subscribe. Part of a Register. At this Time I find, that in order to his Restoration to his Ministry, these four Articles were required of him by the Bishops, as it seems (of whom he desired to be judged) to acknowledge and subscribe, *viz.* That the Book of Articles agreed upon in the Synod 1563, as sound, and according to the Word of God. 2. That the Queen's Majesty was the chief Governour, next under Christ, of this Church of *England*, as wel in Ecclesiastical, as in Civil Causes. 3. That in the Book of Common Prayer was nothing evil, or repugnant to the Word of God; but that it might be wel used in this our Church of *England*. And 4. That the publick Preaching of the Word of God in this Church, was sound and sincere; and the public Order in the Ministrion of the Sacraments, was consonant to the Word of God. To these he sent in his Answer, writ with his own Hand, Decemb. 16. That as he had promised to set down his Mind, how far he would yield in any Thing he should be required, so accordingly he had done to those Articles which were sent unto him: not simply yielding to them, he said, in the very Words, as they were set down, nor yet so far declining from them, as to give any a just Offence of Disagreement. Then he lays down certain Exceptions against al but the second Article. And then in the Conclusion he declares, concerning his conformable Behaviour, *viz.* That while any Law did bind him to wear Cap and Surplise, he wore both. But that when he was at Liberty, he would not wear them of Devotion. And that since, he never persuaded any Man to refuse them. That for the Service Book, he preached not against it. That he came to Church to hear the Prayers; and according to the Book, he would, and willingly did, come to the Lord's Supper. But I refer the Reader for these Matters at large, to a Book called, *Part of a Register of sundry memorable Matters, &c.*

His peaceable and conformable Behaviour.

Pa. 81.

Other Articles ministered to him in the Star Chamber.

There were also divers other Articles ministred to him in this Court of Star-Chamber, to the Number of Twenty, for more exact Search and Enquiry into his Principles and Opinions, concerning the Church, and its Usages, Practices, and Clergy, and concerning the Queen's Authority. As I. Whether the Book intituled, *The Book of Common-Prayer*, allowed by publick Authority in this Realm, is to be allowed in the Church of God, by God's Word, or no. II. Whether the Article set down by the Clergy in a Synod, and allowed by Authority, be according to God's Word. III. Whether we be tied by God's Word, to the Order and Use of the Apostles and Primitive Church in al Things. IV. Whether there be any right Ministry, or Ecclesiastical Government at this Time in the Church of *England*. V. Whether nothing may be in the Church, either concerning Ceremonies, or Regiment, but only that which the Lord himself in his Word commandeth. VI. Whether every particular Church or Parish in this Realm of *England*, of Necessity, and by the Order of God's Word, ought to have their Pastors, Elders, and Deacons, chosen by the People of that their Parish: And they only

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ly to have the whole Government of the Church in Matters Ecclesiastical. VII. Whether there is Equality of al the Ministers of this Realm; as wel concerning Government and Jurisdiction, as touching the Ministratiōn of the Word and Sacraments. VIII. Whether the Patrimony of ancient Time given to the Church, for the maintaining of Learning, and the Service of God; and to maintain the State Ecclesiastical; as Bishops Lands, the Lands pertaining to Cathedral Churches, the Glebe Lands and Tithes, by order of Law, given to Parsons and Vicars; are by Right and God's Word, to be taken from them. IX. Whether the Ministers of this Realm, of what Calling soever, now in Place, allowed by the Laws and Orders of this Realm, be lawful Ministers. And whether their Administration, and Ecclesiastical Actions be lawful and effectual. X. Whether, at a Marriage, it is not convenient to have a Communion; and convenient for the new married Persons to communicate. And at a Funeral to have a Sermon. XI. Whether it be lawful for any Man to preach, but he that is a Pastor: And he only to preach to his own Flock: Or that that Man may preach without a Licence. XII. Whether it be better, and mote agreeable to God's Word, and more convenient for the Profit of God's Church, that a Prescript Order of Common-Prayer be used; or that every Minister pray publickly, as his own Spirit shal direct him. XIII. Whiether Children of such as be perfect Papists, are to be baptised. And whether Infants are within the Compass of God's Covenant; and have Faith. XIV. Whether any Ecclesiastical Person may have more Ecclesiastical Livings than one. XV. Whether one may be a Minister that hath no peculiar Flock assigned unto him. And whether an Ecclesiastical Person may exercise also a civil Function. XVI. Whether al the Commandments of God, and of the Apostles are needful for Salvation. XVII. Whether the Queen of *England* hath Authority over the Ecclesiastical State, and in Ecclesiastical Matters, as wel as over the Civil State. XVIII. Whether the Queen of *England* be chief Governour, under Christ, over the whole Church and State Ecclesiastical in this Realm, or but a Member of the same. And whether the Church of *England* may be established without a Magistrate. XIX. Whether the Queen of *England* be bound to observe the Judicial Laws of *Moses*, concerning the punishing, and remitting of Criminal Offences. XX. Whether the Queen of *England* may of herself, and of her own Authority, assign and appoint civil Officers, or no.

To al which Mr. Dering gave distinct and free Answers at large. Which are also extant in the said Register; with this Preface to them, ' That he humbly beseeched their Honours to remember his former Protestation, That he never preached against this Book of [Common] Prayers; and that in his own Book, extant in Print, he had once spoken to the good Allowance of it. Further, that he resorted to Common-Prayers; and sometimes, being requested, he did, according as it was prescribed, say the Prayers. If notwithstanding he should be urged now to speak what he thought, whereby he might seem to be called to a Form of Inquisition, as there was no Law, by which God had tied him of Duty to be his own Accuser; so he beseeched their Honours, to let this his Answer

A N N O fwer rather Witness his Obedience and humble Duty, than be pre-judicial to his Hurt and Hindrance.

I 573. **M**r. **M**oor, a Puritan Preacher in the City of Norwich, was of great Vogue, and very Popular in that City about this Time: This Man, upon a Sermon Dr. Pern of Cambridge had preached in the Cathedral, took up on him the next Sunday to confute the Doctrine he had preached; not so agreeable undoubtedly to some Puritan Principles: and so intended to proceed in a further Confutation thereof. This presently grew to some Jars among the Citizens, according as they stood affected. Which caused Dr. Gardiner, one of the Prebendaries there (of whom more hereafter) prudently to inform the Bishop (then at Ludham) hereof; and that he would write to Moor, and admonish him to go no further in the Pulpit against Pern: which otherwise he said, must breed some Trouble. Which Practice was very common in those Times in the Pulpits of the Universities, and S. Paul's, and other Churches.

Ecclesiastical Commission send forth an Order to seize Cartwright. **C**artwright, another noted Puritan, and obnoxious at this Time, had given great Offence by his publick Readings, and Writings against the Constitution of the Church, and was stil unquiet after his Discharge from the University: Insomuch that the Queen was very angry with him, and would have him brought to his Trial, to answer for his Dealings, and Misdemeanours. For whom there was now therefore issued out a strict Order from the Commissioners Ecclesiastical to take him up, in Pursuance I suppose of the Proclamation against the Admonition to the Parliament, and his Vindication of it. The said Order for the seizing of him, was as followeth :

To all Maiors, Sheriffs, Bailiffs, Constables, Headboroughs, and to al other of the Queen's Majesty's Officers, unto whom this may come or appertain: To every one of them, as wel within the Liberties, as without.

**MSS. G. Pe-
tit. Armig.** **W**E do require you, and therewith straitly command you, and every of you, in the Queen's Majesty's Name, that you be aiding and assisting to the Bearer and Bearers hereof, with al the best Means that you can devise, for the Apprehension of one Thomas Cartwright, Student in Divinity, wheresoever he be, within Liberties, or without, within the Realm. And you having Possession of his Body by your good Travail and Diligence in this Behalf, we do likewise charge you (for so is her Majesty's Pleasure) that he be brought up by you to London, with a sufficient Number, for his safe Appearance before us, and other her Majesty's Commissioners of Oyer and Terminer in Causes Ecclesiastical, for his unlawful Dealings and Demeanours in Matters touching Religion, and the State of this Realm. And this fail you not to do, every one of you, with al Diligence, as you wil answer to the contrary upon your utmost Perils. From London this 11th Day of December 1573. Edw. London, John Rivers, Maior.

Wil. Cordel [Master of the Rolls] Alex. Nowel [Dean of St. Paul's]

Rob. Catlyn.

Gabriel Goodman [Dean of West.]

Gilb. Gerard [Attorney General] Tho. Seckford.

Tho. Wylson [Master of Requests.] Tho. Bromley [Sollicitor General]

Leonel Ducket,

Will. Fleetwood [Recorder]

CHAP

*ANNO
1573.*

C H A P. XXIX.

The Privy-Council warns those of the Dutch Church against receiving any Puritans. That Church's Answer. Letters between Rod. Gualter, an Helvetian Divine, and the Bishops of Ely and Norwich, concerning the Puritans. The Papists grow confident. Fears and Jealousies of them. The high Esteem had for the City of Zurick, and the Divines of that City. A Commission for Executing of Birchet by Martial Law. The Earl of Sussex to the Lord Treasurer to prevent it. The Queen's Order for his Examination. A Husbandman comes to the Bishop of Norwich for Orders : Refused. A Gentleman hath Words with the Bishop about it : Reconciled. A Puritan stands to be School-master at Aylsham. Refused by the Bishop. And why.

Puritans came
over with the
Dutch Church.

A T this Time the Lords of the Privy Council directed a Letter in Latin at good Length, to the Ministers and Elders of the Dutch Church in London. The Occasion was, a Suspicion of Seditious Spirits, that might shrowd themselves under that Church, and enter themselves into their Communion. The Queen indeed had Apprehensions, that those innovating Persons, that were now very busy, might cause those of that Church to misuse the Privileges, that she, out of Compassion of their Persecutions in their own Countries, had granted them ; they thinking to ingratiate themselves with the Dutch, because their Devices seemed more conformable to their Customs, than our Forms.

The Lords put them in Mind of the Queen's pious Commisera-
tion of their Condition, that had fled for the Cause of Religion, in-
to her Kingdom, and of the Protection she willingly had granted
them; and that she therefore expected from them such Returns of
Services and dutiful Behaviour, as became thankful Persons, and
good Subjects. They spake favourably of the different Practice of
their publick Worship, from ours: as al other Churches had their
The Lords of
the Council
write to the
Church
not to receive
them. Eccl.
Belgic. Lond.

*Non ignoramus variis Ecclesiis
varios & diversos jam ab initio
Christianae religionis semper fuisse
ritus ac ceremonias: dum hi stantes,
illarum genua procidentes, alii proni
procumbentes, adorant & precantur.
Et tamen eadem pietas est ac religio,
si verè, & ad verum Deum, oratio
tendat, absq; impietas ac Super-
sticio, &c. Non contemnimus ritus*

A N N O ritus vestros, neq; vos ad nos
1573. cogimus : probamusque ceremonias
 vestras, ut vobis & reip^a Reip^a
 unde orti estis, aptas & conveni-
 entes, &c.

' directed their Prayers, without
 ' Impiety and Superstition, &c.
 ' They added in their Letter,
 ' That they contemned not their
 ' Rites, neither did they compel
 ' them to those used in the En-

' glish Church: And that they approved their Ceremonies, as fit
 ' and convenient for them, and that State, whence they sprang.
 ' And therefore they expected in like Manner, that that Congrega-
 ' tion should not despise those Customs, that out of godly Princi-
 ' ples, by the Labour of wise and learned Men, had been establish-
 ' ed in this Church, and confirmed by the Blood of many Martyrs;
 ' and now a long Time settled here.

' And therefore admonished them, That they should give no Coun-
 ' tenance to a Sort of tumultuous and unquiet People ; who would
 ' fain bring in a Confusion into the Church ; nor approve of any
 ' of their Doings. Nor would they suspect them to be guilty of
 ' such Imprudence or Inconstancy of Wisdom. And that they should
 ' avoid any thing that might create a Suspicion in them, of disturb-
 ' ing the Peace of this Estate and Church. And that their Wisdom
 ' would suggest to them, That such a Behaviour might move the
 ' Queen, who had upon the Account of Religion received them
 ' into her Kingdom, to banish them out of it. And so in fine, they
 ' warned them against any such, whether English, or of themselves,
 ' that endeavoured to blow up such Sparks of Discord, and to drive
 ' them from their Flock. And particularly, not to receive into their
 ' Communion, any of this Realm that offered to join with them, and
 ' leave the Custom and Practice of their Native Country.

And this, in Conclusion, they wrote to them out of Good-will,
 to prevent any Cause of Offence, or Suspicion of Ingratitude or Dis-
 obedience towards her gracious Majesty ; and in order to their living
 here in Peace and Security: And they of the Council would be ready
 to shew them all Favour.

*The Answer of
 the Dutch
 Church to the
 Council's Lett.*

The said Church prudently caused this Letter to be publickly
 read in their Congregation ; and soon gave a very humble and grate-
 ful Answer, as it concerned them. First, ' Thanking the Queen,
 ' and their Honours, for their manifold Favours, and the whole
 ' Kingdom's Civility towards them, a Company of poor Strangers ;
 ' and that their inhabiting in the Realm found such Acceptance ;
 ' Nor that they were yet weary in shewing them their Benevo-
 ' lence. And particularly, they mention the Favour of allowing
 ' them their accustomed Ceremonies in their religious Worship, in
 ' their own Language, being united with the English in Matters of
 ' Doctrine. They hoped, that there should not be any Occasion
 ' given by them to the Queen or their Lordships, to repent of these
 ' Kindnesses vouchsafed them: Adding, That it should appear, their
 ' Honours had not been mistaken in their good Opinion of them.
 ' They prayed, that it would please them not to believe or regard
 ' malicious Reports, to their Prejudice: For that they countenanced
 ' no such tumultuous People, nor approved either of their Words or
 ' Actions. That they were none of those that despised the Cere-
 ' monies of other Churches ; and that Submission was due to what
 ' a pious

' a pious Magistracy had established, and what they judged was *A N N O*
 most fit for the People, and that tended to the promoting of God- *1573.*
 lines.

' That they knew it became not them to be curious in other Peo-
 ple's Matters : much less to encourage any Changes, or any Per-
 sons in making them. And the Care therof they left to them
 whom God had ordained for the same ; and who by Experience
 best knew, what was fittest for them who were committed to their
 Charge. That for themselves, they promised that they would
 take al Care, not to do any Thing that might give any Suspi-
 cion or just Offence to the Queen, or them. And that accord-
 ing to their Commands, they would discharge out of their Com-
 munion Men of such tumultuous Tempers, if there should be any :
 And that no *English* should be admitted among them, who on such
 Principles sought to separate themselves from the religious Customs
 of their own Country. That they had but four of the *English*
 Nation in their Church : and of each they gave Account : two
 wherof had been Exiles ; and ever since their Return, had re-
 mained with them. This whole Letter, with the former from *N^o XXIX,*
 the Council, remain yet in the *Archives* of the same *Dutch* Church *XXX.*
 in *Augustin Friars, London.* And as they were translated from the
Dutch, and communicated to me by one of the antient Elders ther- *Mr. Daniel*
of, I have thought worthy to Place in the Appendix. *Van Mildert.*

This Matter with the *Puritans*, (such I mean as withdrew from our Divine Service, because of the Ceremonies) was agitated hotly this Year, as hath partly been shewed. And here I must mention a Course that these disaffected Men took : which was to appeal to the Reformed Churches abroad ; particularly that of *Geneva* and *Helvetia* : which they did some Years ago ; as may be seen at large in the *Annals of the Reformation*. Wherof the Divines of *Helvetia* were of great Esteem with ours ; and that justly too, who had so Christianly and kindly received and entertained them in the late Popish Reign : divers wherof were now Bishops. *Rodolphus Gualter*, one of the chief Ministers of *Zuric*, in that Country, had been prevailed withal to send Letters to some of these Bishops in their Behalf, for some Favour to be shewn them. Which caused ours to write again to him ; to open to him the true State of the unhappy Differences and Divisions in this Church ; and to vindicate the Proceedings used by the Government. Of which, *Cox*, Bishop of *Ely*, had written at large to him : dilating upon the unhappy Condition of the *English* Church, by Reason of the present Contentions raised in it, by imposing the *Garments*, and some other Ceremonies, indifferent in themselves : and shewed him fully, the State of the Controversy. And then excited him, according to his Wisdom and Learning, to write a serious Letter into *England* about it. Whereupon *Gualter*, in his Answer to the said Bishop, being more perfectly instructed in these Matters, shewed his utter Dislike, and Disallowance of those Men, for making such Contentions in the *English* Church, for such weak Causes, as those indifferent Things required, were : and excusing himself for a former Letter in Favour of them, as not truly understanding the Case : For this I refer the Reader to *Archbishop Parker's Life*, where this Letter may be read.

Life of Abp Parker, Book 4, Ch. 9.

For

ANNO For this Letter, and for another, written some Years before, to
1573. another Bishop, Bishop Parkhurst, in a more moderate Style, this
 pious foreign Divine was censured by some here at home. Divers
Ep Parkhurst's Letter to Gualter. MSS. Joh. D. Epist. Elien. there were that disliked, that this Foreigner should concern himself
 in these Affairs of our Church: and they were such as wished,
 that such Stress might not be laid upon Ceremonies; but that in
 due Time they might be wholly laid aside: and a Reformation be
 made in this Church more conformable to that of other Churches:
 and especially that of Zuric. Gualter's great Friend, the said Bi-
 shop Parkhurst, seems to have been one of these. But these Cen-
 sures created a Trouble to that modest learned Man; and made him
 wish, that he had wholly forborn writing his said Letters, since
 they were no better interpreted. But Parkhurst comforted him, tel-
 ling him, he should not repent his Letter writ to him on that Ar-
 gument, in the Year 1566. Which was scarce sharp and vehement
 enough, as he said: 'For that some of his Brethren then were
 esteemed too rigid and severe. And that now, this Year, 1573,
 some were esteemed too much addicted to Ceremonies. But what-
 soever it were, none as he knew, accused him [i. e. Gualter] of
 Lenity: Nor, as he judged, ought any one, if he would weigh in
 an even Balance, both Letters, *viz.* that to him, and that to the
 Bishop of Ely: And that for his Part, (as the Bishop proceeded)
 he did not disapprove of the Ceremonies of our Church. For he
 thought them indifferent: but [speaking his Mind more freely, in
 this his private Letter to his intimate Friend] he could wish, he
 said, al were like to his Church of Zuric.

Again, to the same, concerning Cox's Letter.

And in another Letter to the said Gualter, dated Febr. 4. speaking
 of the Bishop of Ely's Letter to him, he friendly gave him this Ad-
 vice, 'That he knew not what my Lord of Ely had writ to him, or

Quid D. Eliensis ad te scripsit, vel quid potius per Literas abs te extorserit, ignoro. Certè, mi Gualtere, nolui, ut te nimium bisce rebus frivolis immisceas. Non equidem nostras Ceremonias, aut Vestitum, improbo; sed res Adiaphoras judico. At, ô utinam, utinam, tandem aliquando omnes Angli Ecclesiam Tigurinam, tanquam absolutissimum Exemplar, imitandam, sibi serio, proponerent. Int. Epist. D. Parkhurst.

' rather what he had forced from
 ' him by his Letters. But truly,
 ' my Gualter, I would not have
 ' you too much mingle yourself
 ' in these frivolous Matters. Not
 ' that I disallow of our Ceremo-
 ' nies or Habits: but I judge
 ' them to be Things indifferent.
 ' But O! would to God, would
 ' to God, once at last al the Eng-
 ' lish People would in good ear-
 ' nest propound to themselves to
 ' follow the Church of Zuric,
 ' as the most absolute Pattern.

Dr. Whitgift was now busy in

Whitgift before Gualter's Letters. Writing his Defence of his Book against the *Admonition*; and hearing that Bishop Parkhurst had received Letters from the said Gualter, and supposing he had wrote something in them of these present Controversies, prayed him that he would communicate to him those Letters; or at least a Copy of them. But the said Bishop thought fit to yield him neither. The Reason, I suppose, was in Favour of his Friend, who cared no more to be brought upon the Stage. For this he mentioned to that Divine; and added concerning the said

Whitgift,

Whitgift, That if any Thing made for the Ceremonies, he presently *ANNO* clapped it into his Book, and printed it.

1573.

He gave *Gualter* also this further Intelligence, as the Effect of these Differences among the Professors of the Reformed Religion in *The Papists* *England*. ‘That great Dissensions were now arisen between the *Protestants* and *Papists* here, and daily did arise: [more boldly it seems shewing themselves.] And that the *Papists* lifted up their Crests, and triumphed, as though they had gotten the Victory against the *Protestants*. While the *Protestants* walked dejected and sorrowful: And that at this Time, there were not a few Preachers, that had laid down their Cures of Souls committed to them; and left them to Wolves and Idiots. And that if he asked him the Cause, it was, in Truth, because they would not use the Linnen Garment, called a *Surplice*. Which Council of theirs, added the Bishop, I do not at al approve.

To which I wil subjoin what the same Bishop wrote in the Month of February, to another of the Ministers of that Church of *Zuric*, namely, *Bullinger*, ‘That there were new and severe Edicts, or Proclamations lately published against such, who either contemned our Ceremonies, or refused to observe them. And then prayed, God give it a good Issue, and have Mercy upon al the Churches of Christ. *Faxit Deus, ne lateat Anguis in Herba*.

Al this shews the great Respect our English Divines, and many of the Bishops, shewed to those of *Helvetia*; between whom there was a continual Intercourse of Letters. *Bullinger*, in a Letter to Bishop *Parkhurst*, had wrote, that he was that Year in the Seventieth Year of his Age. To which that Bishop, in his next Letter to that Reverend Father, answered, that he wished he might live to an Hundred for the Churches Sake.

Concerning this *Bullinger*, and that *Gualter*, before mentioned, *His Eftream for* with the other learned and godly Men there at *Tygor*, or *Zuric*, *the City of Zuric*. thus did *Parkhurst*, while he dwelt among them in his Exile, describe them to *Cole*, a learned Man of Oxford.

De Bullingero, Bibliandro, Martyre, Zancho,
Et Gualthero, Gesnero, de Pelicano,
Nostrum judicium si forsam, Cole, requiris;
Hos ego Doctrina eximios, Pietate gravisque,
Judico, quis similes perpaucos hic habet Orbis.

And of the City itself, this was the Praise he gave of it, in a Copy of Verses to *Harley* Bishop of *Hereford*; while he sojourned there:

Urbs habet Helveticæ me nunc primaria Gentis;
Urbs plane armipotens, Pacis amica tamen.
Urbs facunda piis, Verbi præconibus, atri
Urbs expers odii, cædis, avaritia.
Urbs, è qua pulsa est Venus, Ate, pulsus Iacchus.
Urbs minimè flagrans ambitione, dolo.
Urbs, qua blasphemos punit, litésque resolvit,
Urbs, pietatis amans, justitiaeque tenaz.

Urbs,

ANNO

1573.

*Urbs, Evangelii quæ plantat dogmata Sacri;**Urbs, in quæ nulla est fœda Supersticio.**O! si olim talis tellus Britannia fuisset,**Extera regna piis non adeunda forent, &c.*

Birchett's bloody
Act pro-
vokes the
Queen against
the Puritans.

*Life of Bishop
Parker, B. 4
Chap. 34.*

A great Cause of these Proclamations and strict Charges, proceeding from the Queen and her Council, against the Puritanical Sect, was the horrible Fact of *Birchett*, a great Zealot this Way: who thought it lawful to kill such as opposed them in their Endeavours to bring in their Model and Discipline: And accordingly, in the Heat of his Zeal, assassinated a Courtier in the Streets, thinking him to be Mr. *Hatton*; though it proved to be *Hawkins*, one of the Captains of the Queen's Navy. Concerning which Act something hath been related by me elsewhere. This wicked Principle of murthering for God's Sake, the Queen apprehended so much Danger in; as that of her own Life, as wel as of others of chief Rank about her, and so enraged her, that at first she commanded this Murtherer to be immediately executed by *Martial Law*. And a Commission for that Purpose was drawn up. And this she resolved to do, as her Sister Queen *Mary* had done, in that severe Reign, toward *Wyat*; especially having heard it by Report of the Earl of *Leicester*, and he from the Admiral: yet not with any their Approbation of such rigorous Doings.

*She is minded
to execute him
by Martial
Law.*

So the Queen in her great Closet, at Service therin, gave Order to Mr. Secretary to bring to her the Commission for Execution of this Man by the *Martial Law*, to be signed by her after Dinner. But the Earl of *Suffex*, Lord Chamberlain, and the Lord Admiral, were much against it. And the Lord Treasurer was not then at Court, whose only Advice was then wanted, to prevent it. The Earl therefore, even while he was at Dinner, wrote to him, it being the 28th of October. 'First, Praying God to put it into the Queen's Heart to do the best, and then acquainting him with Particulars: As that the Lord Admiral was greatly grieved with the Speech, that he should devise it, when as he was directly against it. That indeed, he had told my Lord of *Leicester* of the Execution done in *London*, in the Rebellion of *Wyat*, but he never told it to the Queen. That the Earl of *Arundel* was also very vehement against it in Speech to him [the Lord Chamberlain.] He added, That the Queen asked for the Lord Treasurer, and seemed to look for his being at Court, because it was Holy-Day. At length, by the Counsil, as it seems, of the Lord Treasurer, the Queen set aside that Purpose of hers of *Birchett's* speedy Execution after that Manner: and he had Time given him for divers Days after.

*The Queen or-
ders that he
be strictly ex-
amined.*

Who shewed at length some Repentance of his villainous Act: but afterwards repented of his Repentance, and justified his Doings: Which exceedingly provoked the Queen; especially having by prolonging of his Life somewhat longer, given Occasion to another horrible Murther, committed by him; namely, killing his Keeper. She had a Mind more fully to sift the Man; and to learn whence he had imbibed these wretched Principles. Therefore she would have him severely and accurately examined, both by Lawyers and Divines. And this she shewed to the Lord Chamberlain to be her Pleasure.

Pleasure. And that in order thereunto, he should write unto the *ANNO*
Lord Treasurer. Which he did the 11th of November (the Day be- 1573.
fore Bircket's Execution) to this Tenor:

' That the Queen's Majesty had commanded him to signify unto The Lord Cham-
berlain's Let-
ter to L. Treas-
urer about it.
him [the said Lord Treasurer] that al the Means that might be,
should be used to examine *Bircket* this Night, and to Morrow in
the Morn before he was to be executed, of the Matters ensuing:
Viz. Whether he did stil continue in the detestable Opinion, which
he did before recant? Whom he knew to be of that Opinion, be-
side himself? Whether any Person were privy to his Intention to
kill Mr. *Hatton*? Whether he knew any Person, beside himself,
that had any such Intention? Whether he thought, when he killed
his Keeper, that he had killed Mr. *Hatton*: And what moved him
to it? What had moved him to alter from repenting of his former
detestable Acts and Opinion: for the which he had asked Pardon
of God, of the Queen's Majesty, of Mr. *Hatton* and of Mr. *Haw-
kins*? And to the End the Matter might be the more substantially
handled, the Lord Chamberlain added, That her Highness would
have Mr. Sollicitor, and the Recorder of *London*, with such other
grave Men, as his Lordship [the Lord Treasurer] should think
fittest, to examine him very diligently and exquisitely. And also
the Dean of *Paul's*, if he were in *London*, or the Dean of *Westmin-
ster*: With such other godly Preachers, as his Lordship should think
fit, to persuade him, for the disburthening of his Conscience, and
the avoiding of Damnation; to utter the Truth in al these Mat-
ters. Whereby her Majesty conceived he might be brought to ut-
ter al the Truth; and to discover al false Practices, if such had
been in this Matter.

In this Discourse, 'tis remakable, the Lord Chamberlain moved her
Majesty, That *Dering* or *Sampson*, (if the other could not get that
which she desired to find) might deal with him: to whom perhaps,
as the Lord Chamberlain suggested, for the Credit and Esteem he
had of them, he would upon their Persuasion utter them sooner
than to any other. But her Majesty would not allow of it.

As for the Bishops of the Church, they did what in them lay, to
take away any thing that might justly give Offence: as in the Regu- Laymen hence-
forth not admis-
ted into holy
Orders.
lation of their Courts, and in requiring competent Learning, and
Study at one of the Universities, in those that hereafter were to be
admitted into the Ministry; as wel as for their Morals. For before
these Days, near the Beginning of Queen Elizabeth's Reign, and for
some Year's after, the Bishops were fain sometimes to admit into
Holy Orders, Laymen, and such as formerly had followed Trades or
Husbandry, and that were but of little Learning. Yet if they were
sober, and of honest Lives, Friends to the Religion, and could read
wel, they would ordain them Readers or Deacons; to supply smal
Cures: very many in these Times being wholly vacant. This was
the Reason that many Times unfit Men got into the Church. But
this was much complained of; and not without Cause. And the
Bishops resolved, as much as they could, to redress this Abuse; re-
fusing henceforth to admit any such to Orders, unless sc qualified,
as before: Some Canons being made for that Purpose, the Bishop of
V O L. II.

A N N O Norwich had a Trial of this, this Year; as I find among his Letters.

1573.

Which occasions some
Quarrel with
the Bishop of
Norwich.

Mr. Will. Heydon, a Gentleman of good Quality in Norfolk, an earnest Professor of Religion, and a dear Friend of that Bishop, comes in June to Ludham, where the Bishop abode; and brings with him an old Man, formerly an Husbandman, past his Labour, spent in the Turmoils of the World, that understood little or no Latin, to be made a Minister. But whatever the Solicitations of Mr. Heydon were, with his Friend the Bishop, his Obligations to the good of his Diocese, and Care of the Church, were such, as he would not admit this Man into Orders. Whereat the Gentleman grew angry; and the Bishop naturally somewhat hasty, was as high; and very Sharp Words passed between them: And so they parted. Which pleased the Adversary; and it proved a Country Talk. But such was the good and truly Gospel Spirit both of the one and the other, that they were both within a short Time reconciled again: And Heydon, who seemed to give the first Cause (being returned Home to Holt) first made the Offer of Reconciliation; upon this pious Consideration of his, that the Enemy might not blaspheme. And the good Bishop was as ready, with al Joy and Cheerfulness to embrace the Offer. Allow me therefore to recite both their Letters, containing in them so much of the true Christian Temper of Brotherly Love, and Condescension: I have reposed them in the Appendix.

No XXXI,
XXXII.

Mr. Heydon's
Letter, desiring
Reconciliation.

The short Contents of Mr. Heydon's Letter were, ' That coming Home, he met with some Company that ripped up the Bishop's Circumstances from the Top to the Bottom, with no little Joy. And that they were much pleased at the Difference that had happened between them. He upon this, considered the Zeal of his Lordship, and his own also, towards the Gospel. And earnestly tendering his Lordship's good Estate, it put him upon the Thoughts how meet and convenient it was, that they should be reconciled. And that therefore, though perhaps he might have forgot the Duty he owed to his Lordship; and that his Lordship also might have administred some Cause for his Choler; yet now considering his Duty towards him [the Bishop] and what Credit his Dealing ought to win towards the Gospel, and to prevent the Pleasure the common Enemy, the Papist, might take at these Jarrings among the chief Professors of it: He, for his Part, for what sharp Words he had spoken, acknowledged his own Infirmity, and begged his Lordship's Pardon. And so prayed his Lordship to acquit him with a Line or two, to the Satisfaction and quieting of his Mind; he making as good Account of him, as the chiefeſt Bishop in the Land.

The Bishop, within two or three Days Space, gave him Answer in a most obliging Christian Manner: Shewing him, ' How glad he was, and thanked God for it, that he had moved that Gentleman's Heart so speedily, and as it were, before the Sun's going down, to fore-think himself of something, that had been lately done at his House. And then vindicating himself in his Refusal of that old Man, prayed him to bear with him, though he agreed not with him in Matters that were in his Judgment offensive to God and his own Conscience, and slanderous to the Church. And bid him remember that Saying; *Amicus, sed usq; ad aras.* And coming

The Bishop's
Christian An-
swer.

25

at length to argue with him about the Matter, he asked him, ‘Whether he ought to go clean contrary to that, to which he and all the Bishops had subscribed. That his Estimation would have been much impaired, if he should have granted that Request of his. O! Mr. Heydon, added he, I and al other Bishops have made too many such. Necessity drove us to do the same. But to continue so to do, it were a Fault too hainous. And of late Years he had taken great Care in that Behalf, and so he intended to continue by God’s Grace. And then, after some Periods, in Conclusion he declared to him, That he forgat al, and forgave al unfeignedly: and that he did heartily rejoice to understand the same of him: and lastly, subscribed himself, *His assured loving Friend in Christ.*

About this Time something happened, (wherein the same Bishop was also concerned) in which I cannot but observe the Care that was taken by some Patrons in these Times, that is, such of them as looked upon it, as a great Trust, and so used a Conscience, what Clerks they preferred to their Benefices, that might be capable and fitly qualified, to teach and instruct, officiate and give good Example to their Flocks: and so took greater and longer Deliberation, before they made their Choice: Or, perhaps, for the want of sufficient Clerks in those Times, out of which to make a Choice. One of these conscientious Patrons, I look upon the Lord Keeper Bacon to be, who had kept the Living of Stifkey in the Diocese of the said Bishop, in his Hands, vacant now near six Months, and so ere long like to lapse to the Bishop. To whom therefore the Lord Keeper, in *August,* sent his Letter, Not to take that Advantage; and that, not having yet a fit Clerk to present to it, and being now ready to lapse, he would grant him some longer Time. The obliging Answer the Bishop gave that Lord, was, ‘That he would grant him his own whole six Monlhs. And that as he was many Ways most bidden unto his Honour for many Benefits, so he was most glad, when any Ways he might shew himself thankful for the same: Who neither had, nor was able to do it hitherto. That his Honour should command his Term of six Months, for bestowing of his Benefice. In which Time, nothing, he said, should be attempted to the Prejudice of his Lordship’s Interest, or the Hindrance of his honourable good Purpose, in the placing of an able Person: Which the good Bishop heartily wished, as wel for the Benefit of the Inhabitants, as the Neighbours adjoining. And so he was persuaded Mr. Nathaniel Bacon [who was the said Lord Keeper’s Son, and to whom he had sent a Letter also] would have a Care thereof.

Such a conscientious Care, I presume, was that also of the learned and religious Secretary of State, Sir Tho. Smith, that the Schools should be supplied with able Men, for the teaching and instructing the Youth of the Nation in Learning and Christian Manners. Who in the same Month, sent to the same Bishop, recommending one Johnson to the Free-School of Aylsham in Norfolk.

The Answer sent by the same Person was to this Tenour, ‘That the Order and Foundation of that School was, for the Bailiff and Headboroughs to present, and the Bishop to admit. And that if the Bearer should be named and elected, as afore was said, he would be ready to further him. And would admit him, upon the Trial

ANNO of his Ability ; and the rather, in that it pleased his Honour to
1573. commend him ; being every Way ready to gratify his Honour.

But by what I have further to relate concerning the providing for this School, the Bishop shewed his Care of the Schools in his Diocese, and his Caution, whom he admitted to the Education of Youth, as wel as to be Ministers, for the Instruction and Edification of the People.

*The Bishop of
Norwich
moved to ad-
mit a Puritan
to it.*

Before *Johnson's* Recommendation to the Bishop for this School of *Aylham*, one *Robert Harrison*, M.A. living there, a Man of some Learning, but a *Puritan*, had obtained so much Favour of several of the Aldermen of *Norwich*, that they recommended him to the Bishop to appoint and confirm him in that Place. But this Man had but a little before shewed his Disaffection to the Liturgy of the Church, by refusing to have some Parts of the Office of Matrimony used at his Marriage : and thereupon declined to let the Minister of the Parish perform the Office. But notwithstanding, when he afterwards promised more Conformity and Obedience, *Tbo. Peck, Maior, Drue Drury, Francis Roberts, John Aldrich* Aldermen, wrote a Letter to the Bishop to grant his Consent for the placing of the said *Harrison* to be School-master in the said School : Whom they stiled *an honest, learned Man* : adding, That they had lately Conference with Mr. *Tbxton*, Vicar of that Parish, a learned Man, as his Lordship wel knew, and with divers others of the antientest and gravest of the Town, about placing him in that School, and found them wel inclined thereto ; notwithstanding he had of late given some Offence in the Manner of his Marriage. For which he had shewed some Penitence, and had likewise made a faithful Promise before them, that he would be neither Author, nor Maintainer of any Faction there. This Letter was dated *July* the 22d.

*The Bishop re-
fuseth him.
And why. Ep.
Epis. Park-
hurst.*

To which the Bishop the same Month gave this grave Answer, 'That he had been greatly laboured, and disquieted both by some of the same Town, as by other Gentlemen of the Country, who had their Children to bring up, That he should not admit this Man. And surely, as he proceeded, there are great Causes lead me thereto, if they, or any of them be found true, First, He is a very young Man ; And though learned, yet in respect of his Age, and want of Experience, not so fit as many others. He is reported to condemn the Reading of profane Authors to Children. Then dare I boldly say, he shal never bring up good Scholars. And another great Matter is, I have been credibly informed, That he hath been troubled with a Frenzy : Which Sickness, as it is thought incurable, so it is most dangerous to admit such a Person to have Rule over young Ones : that besides his young Years hath not Power and Rule over himself at al Times. Touching his Offence in the manner of his Marriage, the same hath been doubled in him ; that being over Night forewarned by one of his dearest Friends, Mr. *Greenwood*, the School-master there (the new Proclamation then newly set forth considered) that he should admit Mr. *Tbxton* the Vicar, to marry him, and besides that, not to break the Order of her Majesty's Book in any Part, yet notwithstanding he enterprized, as you have heard ; to the Offence of divers, and to my great Displeasure and Discredit : being perswaded that Fact of his is not unknown

unknown to my Lord of Canterbury, and others of the best ANNO
Calling.

And touching his Penitence, it is far from that you write of, 1573.
that, as I have been informed, he did rather confirm his Disobedience, than any Way submit himself for the same. And being for mine own Part, in respect of my Place, as also for Duty and Discharge of my Conscience, bound to have a special Care of the Youth of the Diocese, as the Imps that by God's Grace may succeed us, by good bringing up, and become worthy in the Commonwealth; I cannot be easily persuaded to admit Mr. *Harrison* to any such Charge over them. And thus I bid you heartily farewell. From *Ludham*.

Yet was the good Bishop so yielding, that not long afterwards, upon other Informations concerning this Man, as though he had been misrepresented, the Bailiff and Headboroughs presenting him, he admitted him to the School. Which (as the Bishop concluded) coming to the Archbishop's Ear, caused him to write to the Bishop, blaming him for it. For in fine, the first Report concerning *Harrison's* Life of Archbp Parker, B. IV. Ch. 35. Behaviour and Condition proving too true, together with some Misbehaviour at the Baptizing of a Child, the Bishop turned him out again; as hath been related more at large elsewhere.

William Hughes, Dr. Dr. was this Year preferred to the Bishoprick of St. Asaph. <sup>Hughes, Bi-
shop of S. A.
sph. His
great Misgo-
vernment.</sup> How this Man afterwards behaved himself, leased out the Revenues of this See, converted many Benefices to his own Use by *Commendams*, and misgoverned his Diocese, out of a covetous Disposition, came to Light after some Years: Informations of many great Abuses being brought to Court against him. Which upon Complaint seems to have brought on a Visitation of that Church; and Inquisition to be made concerning the Bishop's Government, and the State of the Revenues of the See; what Benefices the Bishop held in *Commendam*, and what Leases he had made, and whether to the Prejudice of his Successors; of his Visitations and his Courts; what Residence and Hospitality among his Clergy were maintained. And a particular Account therof was sent up in the Year 1587, being drawn up in Writing: Shewing the present State of that Bishoprick of S. Asaph. Wherein was discovered, That most of the great Livings within the Diocese, some with Cure of Souls, and some without, were either holden by the Bishop himself in *Commendam*, or else were in the Possession of such Men as dwelt out of the Country. That there were held by him sixteen Livings, viz. nine Cures, and seven *fine Cures*. That there was never a Preacher within the Diocese that kept ordinary Hospitality, but only three. Whereby it came to pass, that the former accustomed good and charitable Housekeeping was quite decayed in the Diocese. And particularly one that had two of the greatest Livings in the Diocese, was so far from keeping Hospitality, that he boarded himself in an Ale-house. That divers Parcels of the Bishoprick were leased out, and confirmed by him, to the Hindrance of his Successors: Some wherof were Lordships and Mannours, others good Rectories. That he had got al the Keys of the Chapter Seal within the keeping of his own Chaplains; that he might confirm what he would himself. That in his Visitation, he caused the Clergy of his Diocese to pay for his Diet, and

A N N O and of the rest of his Train, over and above the *Procurations*, appointed by the Law for that Purpose. And lastly, That by his Negligence there were so many Recusants in that County, as then there were. This is a short Abstract of that Paper of Information against that Bishop, and was presented to the Lord Treasurer: And that I may not be thought to wrong the Memory of a Bishop long since deceased; and that the whole may be preserved, I have left it in the

[N^o XXXI] *Appendix*, faithfully transcribed from the Original.

Hughes un-qualified to be a Bishop. Of one *Hughes* (in al Probability the same with this Bishop *Hughes*) *Davies*, Bishop of S^t. *Davids*, gave Notice to Secretary *Cecil*, when in the Year 1565 the said *Hughes* made an Interest to obtain the Bishoprick of *Llandaff* then void. And prayed, That a Man of such Deficiencies might not fil such a weighty Place in the Church: For that he was one that was utterly unlearned in Divinity, nor was able to render a Reason of his Faith. And what Service could such an one be able to do to God, and the Queen's Majesty in that Place, that of al other Places had of long Time most lacked good Doctrine and true Knowledge of God? But this Bishop's whole Letter,avouring of a right Christian, and Episcopal Spirit, and containing some other Remarks in it, and being but short, I have thought worthy to be read, and preserved in the *Appendix*: and also to store up, as much as we can of the Memory of our first Protestant Bishops; especially such as were Exiles for the Gospel, as this Bishop of St. *Davids* was one. To which I may add, That he was one of the Bishops that assisted at the Translation of the Bible in Queen Elizabeth's Reign; called therefore *The Bishops Bible*.

A N N O

1573

C H A P. XXX.

Pilkington, Bishop of Durham, desires the Queen's Leave to come up this Winter. Lands of the Bisbopric detained. His Letter therof to the Secretary Cecill. A Contest between the Bishop of Norwich, Doctor Gardiner, and others, about the Archdeaconry of Norwich. The Case. Gardiner gets the Deanry of Norwich. The Bishop and He retconciled. Gardiner's good Service to the Church of Norwich. The Bishop of Ely visis St. John's College. Bingham, a great Soldier, recommended to the Lord Treasurer. Rafe Lane's Characters of Leicester, Burghley, Sussex, Hatton, and other Courtiers. A Controversy in Benet College, Cambridge. Books now set forth. The Queen's Progress into Sussex and Kent. The Bishop of Norwich's Letter to the Bailiff of Yarmouth, concerning the punishing of Wickedness there. The unseasonable Weather this Year.

ICOME now to represent some particular Persons, chiefly Memorials for
several Persons such as belonged to the Church; and to gather up divers Matters of Remark concerning them; tending to retrieve Memorials of their Piety, Learning, or other Concerns; happening within the Compass of this Year.

Pilkington, the grave and truly Reverend Bishop of Durham, deserves to have some Notice taken of him here; being one of the pious Exiles, that at their Return were the first Bishops settled in the newly Reformed Church of England. He was stil alive, but by Reason of his Age very much pinched by the Winter's Cold in that Northern Part of the Nation. The Queen required Residence of her Bishops in their Dioceses; and would not permit them to come up to London without special Leave; that they might keep Hospitality, and their Presence might awe the Papists, specially in those Parts. It was now September, in the Declining of the Year, when this good Bishop signified to the Lord Treasurer, both his Desire to come into these Southern Quarters, for the avoiding the Extremity of the Winter-Season, and also his pious Acquiescence in God's Disposal of him, whatever Should happen. For these were His Words to that Lord, 'That the common Griefs that he had suffered there for sundry Winters past, made him to think what he should look for the Winter that was then at Hand. That it had begun so sharply with him already, that he feared the latter End would be worse. And therefore if his Lordship thought good to move her Majesty, that he might come up this Winter, he should desire him to let him understand her Highness Pleasure. That if his Wisdom thought the Time ferved not for such a Motion, he should content himself; and commit himself to his Hand, that had both Life and Death,

‘ Health

~~1573.~~ **A N N O** ' Health and Sickness at his Commandment. There is, added he, a
 ' a Highway to Heaven, out of all Countries. Of which free Pas-
 sage, I praise God, I doubt not.

And then to incline the Queen to allow of his Absence from thence, he shewed, ' That the Country there (Praising God for it) was outwardly quiet enough, and that more Continuers then afore-time would abide there : As Sir George Bowes and his Brother there [at Durham] besides others of the Council at York. He appointed nothing, but referred him wholly to his Lordship's Discretion to deal for him, as he saw Cause. Only this he would crave of his Goodness, to know with such convenient Speed as might be, what he might do with good Leave, Come or Tarry ; that he might prepare himself thereafter. For when the Weather should be sharper, he should not be able to Travail, if he would, hereafter. And then he ended with a Prayer, ' The great God long preserve you to serve him, to his Glory, his Lordship's Honour, and the Comfort of the People. 22d of September.

Your Lordship's to Command,

J A. D U R E S M E.

His Letter to Cecil concerning the Lands of the Bishoprick, detained. It may be added here, concerning this Bishop, (because I may not have occasion to say any thing more of him) what Labour and Care he took to preserve the Revenues of his Bishopric, (some Parts wherof were unrighteously detained til the Year 1565) and the Endeavours he used for the Recovery of them. These were the detained Lands, and their Values, as he wrote them down, and sent the Paper therof to Sir William Cecil, Secretary. The Values were according as the Lord Treasurer had rated them.

The detained Lands. Their Value, The detained Lands. Their Value.

	<i>l.</i>	<i>s.</i>	<i>d.</i>		<i>l.</i>	<i>s.</i>	<i>d.</i>
Norham, and the Shire	120	0	0	Middleham	19	6	1 <i>½</i>
Evington Ward	323	13	4	Gateshead	24	11	7
Evington Coronator	72	9	0	Creik	39	7	4 <i>½</i>
Sadberg	23	0	11	Allerton, and the Shire	218	9	1 <i>½</i>
Coton Mundivel	47	16	1	A Pension out of Howden	91	5	8 <i>½</i>

Al Parcels of the County Palatine.

The State of this Business the Bishop set down after this Manner, in a Letter to the said Cecil, hoping to have some Order by his Means :

' **G R A T I A & Pax.** I have sent your Honour a Note of such Lands as be detained from me, with the *Valor* of them, as the Lord Treasurer rated them. *Norham*, and the *Shire*, is exempted from *Cumberland*, and made Part of the *County Palatine* of *Durham*, and of as great Liberties. So is *Creik* in al Things from *Torkshire*.

Yorkshire. And al Suits and Prisoners come to Durham. Allerton A N N O
has great Liberties, but not fully so much. Al other Parcels lie
within the County of Durham.

1573.

The Inconveniences in detaining them, as the Lawyers say, is such, that al such as hold any Lands within these Parcels of the Bishop, cannot sell, nor aliene, nor make a good Conveyance or State in Law, to any Person; not so much as a Jointure to his Wife, as hath been proved of late; nor sell any Part after his Office found. Because the Bishop cannot give him his *Liberate* of them: As even now is in Experience by one Claxton, that sold his Land to Perkinson. Who procured divers of the Councils Letters, that I would grant him his *Liverie*. Which I cannot, being exempted from me. Nor the Queen's Majesty nauther can graunt it him: For that she holdeth them contrary to Law. And having not his *Liverie*, say the Lawyers, *Nullum ei restat liberum Tenementum*. The like is judged to be in Copyholders and Leases also. Which causeth great Murmuring among the People, and maketh many Intruders and Usurpers. Wheredf must needs issue infinite Suits, Brawlings, and Quarrellings. Which I am sorry should chance in the Time, or by Occasion of any that professes Christ's Gospel. And surely the People say, this is the Fruit of our Religion, to procure such Mischiefs.

I can wish the Amendment of it, but God must work it. And for my own Part, I wil be no Partaker of any such Injuries to so many People, so farre as I may avoid it.

Furthermore, it were Time: The Danger is great: The Shire is smal. And yet if any of the Wardens of the Marches send for Aid to the Bishop on the sudden, he must give them Help. The Shire is divided into four Wards. Of which is detained from me a Ward and an Half. There be seven Lords within the Shire, *Northumberland, Cumberland, Westmorland, Dacres, Evers, Scrope, Lumley*; that have great Lands and Liberties; where the Bishop hath not to do. Beside the Dean and Chapter, and the great Liberty of the Queen's Majesty's Lands in *Bernard's Castle*, and other Supprest Lands; of which none be at the Bishop's Command. All these being taken from the Bishop, it is easy to see what Aid the Bishop shal be able to give in Time of need. For none of the others do sturre without special Commandment from the Prince: Nor be at the Wardens Commandment.

But this Harm is not only in War, but in Commissions, Juries, Carriages, &c. None, or few of these, do serve the Queen, save only the Bishop's Tenants, and few of the poorer Freeholders. The Commodities, which be thought great for the Wardship, Marriages, and Reliefs, I assure your Honour, are very smal. For every Man almost hath purchased supprest Lands, and so become Wards to the Queen. Truly, I have had only one poor Relief these five Years, of xx l. for al Offices that were found. Cods, which is the great Commodity of the Country, there is none at al within these detained Lands; nor Wood, saving a little at Allerton: Out of my Woods, I give the Tenants of these detained Lands for their Reparations. This Commodity I have by it. Be-

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Q. q

fides,

A N N O 'sides, that I pay the Queen's Majesty her Rent duly, although
 1573. 'they pay me slowly.

'God graunt, that these Things may be duly considered; and
 'then it wil easily appear, whether I seek mine own Profit, or the
 'Advancement of Justice, and avoiding of Injuries and Mischiefs
 'to many People. And then, like a holy Bishop, he concludes with
 his Prayer, 'The Lord long preserve you to serve him, and his
 'People, to his Glory, their Comfort, and your Heart's Ease.'

Tours wholly,

J A. D'UVAL.

*These Lands
restored to the
See by the Bi-
shop's Means.*

*Paying a year-
ly Rent to the
Queen, MSS.
Burghlian.*

The Bishop, who was thus diligent and conscientious in soliciting the Recovery of the Lands and Lordships aforesaid, for the Good of his Church, was at last successful, and did obtain the Restoration of them again, by the good Assistance of *Cecil*: but stil with the Burthen of a considerable Rent-charge to be paid to the Queen, her Heirs and Successors, of 1020*l.* yearly; as appears by an authentic Paper, expressive of the same: that is, For the Manours and Lordships situate in the County of *York*, and Bishopric of *Durham* 880*l.* For those in *Northumberland* and *Elandshire*, in the County of *Northumberland* 140*l.* These Lands were retained by Vertue of an Act of Parliament made in the first Year of the Queen.

The foresaid Paper (belonging to Bishop *Hutton's* Time) bears this Title, 'A Parcel of Possessions late belonging to the Bishopric of *Durham*, now retained in the Hands of our Sovereign Lady *ELIZABETH*, by Vertue of an Act of Parliament established in the first Year of her Reign. And then are set down the Names of the Lordships and Manours situate in the Counties of *York* and *Durham*. And then follows: *Quae omnia premissa concessa fuerunt Jacobo nuper Episcopo Dunelmensi; ac modo Matthæo Episcopo Dunelmensi: Reddendo inde Domine Regina, Hæredibus & Successoribus suis per Annum 880 l.* And after this, there is a Particular of the Possessions in *Northumberland*; and the yearly Payments for them, *viz.* 140*l.* And then, at the Bottom thereof is writ, 'Memorandum, These two Sums above-mentioned, have been yearly answered to her Majesty, since the first retaining of the same hitherto.'

Rev. T. Baker.

These Annuities, in the Nature of a Rent, were pay'd to the Crown for those Lands above specified, and seemed to be continued al along upon that Bishopric, til the Alienation of those very Lands and Estates long after, in the Years of 1648 and 1649, &c. sacrilegiously sold away from it: (as the Lands of the other Bishoprics then were.) As an Account thereof, together with their Purchasers, and respective Sums paid for them, was taken by the Deputy Register of that Bishopric, which I have, for the Reader's Entertainment, repositied in the *Appendix*; as a Copy thereof was communicated to me by a Learned and worthy Friend.

*Nº.
XXXIII.*

*The Bishopric
exempted from
this yearly
Payment, and
why.*

But when the Monarchy, and Episcopacy took Place again at the happy Restoration, this Payment from that Bishopric remained to the Crown, until King *Charles II.* remitted it to that See on this Account, *viz.* Upon his firstcoming in, there was an Act made for taking away

away the *Court of Wards*. And so the *Court of Wards*, that belonged to this County *Palatine* of old, was also taken away by that Act. Whereby the Bishops of that See lost a good Branch of their Revenue. The King, in Compensation for this, forgave the Annuity of 880*l.* pay'd before to the Queen Dowager: making a Grant to *Cofins*, that then was the learned and most worthy Bishop of *Durham*, of an Exemption from that Annuity, belonging to the then Queen-Mother, in Reversion after her Death unto him, and then to his Successors.

This is mentioned in the Life of Bishop *Cofins*, by Dr. *Basire*; as a *Life of Bishop Cofins*, p. 56 & 98. good Deed to that Bishoprick, done and brought about by his Means and Interest. Which Annuity had been a long Time before accustomedly payed to the Queens of *England*.

But how these Lands of this wealthy Bishopric were lookt upon with an envious and greedy Eye, even in Queen Elizabeth's Reign, may appear from the large and long Leafes made by Bishop *Pilkington*, but especially his next Successor, Bishop *Barnes*, to the Queen, for the gratifying of some Gentlemen. Which may be seen from an Original Paper, belonging some Time to the Lord Treasurer *Burgbley*, now set in the Appendix.

George Gardiner, D. D. a Prebendary of the Cathedral Church of *Norwich*, was this Year nominated by the Queen to the Deanry of the said Church, as he had by her also about a Year before, enjoyed the Archdeaconry of *Norwich*, by a Lapse. Both which Dignities were obtained for him by the Earl of Leicester's Interest. He was a Man of Learning and Merit, and a hearty Professor of the Gospel, and of good Friendship and Understanding with the Bishop. But a Difference now unhappily fell out between them. The Cause *Cause* was a Contention about the Archdeaconry. The Presentation whereof had been granted before by the Bishop, to one Mr. *Robert*, an old and dear Friend of his: who was at present in Possession: But nevertheless it was in Contest between the said *Robert*, and one *Rugg*: Who was also presented to it by Virtue of the next Advowson of *Norwich*, which the Bishop was said to have granted unto his false Receiver, *Thimelbyr*: Who making over all his Goods and Chattels to one *Barnes*, this Advowson being reckoned among them, came hereby to the said *Barnes*: Who by Virtue thereof, upon the Avoidance, presented *Rugg*: But while these two were at Law together, the Rights of Presentation lapsed to the Queen. And Dr. *Gardiner* being now informed that the Title of neither Party was good, and that it was indeed lapsed, took the Opportunity, and got the Grant *whereof* from the Queen. Hence a new Law-Suit was ready to be commenced between *Robert* and *Gardiner*: and so hotly followed, that *Robert* told the other, he would not leave off to recover his Rights, though it cost him 500*l.*: *Gardiner* said, he had no such Substance: yet he would not give over so long as he had a Penny left: But the Bishop was exceedingly angry with Dr. *Gardiner* for this Act of his: and there past some angry Letters from him to the others telling him, 'That he had done him wrong two Ways. First, in undermining his dear Friend: whom, as he knew, he [the Bishop] loved and tended, as himself. Next, in making him the Cloak of that Practice, [for *Gardiner* had reported, He had done it with the

ANNO

1573.

*Leaves to the Queen of the Lands of this Bishoprick.*N^o XXXIV.*Dr. Gardiner gets the Archdeaconry of Norwich.**The Bishop angry with Gardiner.*

No [Bishop's Consent] that he was so far from granting; as he had, and
1573. would withstand the same against any Person, that should offer so
great Wrong to his Friend. That he had hurt himself greatly
herein, in confirming the Opinion that went of him, as ambitious,
and seeking his own Advancement, though his Friends were hurt
thereby. He wished this Rumour might cease, and spread no fur-
ther; and that he would give him none Occasion of Breach of
Friendship or Misliking; who had ever been, since he knew him,
his trusty Friend, in Spight of al his Enemies: and he should find
him stil any ways ready to Pleasure him; so that his [the Bishop's]
Credit, and the Safety of his other Friends were not hurt thereby.
He bad him be Judge himself, Whether he ever granted any Thing
hurtful to *Roberts*. The Truth was, there were some Overtures
made to him by *Gardiner*, concerning his relinquishing of the Arch-
deaconry upon some Terms, which the Bishop was privy to.

*Gardiner
clears himself
to the Bishop.*

But *Gardiner* answered with Words of al due Respect and Soft-
ness; and in fine, he desired the Bishop, that the Case might be re-
ferred to Lawyers and Friends to judge of their Right; and that if
the Bishop would judge of any Thing fitting for him to do about the
Award, he would be ready to do it.

N^o.
XXXV.

The Bishop's angry Letter to *Gardiner*, caused him to write two
Letters, one to the Bishop, and another to *Roberts*, which being so
peaceably penned, and stating the Matter, I have put into the Appen-
dix.

In the meane time, *Roberts*, by the Advice of the Bishop, asked the
Judgment of two of the ablest Lawyers, Mr. *Gandy* and Mr. *Bell*,
(now Speaker of the House of Commons) both afterwards Judges.

The Case was stated thus to *Gandy*. *George Thimelthorp*, having
Right by Advouson to the Archdeaconry of Norwich, conveyeth over
his Goods and Chattels to certain Trustees, and afterwards, in his
own Name, presenteth *John Rugg* to the Archdeaconry. My Lord
Bishop making some Exception, and commencing Suit together with
Mr. *Roberts*, unto whom the said Lord Bishop had bestowed the Ad-
vouson in Reversion, being Patron thereof. While the said Mr. *Rugg*
and Mr. *Roberts* contend in Law, and both installed, and one Year
expired, one comes, supposing the Queen's Majesty to have Right
by Lapse, and begs the same of her Grace: Whether may any such
Lapse fal to the Prince, or any Person, *Ex parte pende*, & *Ecclesia plena*? Mr. *Gardiner* saith, Mr. *Thimelthorp*'s Advouson doth still re-
main good & notwithstanding his Conveyance can take no Place now;
but the Gift through *Thimelthorp*'s Negligence is fallen into Lapse.

*The Judgment
of Serjeant
Gandy and
the Civilians.*

This Reasons of Mr. *Gardiner*, That it should be in the Queen's
Gift by Lapse, is utterly disliked of Serjeant *Gandy*, and some others
that have been talked withal. And the Civil Lawyers do generally
disallow such kind of Lapse. For the while two Persons do contend
for a Right of Presentation (which often happens) while the Suit
hangs, a third Person shal seek the Lapse: which hath not been
heard of before this.

Then follow Notes of Mr. *Robert Bell*, touching the Matter
above-written. Viz. A *Letter* from *Robert Bell* to *John Rugg* of
Thimelthorp, dated 1573, the 1st of November, wherein he sayeth
John Rugg shal be *Archdeacon* of *Norwich* next *Yule* Day. These
Notes are written in *Robert Bell's* hand writing, and are in *Latin*.

These Instructions are in divers Parts imperfect: howbeit, with **ANNO**
 Conference with Mr. Gaiton and this Bearer, I take it, that I un- **1573.**
 understand the Cause; and, as I take it, that *Thimelthorp*, by his
 Deed of Gift of his Goods and Chattels to *Barnes*, hath given
 away his Interest in the Advouson.

Item, I think that *Thimelthorp's* Interest, by both the several Grants, was good in Law.

Item, I think, that *Barnes* his Title is lost by Lapse.

Item, I think also, the Prince cannot have any Advantage, because the Promotion was ful of an Incumbent. And though if it were by Wrong, yet the Title of the Prince is not any way due, but by Lapse. And as this Case is, there is no Lapse.

Item, Touching the Draught of the Act of Parliament, it shal be considered of sufficiently, if the Parliament doth hold. And it is but lost Labour to enter now into any further Consideration, until the Parliament begins; and then I wil do the best I can.

[*Bell*, being Speaker of the House of Parliament, he was desired to move the next Sessions for an Act to settle this Matter. This refers, I suppose, to a Bill, the late Sessions of Parliament, 14 Eliz., touching Presentations by Lapse. Which was read twice, and ordered to be engrossed: But passed not into an Act.]

Item, I think very clearly, that the Parliament wil not hold at this Time, for divers Causes and Reasons, needless to be recited.

Gardiner, while this Cause depended, was very uneasy, and in a Letter to the Bishop told him, That he had lived so much troubled and disquieted in Mind about this Matter, that he could never rest, nor take his Meat to his Comfort. And therefore concluded, that he would yield up his whole Right into his Lordship's Hands, to do withal as he should think best. Yet in a Letter afterwards, he seemed to revoke this, and insisted upon his own Right. For this the Bishop twitted him, and told him in a Letter, He could expect no Favour at his Hands, that had deserved none. But *Gardiner* again, in a more submissive Manner, answered the Bishop's sharp Letter, promising, That if he would grant, it was his Right, then upon his Letter, he should have the sole Interest, only considering his Charges, as he should think good. So constant, said he, am I; Adding, I had rather it be said, This Man lost a good Living to keep a Friend, than lost a good Friend to keep a Living. Finally, do with me, as he concluded, as you wil; so as you deal after your old Manner, like a Friend. At the World as yet shal not separate me from my Lord, the Bishop of Norwich. This was writ the Beginning of September.

The next Month, the Deanry of Norwich became void, by the **The Bishop writes to Cours**
 Decease of *Salisbury* the Dean, who was also Bishop of *Man*. The **for Gardiner**
 Bishop of *Norwich* now thought to make use of this, as an Opportunity **to be Dean of**
 placed in that Dignity; and so to resign his Pretences to the Arch-
 deaconry. This put him upon writing a Letter to his good Friend Dr. *Wylson*, at Court; moving him to do his Endeavour to procure **Norwich. And**
Gardiner the Deanry, but conditionally: and yet with respect to another Divine that the said City laboured to procure the said Deanship. His Letter was to this Tenour: 'That it was so now, that **my**

ANNO 1573. my Lord Bishop of Man, being Dean of Christ's Church, was departed this World, and great Suit was made for the same Promotion. That the City of Norwich had written up for one Mr. Bird, a very godly Man, and wel learned. That he was also desired to write to him for one Dr. Gardyner, who was also wel learned, and a good Preacher. That he had given an Archdeaconry to one Mr. Roberts, (whom he called his dear Friend) whom the said Gardyner, as he said, had endeavoured to supplant of the foresaid Promotion. And that when he came up to London of late, he intended to pursue his Purpose, as he heard say. The Bishop then requested Dr. Wylson, that if he perceived that to be true, that he would do nothing for him, being so ungrateful to him. But if he suffered his Friend Mr. Roberts to continue quiet in his Living, then he prayed him to do what he could either for Gardyner or Bird: for to write against the whole City he would not. And that either of them both was wel able to discharge that Office.

But without this Condition, hinted by the Bishop, Gardiner, by the Interest, not of Wylson, but a greater than he, viz. the Earl of Leicester, obtained the Deanyry, and to be the Queen's Chaplain too. By which Means he kept the Contest stil on Foot: requiring Terms before he would lay it down. Nay, and he had so much Favour from the Earl, that he got the Earl to write an earnest and powerful Letter to the Bishop, to surcease, and permit him to enjoy his Preferment quietly, in these Words:

After my harty Commendations. Wheras it pleased the Queen's
Majesty at my Suit, to prefer Dr. Gardiner to the Archdeaconry of
Norwich, for better Encouragement and Recompence of his Pains,
and Travails in that Diocese; I am to desire you, that according
to that her Highnesses Grant, he may have your Favour and Au-
thority, for the present Possession therof; nor minding to preju-
dice any Man's Right or Title thereby: but desirous of his more
easy and speedy enjoying of that her Majesty's Benefit. And al-
tho other Means might have been made, either by her Highness's
Letters, or else the Lords of the Council, to confirm and esta-
blish him in his Right; yet he and I are persuaded, my Letter in
his Behalf will prevail and take Effect with you; under whom,
and in whose Diocese, he hath bestowed the most Part of his Tra-
vail; being assured, that for my Cause he shall be rather furthered
than hindered.

And now for that it hath pleased her Goodness to make him her
Chaplain, and Dean of Norwich, which are both of considerable
Charge and Countenance, I am persuaded of your own Considera-
tion, you wil seek his Quiet herein, for the better maintenance
of them. The rather also, at this my earnest Letter, and friend-
ly Request. And so I bid you hartily farewell. From the Court at
Somerset House, the 4th of December, 1573.
R. LEYCESTER.

By this Means, having the Countenance of so great a Courtier, *A N N O* Gardiner played his Game, the better to obtain his Terms of the *1573.* Bishop, in order to his laying down his Pretences to the Archdeaconry. And so at last, some while after, (that I may shorten this *He refers him- Matter*) he offered to put the Controversy wholly into the Bishop's *self to the Bi- shop.* Hands, either by himself, or with two others with him, indifferently chosen, to end the same before the first of *August* next. Which was the Time of one whole Year from his Installation into the Archdeaconry : Professing to the Bishop, that if he would give him but one Penny, he should hold himself contented. Otherwise, [without this Reference] he offered but to take his Charges, which then were forty Marks : and his Advouson renewed, which his Lordship gave him ; whereby he might quietly enjoy the same after Mr. *Roberts's* Death. And so he would faithfully and friendly join with Mr. *Roberts* in the Maintenance of his Possession. Or else, if he doubted of his Interest, &c. that it could not be quietly enjoyed [by the Trouble that *Rugg* might give him] he promised him Assurance of *23 l. 6 s. 8 d.* by Year, to be paid him during his Life ; and would defend him against all Men, for the mean Profits received since the Death of the last Incumbent, which was three hundred Mark, toward his Charges.

But the Queen's Letters, dated in *June* the next Year, concluded the Strife, commanding the Bishop to suffer Dr. Gardiner to execute the Office of the Archdeaconry : of which he had hitherto been hindred, (for what Cause she knew not.) And to have and enjoy the Commodities that thereunto did in any respect belong, from the Death of the last Incumbent, &c. 'That he shal quietly enjoy our Gift, until he be evicted by Law out of the same.'

But notwithstanding these Differences and Contentions, between these two good Men, the Bishop and the Dean, al ended in a very Christian, charitable Conclusion ; and the hearty Friendship, which was formerly between them, was perfectly restored. And as a certain Token therof on the Dean's Side, he set up a fair Monument for the Bishop, who dyed the next Year : at the Foot wherof is engraven, (which are the only Words of the Bishop's Monument yet remaining) *Viro bono, docto, & pio, JOHANNI PARKHURSTO, Episcopo vigilissimo, GEORGII GARDINER posuit hoc.* And when he dyed, (which was many Years after, viz. *An. 1589*) he was buried near the Bishop : which I suppose was by his own Order, in Testimony of his Esteem and Love to him : where his Monument stil remains by the Bishop's.

It may be added here, for a grateful Remembrance of Dr. Gardiner, the great Pains, and good Service he did for the Church of *Norwich*, while he was Dean ; al the Lands and Revenues wherof, being very near swallowed up by Sir *Thomas Shirley*, and some others ; who had obtained Patents from the Queen for concealed Lands in these Parts, that is, such as had been formerly given for superstitious Uses : and so forfeited to the Crown. And so far had these Men proceeded and succeeded, to make the Lands of that Cathedral such, that about the Year *1582*, and after, divers Parcels of that Church's Lands were sold away for ever ; and Money taken for them : Others violently entred upon, without Payment of *Rent,*

The Queen writes to the Bishop of Norwich in Favour of Gardiner.

Reconciled.

Dean Gardiner's good Service to the Church of Norwich.

Anno Rent, or Farm. Some Tenants had paid no Rent for some Years.

1573. So that the Church at last had not a Parcel of Land, no, not the Houses within the Cathedral Church, but they had been offered to Sale ; or else Money taken before Hand for long Leases, hereafter to be granted. Now did *Gardiner*, the Dean, bestir himself for several Years, and made the best Defence he could, partly by Application to his powerful Friends at Court, particularly to the Lord Treasurer, and the Earl of *Leicester*: (to both whom I have his Letters.) So that in the Year 1588, after six or seven Years Contest, he got her Majesty's Warrant, that the Patentees should surrender their several Interests, upon Consideration, viz. The Church to receive a new Foundation and Dotation from the Queen ; and they to have a new Lease made from her, in such Order, and with such Conditions, and to such Ends, as was in that Warrant set down and express. And so I find, that *Shirley*, Anno 1590, got a Lease of ninety nine Years of the Priory Lands ; *Gardiner* dying the Year before.

The Fellows of S. John deprive their Master.

Now something concerning University Matters, wherin a Bishop also was concerned. The Fellows of S. John's College in Cambridge, weary, as it seems, of Mr. *Shepherd* their Master (whom but four Years before, they had chosen unanimously) deprived him for the Cause of Discontinuance from the College longer than the Statutes allowed : And chose Dr. *Longworth* Master in his Room. And of both these Acts done by them in the Month of July, they sent Intelligence to their Patron the L. Treasurer : with their Names subscribed : viz.

Stephen Cardinal,
Laurence Washington,
John Langworth,
Henry Hickman,
Francis Holt,
James Mayor,
Robert Bolton,
George Still,
Thomas Smith,
Edward Ellis,
Richard Some,

John Duffield,
Edward Doughty,
Maurice Faulkner,
Thomas Randolph,
Thomas Leche,
Abel Smith,
Everard Digby,
John Palmer,
Robert Booth,
William Harrison : with others.

Articles of Accusation against him.

And for the better justifying of what they had done, they drew up Articles of divers Accusations against him. The first was, his unsatisfiable getting to his own Use, from the College and Society therof, by Fraud and Deceit. Secondly, his sowing of Contention, and maintaining of Factions. Thirdly, his Tyranny, in taking all Authority in Elections to himself, contrary to the Order of their Statutes ; and in doing what him listed.

Under the second Article, to make that good, they brought these Instances, 1. His chusing an unlearned and precise President, out of his Order and Place, having six his Seniors to be preferred, and before, speaking openly against the Communion Book.

Item, to another Office, to wit, the Deanship, he chose another, who for the like Fantasies, was in the Town among Men of that Profession,

Profession, of most Account. To him he committed the Government of the Youth. Who by his Countenance were so corrupted, that there was almost never a Boy in the College which had not in his Head a Platform of a Church. Wheras also the same Party did in open Pulpit pretend to confute Dr. *Whitgift*; and was rebuked by one of his Seniors. The Master did not (as he was bound by Duty) take part with the Senior, but rather justified the other, in his inconsiderate and disorderly Attempt. *Item*, that he preferred Mr. *Faucet*; and that, against the Consent of six Seniors: who not long before, in the Presence of the Master and al the Seniors, did inveigh against the Authority of Bishops. *Item*, that he punished one of the Fellows in the defending the Estate, and suffered one other to confute his Defence, without any manner of Punishment. *Item*, that he suffered one to proceed Master of Art, who before him had been convinced of speaking against the Communion Book, and Master *Whitgift* his Book. *Item*, whatsoever hath been against the Estate, hath never been punished by him, or confuted.

Upon Occasion of the Distractions in this House of Learning, the Bishop of Ely, (who was by the Statutes appointed Visitor) instituted a Visitation; and had already entred upon it; and adjourned it for some while. In the mean Time, the High Chancellor of that University had send to his Vicechancellor (who that Year was Dr. *Byng*) to be informed of these Matters; and in his Name, with other Heads, to take Cognizance therof; in order to decide and put some End hereunto. The Vicechancellor informed the said Bishop of this Message. But he insisted upon his Right of visiting that College. Yet, that his Lordship might understand how he proceeded, he caused the Vicechancellor to be present, while he took the Examination of these Controversies; and what he himself, as Visitor, did herein. That so, from his Vicechancellor, his Lordship might be satisfied in the Course he took; and what was actually done by him. Al which wil be more perfectly known by the Vicechancellor's Letter to the said High Chancellor. Which follows, *viz.*

The Vicechancellor's Letter hereupon.

' That it might please his Lordship, That upon the Receipt of his Letters concerning the quieting of certain Troubles, lately moved in S. John's College, he conferred with those Heads of Houses, who were then at home. And that their Opinion was, that forasmuch as among many other Griefs and Quarrels of that College, namely, that also concerning the Vacation of the Mastership was offered to the Hearing and Consideration of my Lord of Ely: And that by Consent of either Party, as it seemed: And for that the said Bishop had already begun his Visitation there by ordinary Authority granted him by the Statutes of that House; He [the Vicechancellor] should do best to abstain from intermeddling in that Cause, until he were fully advertised, whether my Lord of Ely's Purpose was to proceed or desist from further dealing therein.

' Wherefore, as he went on, he gave his Chaplain Intelligence, expecting his Answer, til the 19th of the then present September. At what Time he understood, that the Bishop meant to be personally present the Monday following, to go forward with his Visitation

ANNO 1573. **tation** in that College. That at his coming to Town he declared to him the Effect of his Lordship's Letters. That his Answer was, that although, as he was persuaded, the deciding of that Controversy pertained only unto him, as Visiter, chiefly because they had attempted the new Election, contrary to his Inhibition there published: wherein he had also summoned his said Visitation: yet that he [the Vicechancellor] might certainly report unto his Lordship, upon what Consideration he had stayed Mr. Shepherd in his Room of the Mastership, he caused in his [the Vicechancellor's] Hearing, the Parties to object against the Master, and him to answer for himself.

What the Bishop did in this Visitation. That they charged him with divers Points, but none tending to the Amotion, saving, one concerning his longer Absence than Statute permitted. To the which he answered, That where the Statute granted him three Months Absence, they did him Wrong to limit every Month to 28 Days: seeing the common Custom and Use divideth the whole Year but into 12 Months. Secondly, the Statute dispenseth with him in these Cases, *to wit*, Sicknes, the Prince's Service, Affairs of the College. Of which, some he then proved, some he offered to prove within reasonable Time. Al which granted, he had to spare of his three Months above twenty Days. And lastly, he referred himself to their own Reports, whether, according to the Statute, they had granted him Leave, or no, for six Weeks longer, if need had been. To that it was replied, that where such Leave cannot be granted, but by Consent of the more Part of the Seniors, some gave Voice in that Grant, whom the Statute did not licence to be in Place of Seniors. Then the Question was demanded, Whether any Exception was made against them at the Time of such Voice giving. Which was denied.

These Things being thus, and more amply debated to and fro, my Lord of Ely asked him [the Vicechancellor] what he thought in the Case. Who shewed him, that in his Opinion, it were hard Dealing to remove the Master upon that Statute of Absence, without more substantial Proofs than he had heard alledged. Touching other Things there objected, both against the Master and Fellows; and also the Scholars, after my Lord of Ely had diversly, as he thought good, examined the Particulars, calling the whole Company into the Chapel, he sharply and openly rebuked them all. And there reserving the Correction of the greater Enormities to his further Consideration; exhorting and charging them to maintain Unity, and to avoid Contention, he continued his Visitation till towards Easter next: the rather, (as he told the Vicechancellor, and other, the Assistants) that he might keep them the more in Awe the mean Time.

In Conclusion, That he had thus made Relation of these Matters the more largely, as wel to advertise his Honour of the certainty therof, as also to excuse his long Stay. And so resting always at his Lordship's Commandment, he humbly recommended the same to the Tuition of God. Dated from Clare-Hall, the 26th of September 1573. Subscribing, Your Lordship's unworthy Deputy, ever at Commandment, THO. BYNG.

This

This College's Disturbances continued at least two Years longer, 'till *ANNO*
the Year 1575, when the Queen sent down a special Commission to
certain Heads, for the better and more peaceable Regulation of that
House for the future, as may be read afterwards: and in the Life of
Archbishop *Whitgift*.

B. i. Ch. 12.

As I have made a few Remarks concerning some Bishops and Di-
vines, by Occasion of Matters falling out towards them this Year; so I wil subjoyn the Mention of a great Soldier of special Note, for his Skil in Military Affairs, and his Improvement of the Discipline
of War, somewhat relating to him, occurring this present Year. His Name was *Bingham*, (probably the same with Sir *Richard Bingham*, a noted Commander of the Queen's in the Wars of *Ireland*, of whom *Camden* gives a very good Character.) This Man had done good Service in the late Northern Rebellion, *An. 1569*; but now in mean Circumstances. Which occasioned Mr. *Rafe Lane*, (under whom he bore Arms in that Rebellion) to recommend him very earnestly to the Lord Treasurer *Burghley*. Which *Lane* was a Man of great Knowledge for Conduct in War, and of singular Art and Industry in many other Respects: Which made him very dear to that Nobleman: who made Use of him, and listened to many of his Projects and Proposals. This Gentleman now interceded with the said Treasurer for *Bingham*, giving this Account of him, (whose Memory therefore deserveth to be preserved in our Records) ' That in the Suppression of the Rebels in the North, the Queen had his painful and faithful Service under *Lane's* Conduct. Where, as he assured his Lordship, he put in Practice as rare Points of Warlike Discipline, and as likely to have wrought, (if they had come to any Service) as at any Time in these Parts within our Age had been seen.

' That his long Experience, since the latter End of King *Edward's* Reign; having been in *France*, where al Queen *Mary's* Reign he served; and until this latter Expedition; joyning to his Practice and natural good Capacity, also *Theoretic* (a Thing to old Soliders as they were al for the most part utterly void of the same) would, when Occasion should serve, make him hereafter to appear, as singular to others, as he for his Part, not without good Proof, did already so esteem of him. And further, that of his Life, he was unto the World unspotted. And that which was the Seal of al the rest, he was not only of sincere Judgment in Religion, but also, being void of those Ceremonial Superstitions [of Popery] even deeply touched with the Fear of God, as his modest Conversation with al Men did partly Witness. In which principal Respect he was bold (as he proceeded) the rather to recommend him unto his Lordship's special Goodness; as in that he knew from what Foundation his Lordship fetched the Beginning of Wisdom. Which is referred to al our Actions, as wel Temporal as Spiritual. And for that, to be plain (he said) with his Lordship, he seldom had found any of his Occupation, [i. e. Soldiers] (the more to be pitied) that Way so singularly given.

This was a Character given by Mr. *Lane* (in the foresaid Letter) of *Bingham*, which he himself was the Bringer of: 'Knowing with how favourable an Eye his Lordship beheld Virtue, though

ANNO ' clothed in never so poor a Weed, (as the Preface of the Letter
 1573. ' ran) and knowing withal, how exact a Judge his Lordship was
 thereof, and how hard to be deceived with a Shadow, where the
 ' Ground wanted. That he was therefore the rather bold, humbly
 ' and heartily to recommend unto his Goodness, the humble Suit of
 ' that poor Gentleman.

I add one Passage more of this Writer, to excite the said Lord's
 good Wil, ' That he assured him, that his Goodness, that should be
 ' bestowed on him for his Sustinence, should be, towards God, Cha-
 'rity; and to her Majesty, the enabling, for her Highness's Ser-
 ' vice, the most sufficient Man for every kind of Martial Function;
 ' that of his Calling, this Land now held.

Characteris of
the Queen's
Courtiers.

Lord Talbot's
Letter to the
Earl his Fa-
ther. Epist.
Comit. Salop.
In. Offic. Ar-
mot.

Now having given an Account of some particular Persons, I shal
 give a brief Character of Queen's Elizabeth's chief Courtiers at this
 Time; as I read it in a private Letter of one that was now a Cour-
 tier himself, the Lord *Gilbert Talbot*, eldest Son of the Earl of
Shrewsbury; which he sent to his Father the Earl, from the Court:
 Dated the 10th of May. Which Letter ran to this Tenor, ' That by
 ' the Convenience of the Bearer, he thought good to advertise his
 ' Lordship of the State of some there at the Court, as nearas he had
 ' learned by his daily Experience. That the Lord Treasurer, even
 ' after the old Manner, dealt with Matters of the State only, and
 ' bore himself very uprightly. That my Lord of *Leicester* was very
 ' much with her Majesty: and that she shewed to him the same great
 ' good Affection that she was wont. And that of late he had endea-
 ' voured to please her more than heretofore. That there were two
 ' Sisters then in Court, very far in Love with him, as they had been
 ' long; viz. my Lady *Sheffield*, and *Frances Haworth*. That they
 ' belike striving, who should love him better, were at great Wars to-
 ' gether. And that the Queen liked not wel of them, nor the bet-
 ' ter of him. That by this Means there were Spies over him. That
 ' my Lord of *Suffex*, [Lord High Chamberlain] went with the
 ' Tide; and helped to back others. But his own Credit was so-
 ' ber, considering his Estate. He was very diligent in his Office, and
 ' took great Pains. That my Lord of *Oxford* was lately grown into
 ' great Credit. For the Queen's Majesty delighted more in his Per-
 ' sonage, and his Dancing, and his Valiantnes, than in any other.
 ' And he thought, *Suffex* backed him, al that he could. That,
 ' were it not for his fickle Head, he would surely pass any of them
 ' shortly. That my Lady *Burgbley* unwisely had declared herself,
 ' as it were jealous. Which came to the Queen's Ears: Wherat she
 ' had been not a little offended with her. But now she was recon-
 ' ciled again. At al these Love-Matters my Lord Treasurer winked;
 ' and would not meddle any way.

' That *Hatton* [Vicechamberlain] was stil sick; and it was thought
 ' he would very hardly recover of his Disease; for it was doubted,
 ' it was in his Kidneys. That the Queen went almost every Day, to
 ' see how he did. That now there were Devices, chiefly by *Lei-*
 ' *cester*, and not without *Burgbley* his Knowledge, how to make
 ' Mr. *Edward Dier*, as great as ever was *Hatton*. For now in this
 ' Time of *Hatton's* Sicknes, the Time was convenient. That it was
 ' brought thus to pass: *Dier* lately was sick of a Consumption, in
 ' great

great Danger, and as his Lordship wel knew, he had been in Displeasure for two Years. It was made the Queen to believe, That his Sicknes came because of the Continuance of her Displeasure towards him: So that unless she would favour him, he was like not to recover. And hereupon her Majesty had forgiven him; and sent unto him a very comfortable Message. And he now was recovered again. And this, he added, was the Beginning of this Device. And these Things, he said, he learned of such young Fellows, as himself. Further, That Mr. Walsingham was come that Day [May the 10th] to the Court, [being returned from his Embassy] and that it was thought he should be made Secretary; Sit Tho. Smith, and he, both together, to execute that Office. That he had not yet told any News, having no Time as yet to talk therof, for his being welcomed Home by his Friends.

And now to return againto the University. A great Controversy there had been in Benet College in Cambridge, between Mr. Aldrich the Master, and the Fellows, about a Statute of that College, which the Master had broken, and so had forfeited his Headship. It was, that the Head of that House must within so many Years after his Election, take the Degree of Batchelour of Divinity: Which he had not done, nor intended to do: and that upon some Principles he had imbibed (it seems) against taking University Degrees. The Busines was at first referred by Aldrich and the Fellows, to the Archbishop, who had been Master of that College heretofore, and so was wel acquainted with the true State of it. But Aldrich afterwards took other Measures, and declined the Archbishop: whose Judgment he knew was to displace him, as guilty of an absolute Breach of Statute, and so of Perjury: And appealed to the Chancellor of that University. To whom the Archbishop's Advice was, That the Cause might be brought up before the Commissioners Ecclesiastical, wherof himself was one: the Heads of the University, excepting against that, as an Infringement of their Privilege; which was, that al Causes of any of their Members, should be examined, and determined within themselves, exclusively to al others; the said Chancellor then recommended the Cause to the Vice-chancellor, and other chief Heads, and after ful Examination thereof, to inform him, how they found it, and give him their Judgment. Which after mature Deliberation they did; and sent the same at Length in their Letter. This Affair is at large shewn in the Life of Archbishop Parker. Only this Declaration to the Chancellor, how the Matter stood, and their Thoughts thereof was there omitted: which bringing the Cause to a Conclusion, I here supply.

The Sum then of their said Letter was, 'That his Grace the *The Judgment of divers Heads of the University.* Archbishop was the fittest Man to end that Matter, as the College had formerly addrest their Letter to him, finally to determine it. They shewed, That the like Statutes were in other Colleges, binding the Collegiates to be qualified diversly: And that for the not accomplishing thereof, they have been put by from their Rooms: That it were a dangerous Thing to admit an Example in one House, contrary to the rest. And that the plain Meaning of the Statute was, That whoso had not the Qualification required, was not to enjoy that Place.

• That

A N N O 'That the Party had heretofore consented to the Archbishop's Re-
1573. 'solution of the said Doubt. And that seeing his Lordship [their
 Chanceller] had before advised Aldrich, to commit his Cause to his
 Grace ; therefore they had addrest their Letters to him, not doubt-
 ing of his singular Care for the good Estate of that House : they
 not thinking it best for them to set down the definitive Sentence.
 The whole Letter is worth preserving, shewing a Decision of an
 University Statute, and containing the Result of the Judgment of
 divers wise and learned Heads of that University at that Time, *viz.*
Byng, Perne, Hawford, Kelk, and Whitgift. See it at length in the

N^oXXXVI. Appendix.

Horarium. i.e. Hours of Prayer; a Book now printed. Some Books I find this Year published, wherin Religion was con-
 cerned. Which were, as followeth. A Book of Devotions, called
Horarium, or, The Horary : printed with Privilege at London, by
William Seres : having been set forth first with the Queen's Auth-
 ority, *Anno 1560.* for the Help and Direction of pious People in their

Cofins Devotions. Devotions and Prayers. Dr. *Cofins* set forth in the Year *1626*, (a
 Fifth Edition whereof appeared in the Year *1638.*) *A Collection of private Devotion in the Practice of the antient Church, called, The Hours of Prayer, as they were much after this manner published by Authority of Queen Elizabeth, 1560.* In the Preface to which, he saith, ' That
 those his daily Prayers and Devotions in that his Book, for the
 most Part were after the same Manner and Division of Hours, as
 heretofore they had been published among us by high and sacred
 Authority. And now were also renewed, and more fully set forth
 again ; and that for four Reasons. I. To continue and preserve the
 Authority of the antient Laws, and old godly Canons of the
 Church. Which were made and set forth for this Purpose,
 That Men before they set themselves to pray, may know what
 to say, and avoid as much as might be, al extemporal Effusions,
 and irksome and indigested Prayers. II. To let the World under-
 stand, That they who gave it out, and accused us here in *England*,
 to have set up a new Church, and a new Faith, to have abandon-
 ed al the Forms of Prayer and Devotion, to have taken away al
 religious Exercises and Prayers of our Forefathers, to have despri-
 sed all the ancient Ceremonies, and cast behind us the Blessed Sacra-
 ments of Christ's Catholic Church : That these Men did little else
 than betray their own Infirmitie, and had more Violence and Will,
 than Reason or Judgment for what they said, &c. As may also
 appear by the publie Liturgy, and other Divine Offices of our
 Church, agreeable to them which the *Antients* used. III. That
 they who are already religiouly given ; and whom Lets and Im-
 pediments do often hinder from being Partakers of the Public,
 might have here a daily and devout Order of private Prayer, wher-
 in to exercise themselves, and to spend some Hours of the Day at
 least in God's holy Worship and Service. IV. That those who
 perhaps are but coldly this Way yet affected, might by others Ex-
 ample be stirred up to the like heavenly Duty of performing their
 daily and Christian Devotions to Almighty God. This Book had
 the Approbation and Licence of Archbishop *Abbot*, Feb. 22, 1626. And
 as those were the Causes of publishing the same so often then, so no
 doubt,

*Sand. de
 Scibis. An-
 glic. Calvin.
 Turcism. Brit.
 Demonstr.*

doubt, upon the same Account, it was thought fit to be set forth *ANNO*
twice in Queen Elizabeth's Reign.

In this Year also came forth another little Book of *Latin Prayers* 1572.
Pieces privatae;
Latin Prayers
for Schools., and Lessons, for the Use of Schools, intitled, *Preces private in Studio-
rum gratiam collectæ : Et Regia auctoritate approbatæ : Noviter impref-
sa.* Printed by William Seres: It contained, I. A *Calendar*, toge-
ther with various Rules; as, concerning the Year, with its Parts: An *OEconomical Table*; wherein every one is admonished of his Duty, in whatsoever State of Life he is. II. A *Catechism*. Which is the same with our Church Cathechism, but ending at the Lord's Prayer, expounded. III. Morning Prayers. IV. Evening Prayers. V. Select Prayers concerning the Nativity of Christ, of his Passion, of his Resurrection, Ascension, and Mission of the Holy Ghost, and of the Holy Trinity. VI. The Psalms: which they cal the *Peneten-
tial*. VII. Other Select Psalms for the Queen. VIII. *Flores Psalmo-
rum*. IX. To obtain Remission of Sins. X. Pious Meditations of the Frailty of Life; The Hope of the Resurrection, &c. XI. Prayers out of the Bible. XII. Prayers, or holy Ejaculations. XIII. Other pious Prayers. XIV. The Blessings of the Table, &c. XV. Other Miscellaneous Matters added at the End. And lest any might make some Objection against using Prayers in *Latin*, as bordering upon the Popish *Latin Mass*, the Editor set forth a Preface in this Behalf: Applying himself to the Reader, that in setting forth these *Latin* Prayers, he intended not that such as were ignorant of the *Roman Tongue* should repeat and use them, when they were not by hitn understood: For that was very far from his Purpose. But that he caused them to be printed for the Sake only of such as were skilful and studious in the *Latin Tongue*, if they were minded to use them. But that as for others that knew not that Idiom, he exhorted and admonished them, that they should accustom themselves to Prayers written in the Mother Tongue, and be instant in them, and make them familiar to them; lest while they willingly prayed in an unknown Tongue, their Minds, as *St. Paul* said, in the mean time be void of al Fruit. And of this he warned his Reader again and again. And prayed the Reader to take Notice of this, that he might not misjudge what he had done!

This Year also were set forth three Sermons heretofore preached in great Audiences by *Tbo. Lever*, a very learned and pious Professor of true Religion, some time Head of *S. John's College, Cambridge*, and an Exile under Queen Mary, now Master of *Sherborn Hospital*. The First, preached in the Shrowds at *St. Paul's upon Rom. xiii. Let every Soul be Subjett to the Higher Powers.* The Second before King Edward, upon *St. Job. vi. 5. When Jesus then lift up his Eyes, and saw a great Company come unto him, he saith unto Philip, Whence shal we buy Bread, that these may eat?* The Third at *St. Paul's Cross*, upon *1 Cor. iv. 1. Let a Man so esteem of us, as Ministers of Christ, and Disposers of the Mysteries of God.*

Now also, (or rather the End of the former Year) did *Rodolphus Gunker*, a learned Minister of *Zuric in Helvetia*, and of great Esteem with our Bishops and Divines, set forth his *Homilies in Latin*, upon the First Epistle to the *Corinthians*: and dedicated his Book to divers of the English Bishops, namely, such as had been Exiles at *Zuric*,

Gualter's Ho-
milies upon the
First Epist. to
the Corinthian-
ans.

A N N O Zuriæ, and other Cities in those Parts; as Grindal, Sandes, Cox,
1573. Horne, Pilkington, Parkhurst, &c. To this last the Book was delivered
in December: And the next Month, the said Bishop, in a Letter,
shewed that learned Man, how acceptable the Present was to him,
and professed in what Part he took it, that he [Gualter] joined him
with those other worthy and learned Bishops in the Dédication. In
that Prefatory Epistle (which was dated the Calends of August, 1572)
that Reverend Author did learnedly treat of the Dignity and Unity
of the Church: Wherein he shewed, that none ought rashly to depart
from its Society: and lamented those great and lamentable Divi-
sions in this Church of England, by reason of those that scrupled
the Apparel, appointed to Ministers.

The Works of Tyndal, Frith, and Barnes, set forth. This Year also came forth, printed by John Day, the whole Works of Wil. Tyndal, John Frith, and Dr. Barnes, Three worthy Martyrs, and principal Teachers of this Church of England. Collected and compiled in one Tome, Being before scattered, and now in Print here exhibited to the Church; To the Praise of God, and profit of good Christian Readers. Mortui resurgent. It appears by the Subscription to the Preface, to have been set forth by J. Fox, the Martyrologist. Which three he called there, Chief Ring-leaders in these latter Times of the Church of England: and added, that we have Reason to praise God, for such good Books left to the Church. As for Tyndal, of him he saith, that he was commonly called, The Apostle of England: 'Such was his Modesty, Zeal, Charity, and painful Travail; and that he never sought for any thing less than for himself; for nothing more than for Christ's Glory, and the Edification of others: for whose Sake he bestowed not only his Labour, but his Life and Blood also. As the Apostles of the Primitive Age first planted the Church in Truth of the Gospel; so the same Truth being again defaced and decayed, by Enemies in this our latter Time, there was none that travailed more earnestly in restoring of the same in this Realm of England, than did William Tyndall.'

To William Tyndall he joined John Frith, and D. Barnes. 'For that they, together with him, in one Cause, and about one Time, sustained the Brunt in this our latter Age, and gave the first Onset against the Enemies; and also for the special Gifts of fruitful Eruption, and plentiful Knowledge wrought in them by God; and so by them left unto us in their Writings.'

And he wished the like Diligence had been used in searching after and collecting the Works and Writings of Wickliff, Purvey, Clark, Brute, Thorp, Hus, Hierom. But the Art of Printing being not yet invented, their worthy Works were the sooner abolished. Such was then the Wickedness of those Days, and the Practice of Prelates then so crafty, that no good Book could appear, tho' it were the Scripture itself, in English, but it was restrained, and so consumed; as Fox judged.

He added, that in these Works of Tyndal, Frith, and Barnes, was to be found Matter, not only of Doctrine to inform thee; of Comfort to delight thee, and of godly Example to direct thee; but also of special Admiration, to make thee wonder at the Works of the Lord, so mightily working in these Men, so opportunely in stirring them up, so graciously in assisting them.

And

And this gave Occasion to this Church Historian, Mr. Fox, to subjoin, that the further he looked back into those former Times of *Tyndal, Frib, and other like, more Simplicity, with true Zeal, and humble Modesty,* he saw, with less Corruption of Affection in them: And yet with these Days of ours, I find, said he, no Fault.

And then shewing his Reason for publishing these Works, that it was according to the Promise that he had made in his *Acts and Monuments*, of spending some Diligence in collecting and setting abroad the Books of those *Martyrs* (whereof he wrote) together, as many as could be found: To remain as perpetual Lamps, shining in the Churches; to give Light to al Posterity.

John Stow, Citizen of London, now set forth, in a smal thick Volume, A Summary of the Chronicles of England; from the first coming in of Brute into this Land, until the Year 1573. Diligently collected, corrected and enlarged by the Author. It was dedicated by him to *Robert Earl of Leicester.* And that partly, ‘Because of his Lordship’s Inclination to al Sorts of Knowledge; and especially the great Love he bore to the old Records of Deeds done by famous and noble Worthies.’ In the same Epistle Dedicatory he shews the Busyness and Purpose of his Book, viz. to be a brief Summary of the chiefest Chances and Accidents that bad happened in the Realm to that Age wherein he lived. And that what he had done was, By Conference of many antient Authors, those he meant, that were commonly called *Chronicles.* Out of which he had gathered many notable Things, as he said, most worthy of Remembrance: Which no Man to that Time had noted in our vulgar Tongue.

The Authors he made use of, both in Latin and English, are set down by him in his said *Summary*, to a very great Number: which bespeak him a laborious Antiquarian: besides his Converse with many Epistles, Epitaphs, and other Pamphlets of Antiquity for his Purpose. There is moreover in this his *Summary*, worthy our Mention, another List of many ancient Writers of English History, with his Account and Character of each of them, and their Books, and Times wherin they lived: Beginning with *Afferus Menevensis.* Of whom, for a Specimen, I wil repeat what he writes.

‘*Afferus Menevensis.* A Man of great Holiness, and Learning. Who was sent for from S. Davids, in Wales, by K. Alfred, and by him made Bishop of Shirburne, now called Salisbury. It is said, that K. Alfred erected the School or University of Oxford. But this *Afferus*, writing purposely, diligently, and honourably, of K. Alfred’s noble Acts, maketh no mention of it. Divers there be, and those auntient Writers, which attribute al to the English School at Rome. Which the late, without Consideration, do speak of Oxford.’ *Afferus* flourished in the Year after Christ’s Birth 890. In this *Summary* he set down under each Year, the Names of the Maiors and Sheriffs: and throughout the Book many remarkable Passages of History, relating to the City of London.

The Queen’s Progres this Summer was into Kent. She set out from Greenwich the 14th of July. Thence to Croydon, to the Arch-bishop’s House: where she stayed seven Days. Thence to Orpington, the House of Sir Percival Hart. Thenoe to her own House, Knolle. Thence to Birlingham, the Lord Burgavennies. Thence to Enidge: another

A N N O another House of that Lord. Thence to *Bedgbury*, Mr. *Culpepper's* House. **1573.** Thence to *Hempsted*, Mr. *Guilford's*. Thence to *Rye*. So to *Sisingberst*, Mr. *Baker's*, whom she knighted. Thence to *Boston Malberb*, to Mr. *Tho. Wotton's* there. Thence to Mr. *Tufton's* at *Hotherfield*. Thence to her own House, *Westenbanger*: The Keeper whereof was the Lord *Buckburst*. And so to *Dover*. When she departed from thence, at *Folkston* she was met with the Archbishop of *Canterbury* and the Lord *Cobham*, and a great many Knights and Gentlemen of that County: and so conducted to *Canterbury*: and lodged at the old Palace of S. *Augustines*: And treated by the Archbishop, as we shal hear by and by. From *Canterbury* (where she tarried a Fortnight) she passed to *Sittingburn*; and so to *Rochester*. Thence to her own House at *Dartford*. And at last came safely to *Greenwich* again.

*Some Account
of her Jour-
ney.*

From Mr. *Gilford's* House (where she was *August* the 10th) the Lord *Burgbley*, in a Letter to the Earl of *Shrewsbury*, gave this short Account of their Journey hitherto: 'That the Queen had a hard Beginning of her Progress in the Wild of *Kent*: and namely in some Part of *Sussex*. Where surely were more dangerous Rocks and Valleys, as he said, and much worse ground, than was in the Peak. That they were bending to *Rye*; and so afterwards to *Dover*: where, as he added, they should have Amends.' I will rehearse also the Conclusion that Lord made in his Letter; wherin, having mentioned the Earl's noble Seat of *Chattesworth*; that was then, as it seems, in building, or adorning, 'I must end with my most hearty Commendations to your Lordship, and my good Lady, wishing myself with her at *Chattesworth*; where I think I should see a great Alteration to my good Liking. From the Court, at Mr. *Guilford's* House.'

*Life of Abp.
Park. B. iv.
Chap. 30.*

*The French
Ambassador at
Canterbury,
the Queen be-
ing there.*

In her Passing, (I say) she visited *Canterbury*. How magnificently she was received and entertained here by Archbishop *Parker*, I have related elsewhere. This I only add, that while she was here, the French Ambassador came to her. Who hearing the excellent Music in the Cathedral Church, extolled it up to the Sky, and brake out into these Words, 'O God, I think no Prince beside, in al Europe, ever heard the like; no, not our Holy Father, the Pope himself. A young Gentleman that stood by, replied, *Ab! Do you compare our Queen to the Knave of Rome*; or rather prefer him before her? Whereat the Ambassador was highly angred, and told it to some of the Counsellors. They bade him be quiet, and take it patiently. For the Boys, said they, with us do so cal him, and the *Roman Anti-christ* too. He departed with a sad Countenance. This Passage, Bishop *Parkhurst* wrote to *Gualter of Zuric*, in his Correspondence with him. This French Ambassador dined with the Queen at the Archbishop's Palace: His Title was *Comes Rbetius*; with whom the Queen after Dinner had much Discourse.

*N^o. XC.
Pag. 162.*

In the Middle of the Latin Life of Archbishop *Parker*, intituled *MATTHÆUS*, there is a large Blank left, as may be observed in the said Latin Life, printed in the Appendix to the Life and Acts of that Archbishop. In which Blank Place should have stood a particular Description of the Queen's Progress, and of her coming in her said Progress to *Canterbury*, and her most splendid Entertainment by

by the Archbishop there. This undoubtedly was omitted by that *A N N O* Archbishop's Order, to prevent any Censures of him, that might be made therupon. Yet the said Description was printed in that void Place, in some few Copies, rarely to be (now especially) met with-al. A worthy learned Man, and a great Searcher after such Curiosities, having obtained one of these Copies, communicated that inaterial omitted Part of the Archbishop's History to me, which on this Occasion, I have put into the *Appendix*, as a great Rarity: wherin the Queen's coming to that City, and Reception both at the Cathedral and Palace, is more largely related: and her Departure thence, and the rest of her Progress homeward.

It was sad to consider, that notwithstanding the Restoration of the Gospel under this Queen, and that the Bishops and Officers of the Church did what they could in the Exercise of Discipline, for the Restraint of Sin and Wickedness, as Adultery, Fornication, Profanation of the Lord's Day, Wrongs done in Matters Testamentary, and the like; yet these Transgressions did abound very much: as in other Places, so I find particularly in the Town of *Tarmouth*, in the Diocese of *Norwich*. Notwithstanding the Bishop had a Commissary there, on purpose to watch over, and take Care of those Parts; and as Occasion served, to inform the Bishop of any Irregularities, and Misdemeanours. But al little enough. Insomuch, that two wel-disposed Persons, *viz.* Mr. *Bacon*, and Mr. *Meek*, Bailiffs of *Tarmouth*, desired the Bishop to exercise his Authority, and to punish Wickednes, To which the Bishop gravely and willingly condescended: ' Commending their godly Intent herein; adding, that ' al he and they, with al his Officers, could do, was too little; Sin ' did so much abound, and Punishment thereof was so slack. And ' that if he might perceive any Default in his Officers, being thereof ' by them advertised, he would see it amended. This notwithstanding ' he required of them, that his Commissary should not be interupted in his Office doing. And thus concluded, Beseeching ' Almighty God, that himself and they al might be earnestly bent, ' that Sin might be punished, to the Example of the World; where- ' by it might be left off. This Letter was dated in *November*.

The Season and Weather this Year, I may be allowed to give a short Hint of, since the abovesaid Bishop thought fit to write of it, as far as into *Helvetia*, to his learned Friends, *Gualter*, and *Bullinger* there. That from *November* the last Year, to *Whitsontide* this, it was almost perpetual Winter: for the cold Winds, *Eurus*, *Aquilo*, & *Septentrio*, that is, the East, North-East, and North, al that Time only blew. The warm South, and South-West, never or rarely. Yet there was scarcely Snow or Frost before *Candlemas*. And then, the Country abounded with both. Which caused a very great Dearth, not only of Bread, but of al other Things. Which the pious Bishop attributed to this Cause; Because Charity grew so cold. But in the latter End of *June*, notwithstanding, there appeared better Hopes, and the standing Corn every where very promising. But the Harvest was not begun, especially in *Norfolk*, 'til *Bartholomew-tide*; and that a very moist and rainy Season; scarce a fair Day in the whole Harvest. So that no smal Part of the

A N N O Corn perished. However, the greatest Part was saved, by the un-
1574. wearied Paines and Diligence of the Harvest-men.

C H A P. XXXI.

Bullinger and Gualter, their Judgments of the New Discipline.
 The Exercises. In what Order and Manner performed in Hertfordshire; by the Direction of the Bishop of Lincoln.
 The Exercises forbidden in the Diocese of Norwich. Some Privy Counsellors write to the Bishop of Norwich, in Favour of them. Which occasions his Letter to the Bishop of London, for Direction: And to the Bishop of Rochester. Notice given to the Archbishop of the Suppression of them. Not suppressed in other Dioceses. The Book of the Troubles at Frankford, printed. Reprinted, 1642. Some pretend to cast out Devils. Account of two Persons afflicted with Satan, in a Letter of the Bishop of Norwich to Bullinger. An Innovation in the Cathedral Church of Norwich. The Bishop's Letters therupon. Arianism and the Family of Love in Cambridgeshire.

*The Judgment
of the Divines
of Zurich, con-
cerning the
Innovators.*

*Bullinger's
Letter.
Sect. of the
pretended holy
Discipl. Edit.
1593. p. 452.*

AN Argument of the Correspondance held the Year 1574, be-
 tween some of the English Bishops, and their old Friends of
 Zurich in Switzerland, was concerning those that laboured to
 bring in a Ruling Presbytery into this Church, instead of Bishops;
 and for taking away their Revenues, and putting them to better
 Uses. These were not approved of by those Divines. Bullinger,
 the Chief of them, in a Letter dated May the 10th, 1574, writ
 thus to one of our Bishops, concerning these Innovators. 'They
 'imitate, in mine Opinion, those seditious Tribunes of Rome, who,
 'by Virtue of the Agrarian Law, bestowed the public Goods, that
 'they might enrich themselves. That is, that you [the Bishops]
 'being overthrown, they might succeed in your Places, &c. But
 'they go about to erect a Church, which they shal never aduaunce,
 'as they desire: neither if they should, can they ever be able to
 'continue it.' And after, in the same Letter, 'I would to God
 'there were not in the Authors of this Presbytery, *Libido dominandi*,
 'an ambitious Desire of Rule and Principality. Nay, I think it
 'ought especially to be provided for, that there be not any high
 'Authority given to this Presbytery. Whereof many Things might
 'be said; but Time wil reveal many Things, which yet lie hid.'

*Gualter to the
Bishop of Lon-
don.
Ubi supra.*

And Gualter, another Divine at Zurich this same Year, in his Letter to Sandys, Bishop of London, delivered his Mind thus concerning the Discipline: 'I understand, that the Strife among you, pro-
 'cured by certain turbulent Innovators, doth wax hot; and that
 'they are gone so far, that under the plausible Title of Good Order
 'and'

*and Discipline, they desire the whole Government and Policy of the Church of England to be utterly overthrown. Surely I should mervaile at the Immodesty and wilful Desire of Contention in these Men, but that I see the fattle is practiced elsewhere: especially where the Authority of the Brethren of Geneva is so greatly esteemed: that Geneva is accounted the Otacle of al Christendom. God hath indeed adorned that Church with diverse excellent Gifts, and the Ministers thereof. Among whom, Master Beza I have always reverenced and loved: and do so stil. But yet I would wish them, *Modestius & humilius sapere*: and not seek to draw their Shoe upon every Man's Foot, &c. What hath been done in the Palsgrave's Country, as I writ unto you before. Which Period of his former Letter to the Bishop of London, which Gualter here refers to, I wil here set down, for better clearing of the following Part of his Letter.*

*It was of late decreed by the Minister of Heidelberg, That no Man should be admitted to the Lord's Supper, except he first offered himself to the Pastor. For St. Paul's Rule is not held sufficient there, viz. that every Man should try himself. The Elders did not agree to this Decree. But yet notwithstanding it is urged in the Name of the Presbytery, nay, of the whole Church, &c. There is there an Helvetian Governor of the College of St. Denis, as innocent and godly a Man as liveth. Howbeit Olivanus, the Pastor, wathed him by the Cryer of the Presbytery, in the Name of al the Elders, That he should not come to the Lord's Supper. Adding this Cause, That he could not admit him *absque animi sui offensione*, without the Offence of his own Mind. The Party took this Dealing (as was Reason) in ill Part, and desired to know, what he had committed that deserved such a Punishment. But they answered him not otherwise, than that they continued in the same Mind. Whereupon he offered a Supplication to the Prince Elector, That he would compel them to shew the Fault, if there were any, that he had committed. But to this Day he could extort nothing else in Effect from them. This is their goodly Order; this their Discipline, And now I go on in Gualter's second Letter, where I left off.*

*Surely the State there [in the Palsgrave's Country] as touching Discipline, and the Government of the Church, al Men that come thence do say, It is worse than it was before. And it is sure, that many do repent that they ever admitted those Mens Counsil. But yet the Genevians do stil endeavour to thrust their Discipline upon al Chutches. And if they shal deny this, they may be sufficiently convinced by the Books of Theological Examples that Beza published this other Year. That they suggest their Arguments and Counsells, not only to you Englishmen, but in like Sort to the Germans, Phrygians, Polonians, and Hungarians. Wherby among those that agreed wel before, *Rixa & turbæ enascuntur*: Brawlings and Quarrels do arise, &c. And so having signified what Troubles the Innovators beyond the Seas, as well as in England, did procure, he moved the Bishop, to do as he and Mr. Bullinger did: that is, to moderate such busy Wits (as they might) for a Time. For (saith he) *Spero, adiunctionum novæ Discipline brevi propria mole ruiturum, &c.* I hope*

A N N O 1574. **I** hope the Frame of this new Discipline wil, in short Time, fal of itself; considering that now it appears sufficiently, many are now become weary of it, that had it before in Admiration.

*Gualter to the
Bishop of Ely,
Pa. 454.*

The same *Helvetian* Divine wrote also this Year to another Bishop, his Correspondent, namely, the Bishop of *Ely*, upon the same Argument, two Letters: Which may be read in the *Survey of the pretended Holy Discipline*. In one whereof, dated Aug, 20. are these Words: 'I shal not need to use many Words; what I think of your *Innovators*, sith I have done it in my last Letters. And surely I am greatly confirmed in my former Opinion, by the Examples which such like *Innovators* in *Germany* do bring forth. *Video enim illis nominibus nihil ambitiosius, nihil insolentius, nihil ineptius fangi possit.* For whereas there are many things most wickedly done by them daily, yet they are not ashamed to pretend the Zele of God, in excuse of those things, which contrary to the Word of God they devise most wickedly and maliciously against the Servants of Christ. But as far as I can conjecture, many, by whose Counsil and Assistance the Frame of this Discipline was chiefly erected, are now ashamed of them.

E X E R C I S E S among the Ministers and Curates of Churches, (called *Propheſyings* from the Apostle's Word, *1 Cor. xiv.*) were now used in most Dioceses. The main End whereof was for the inciting those that were in Orders to apply themselves to the Study and Understanding of the holy Scripture; and to enable them to make profitable Sermons, and to preach in their several Cures, and Parochial Charges. In order to these *Exercises*, the Clergy were sorted into divers competent Companies or Societies, by Subscription of their Names; and particular Churches and Days appointed, and the Persons named to exercise and perform in their Order: And the rest, after the Exercise was over, were to judge of what had been spoken; and a Moderator to be present, to determine and conclude al. That which was to be done at these Meetings was, that a certain Portion of Scripture given, should be handled by some of them assigned thereto, by way of Explication, and apt Observations to be deduced from thence. The Moderator was nominated by the Bishop of the Diocese, as likewise the Order of the whole allowed by him.

*Bishop of Lin-
coln settles
them in Hert-
fordshire.*

This was practised to the great Benefit and Improvement of the Clergy: Many of whom, in those Times, were ignorant, both in Scripture and Divinity. In October this Year, the Bishop of *Lincoln* settled Orders and Moderators for these *Propheſyings* in that Part of *Hertfordshire* that lay in his Diocese, with his own Hand subscribed to them; and the like, no question, in the other Parts of his See. It may be worth recording the Paper: Which was in this Tenor:

*MSS. Penes
me.*

'First, It is thought meet, your *Exercises* shal be kept every other Week, upon the Thursdays, from nine of the Clock in the Forenoon, until Eleven, and not past. So that the first Speaker exceed not three Quarters of an Hour, nor the two last, half an Hour between them both. The Remnant of the Time to be left for the Moderator. If the Thursday shal fal out to be some Holy-Day, then, &c. [to be considered on what other Day they were to be observed: as in the Orders for these Exercises in the Diocese of Chester.

Chester. Some Years after, I find they were ordered on the Tues- *ANNO*
day before by *Chaderton the Bishop.*]

1574.

' A Table of the Names of the Speakers being made, it may easi-
' ly be known, who should speak, wherof, at what Time, and in
' what Place, what Course every Man is bound to keep in his own
' Person: Except upon urgent Occasion he be hindred. And then
' may he substitute a sufficient Deputy. Yet such an one as belong-
' eth to our Exercise: Whose Name shal be signified to the Mode-
' rator before. So that the Place be never destitute; and the Bre-
' thren may know whom to look for.

' Al the Speakers ought carefully to keep them to the Text; ab-
' staining from heaping up of many Testimonies, Allegations of pro-
' fane Histories, Exhortations, Applications, Common Places, and
' Divisions, not aptly grounded upon the Text: Not falling into
' Controversies of our present Time or State: Neither glancing
' closely, or openly, at any Persons, public or private; much less,
' confuting one another. But contrariwise, al their Care ought to
' be, to rip up the Text; to shew the Sense of the Holy Ghost; and
' briefly, pithily, and plainly to obserue such Things, as hereafter
' may wel be applied in Preaching, concerning either Doctrine or
' Manners.

' The Text may be handled in this Sort: If first, we shew, whe-
' ther it depend of former Words, or no. And how, and upon what
' Occasion the Words were spoken, the Fact done, or the History re-
' hearsed: So that this be soundly gathered out of the Scriptures:
' The Drift and Scope of the Words, and the plain Meaning of that
' Place of Scripture, is to be opened: The Property of the Words
' to be noted; whether a Figure, or no: The Use of the like
' Phrase of Scripture in other Places: Reconciling such Places, as
' seem to repugne: Lay forth the Arguments used in the Text:
' Shew the Virtues and Vices, contained or mentioned therin; and
' to the fulfilling or Breach of which Commandment they belong.
' How the present Text hath been wrested by the Adversaries: and
' how, and wherin they have been deceived. What Points observ-
' ed, that may serve for Confirmation of Faith, and Exhortation
' to Sanctification of Life; against Occasion shall be offered of
' Preaching.

' After the first Speaker hath ended, the Second is to speak of the
' same Text, and in the same Order: having a careful Respect to add,
' and not to repeat, to beware as much as in him lieth, that he utter
' no Contradiction to the former Speaker. If it fal out, the Former
' shal give out any false Doctrine, the public Confutation and quali-
' fying of the Words is to be left to the Moderator: And the Mat-
' ter itself further to be handled privately, by the Brethren. The
' same Order in the same Text hath the Third Speaker to keep. And
' both of them as the rest, are bound not to exceed the Time.

' Prayers ought to be made by the first Speaker for the whole
' State of the Church, at the Beginning of the Exercise shortly:
' And at the End by the Moderator: Namely, for the Queen's Ma-
' jesty: by whose good Means God hath granted us Liberty to pro-
' ceed cheerfully in such Exercises. Especially, we have to pray
' for the Grace of God's Holy Spirit, for Truth, Unity, Reverence,
' Discretion

A.NNO 1574. Discretion and Diligence in our Ministry. The Form of Prayer is further to be prescribed.

' Our Exercise shal be had only and wholly in the *English Tongue*; avoiding Allegation of Scripture, Fathers, profane Authors, &c. in the *Latin*, for spending of Time: Unless the Force of some *Latin*, or *Greek Word*, for further Instruction, be shewed as a Thing most necessarily to be noted, where Ability wil serve.

' The Exercise ended, the Brethren coming together [the Assembly being dismiss'd] and the first Speaker for that Time put apart, and al, so many as have not given their Names to our Exercise, secluded; the Moderator shal require of the Brethren, by Order, their Judgments concerning the first Speaker, for whose Cause chiefly the Day's Meeting and Assembly hath been. First, how found his Doctrine; how he kept his Text, or wherin he swerved; how truly Scripture expounded, and Testimonies alledged: How he hath observed our Order of Prophesy: How plain or obscure his Words: How modest his Speech, or Gesture; how seemly, reverend and sober, his whole Action in the Exercise hath been: and wherin he failed. Wherall is to be considered, how some of his Words doubtfully spoken, may be charitably expounded and construed in the better Part. This done, the first Speaker must be contented to be admonished by the Moderator, and the rest of the Brethren, of such Things as shal seem to the Company worthy Admonition. The same Enquiry is to be made of the Life of the Speakers in their Course. That we may al be reformed both in Doctrine, and in Life.

' In this Consultation, and after this Admonition to the Speakers, shal be moved, by any of the Brethren, any Doubt that justly might rise of the Text, and not yet answered by any of the Speakers. Wherin he is to be refolved by the Speakers and Moderator: But if he seem not yet so fully satisfied, and the Question of Importance, by Consent of the Brethren, it shal be deferred until the next Exercise, for the first Speaker for that Time to handle, in the Entrance of that Day's Prophesy. Further, None of the Speaker's shall take upon him publickly to make Answer, unless he be able presently, pithily, and plainly to answer the same.

' No Man shal willingly shun the Exercise, or fail in his Course; neither shew himself disordered, or refuse, or stomach such Brotherly Admonition as is to be used; neither speak publicly or privately against any good Order taken by the Brethren, and ratified by our Ordinary. And if any shal so do, and be found therin incorrigible, we have Leave to put out his Name in the Table, til he be reformed. And in the mean while, we are to signify his Fault unto the Bishop.

' The appointing of the Ministers to our Exercises, belongeth unto our Ordinary. Neither are we to place any to the same, but such as shal be admitted by him, and those whosoever shal first yield to the Observation of these Orders, and testify the same by their Subscription.

The

ANNO

The Bishop's Allowance.

1574.

The Bishop's Allowance.

These Orders of Exercise offered to me by the Learned of the Clergy of Hertfordshire, I think good and godly, and greatly making to the Furtherance of true Doctrine, and the Encrease of godly Knowledge in them that are not as yet able to preach: Speci-ally, if the same Rules be soberly, with Wisdom and Discretion, observed. Therefore I earnestly exhort and require al such, as will not shew themselves to be backward in Religion, and Hinderers of the Truth, diligently to observe the same, and resort unto the Exercise. Or if they will not presently, upon the Warning of the Moderators, to appear before me, to yield an Account, why they wil not submit themselves to so godly and profitable an Exercise. Nevertheless, I require, that you admit not any to be President or Moderator in that Exercise, but such as I have allowed by this present Subscription, befofe that I, upon particular Trial, shall accept and allow the same. Nor shall you permit any Stranger to speak among you, but such as you know wil stay himself within the Compass of these Orders, and not break them, to the defaming of the present State of the Chutch of England. Or if any shal so do, be he Stranger or other, that presently one of the Moderators stay him, that he proceed not therein. This 26th of October, Anno 1574.

THOMAS LINCOLN.

For this present Time, until I have further Trial of others, I appoint the chief Moderators, these whose Names are subscribed, one at least of which, I require always to be at the Exercise.

Mr. Horn of Hempsted,	Mr. Hammond of Leachiebuld,
Mr. Mountford of Tuyng,	Mr. Potkin of Lilly.

All which I require to have diligent Care of the Observation of the former Orders, as they wil answer to the contrary.

These Exercises or Prophesyings were practised at Holt, and other Places in the Diocese of Norwich, by the Countenance and Encouragement of that Bishop; til in the very Beginning of this Year, 1574, when the Archbishop of Canterbury had received a Command from the Queen (who had heard they were abused) to send to all the Bishops of his Province, to put them down. The Bishop of Norwich was surprised, when the Archbishop sent this Order to him; and being willing to suppose he meant only the Regulation of the Abuses thereof, shewed the Archbishop, how these Exercises daily brought singular Benefit to the Church of God, as wel to the Clergy as Laity; and that it was a right necessary Exercise to be continued, if it were not abused. Which he acknowledged had been once or twice by busy Speakers against Conformity in Religion. But that they had been silenced, until they should subscribe the Articles, &c.

*Exercises in the
Diocese of Nor-
wich forbad-
den.*

A N N O In this very Time (which was the Beginning of May) Grindal,
 1574. Bishop of London, and three others of the Privy Council, Sir Francis Knowles, Sir Walter Mildmay, and Sir Tho. Smith, Secretary of State, wrote to the Bishop of Norwich, commanding much those Exercises used in his Diocese; and advised that they might not be hindred or stayed, but might proceed and go forward to God's Glory, and Edifying of the People. This was writ May the 6th. Of this Letter the Bishop soon acquainted the Archbishop; whose Order from the Queen seemed contrary to this of the Queen's Counsellors. Wherefore the Archbishop desired to know what those Privy Counsellors Warrant was for their so writing unto him. This caused the said Bishop of Norwich to dispatch a Letter to the Bishop of London (who was known to favour the Exercises) for Instructions what Answer to make to the Archbishop: Importing, 'That he had received from him, and the said three Priyy Counsellors, Letters to this Effect, That wheras certain Godly Exercises of Prophecyng were used in these Parts, and some not wel disposed towards true Religion, did speak Evil, and slander the same, that he should notwithstanding proceed and go forward in the same; so as no seditious, hypocritical or schismatical Doctrines were taught, or maintained in the same, &c. And that not long before the Receipt of their Letters, he had Word sent him by a Chaplain of my Lord of Canterbury's Grace, that the Queen's Commandment was, that these Exercises should be supprest: And that now lately his Grace understanding, that he [the Bishop of Norwich] had received these Letters from his Lordship and the rest, willed him to let him understand; what their Warrant was; since her Majesty, as his Grace wrote, had commanded him to write to al his Brethren of this Province, to the contrary. That therefore, before he should do any Thing in answer to his Grace, he thought good to signify thus much to his Lordship: praying him of his Friendly Advice herein. That neither his Duty might be neglected, in answering his Grace's Request; nor the same Answer to be such as might offend his Lordship and the rest of the Honourable, that had written for the Continuance of that Godly Exercise of expounding the Scriptures: Which undoubtedly had brought singular Benefit to the Church of God. This was dated May 28, from Ludham.'

And to the Bishop of Rochester.

And as he wrote the former Letter to the Bishop of London, so being loth to be an Instrument of forbidding a Matter of such excellent Use to the Church, as he esteemed it, he wrote to another Bishop Freke, Bishop of Rochester, the Queen's Great Almoner, for his Thoughts and Advice about the same Matter. The Answer, it seems, given him by both these Right Reverend Bishops, however they approved the Exercises, at this Juncture was, to comply.

The Archbishop disgraced at the Talk of his Letter in the Diocese.

And as the Bishop had consulted with these two Court Prelates concerning this weighty Matter, so for his own Satisfaction he thought fit to communicate it to some of his learned and discreet Brethren of the Clergy, to confer with them about it. One Matchet also, a Chaplain of the Archbishop's, coming down into those Parts, had reported it to divers. Whereby the Archbishop's Letter of stopping the Exercises, got Wind in that Diocese, and gave great Occasion of Talk there. Which coming to his Grace's Ears, gave him some

some Disgust. For which the Bishop of *Norwich* thus vindicated himself, "That wheras his Grace seemed to mislike, that he should communicate with his Friends concerning such Matters as he [the Archbishop] wrote in his Letters, That if the Cause were weighty, he could not but think it needful to take Advice. And yet, he added, That he imparted not such Matter to many, or to talkative Persons. And that concerning such public Commandments as could hardly be kept close, others in such Matters were to be suspected, rather than himself, for opening them to their Ears and Handling; to whom they came before he heard or received them: As particularly, that Commandment which his Grace sent for the Supressing of Prophesies, written in a Letter to *Matchet* his Chaplain: and the same uttered to sundry Persons, after he had an Understanding therof.

But our Bishop obeyed, and sent to his Chancellor, that being commanded by the Archbishop, in the Queen's Name, that the *Prophecying* throughout his Diocese should be supprest; therefore, that he should give Notice to every one of his Commissaries, that in their several Circuits they should suppress the same.

And so the Bishop signified to the Archbishop, concerning his Conformity to the Queen's Commandment, together with some Account of the Letter late written to him from the Privy Counsellors: 'That it might like his Grace to understand, that certain of good Place, and great Credit, had writ unto him not long since, not by the Way of any *Warrant*, but as giving Advice: that, so as nothing was brought in Question, tending to Controversy and frivolous Contentions, or contrary to her Majesty's Commandment, or Laws established, the Exercise of Prophecying might wel be continued. But notwithstanding, knowing from his Grace, that her Majesty's Commandment was, that the same should be supprest through his Grace's Province, he had already stayed them himself in some Places, and had commanded his Officers to suppress the same throughout his Diocese. This was dated June the 7th.

The Ministers of this Diocese indeed seemed to be more contentious about Orders and Usages of the Church prescribed, as what Bread was to be used in the Lord's Supper, whether Wafer, or common Loaf Bread, as wel as other Observances: and these Controversies brought unseasonably into their Exercises; thus disputing upon Things established. The Report wherof came up (as it is like) to the Ears of the Court. Which might give Occasion to the staying of them in this Diocese particularly. For the Archbishop had not sent the like Order to other Dioceses; as appears by the Bishop of *Rocheſter*'s Answer to the Bishop of *Norwich*'s Letter, above-mentioned: Which was to this Purpose, (After he had observed, that the Bishop had liked and allowed of his Advice) 'That wheras his Lordship would understand, whether the like Commandment were generally given throughout this Province, I must tel your Lordship, answered he, that I hear of no such Commandment, neither in *London* Diocese, neither yet in mine, nor elsewhere. But then he added, That the Bishop of *London*, himself, and others, had taken such Order, that no Man within any of their Dioceses, in any Matter of Controversy, shal have any Thing to do. And

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T t 2

*Not yet for-
bidden in other
Dioceses.*

so,

A N N O so, by this Means, the Exercise is continued, to the Comfort of
1574. ‘God’s Church, Encrease of Knowledge in the Ministry, without
 Offence. And so he doubted nothing but so it should do within
 his Diocese, [of Norwich] if his Lordship would observe the like
 Order. And so resting, and taking his Leave of his Lordship.
 • Dated from the Court the 13th of June.

*Life of Arch-
bishop Grin-
dal, B. ii.
Ch. 8.*

*The Exercises
in the Diocese
of Chester.*

No.
XXXVIII,
XXXIX.

*The Diligence
of the disaf-
fected to the
Church.*

*Troubles at
Frankfort,
p. 169.*

How these Exercises came afterwards more peremptorily to be put down; and what Displeasure the Queen conceived against Archbishop *Grindal* for his Refusal to do it, may be seen at large in that *Archbishop’s Life*, with his plain and excellent Letter to the Queen, in favour of the same, and in Excuse of himself.

But notwithstanding some Stops put to these *Exercises*, they were generally so approved, in regard of the Benefit of them, in bringing in the Knowledge of the Scriptures among both Ministers and People, the better to confirm al against the Errors and Superstitions of Popery; that it was not long ere they revived again. Thus I find in the Year 1585, there was a Regulation, rather than a Beginning of them, in the Diocese of *Chester*, Dr. *William Chaderton*, (sometime Master of *Queen’s College in Cambridge*) now being Bishop of of that See. There were *Directions* set down for that Ecclesiastical Exercise, and the Manner of proceeding therin; the Office of the Moderators; Rules to be observed by the Speakers and Writers; the Times of Meeting, the Towns where, *Viz. Prescot, Burie, Padian, and Preston*. And this in Pursuance of Letters from the Privy-Council. Al the People had Liberty to resort to the Sermon; but none to the Exercise that followed, but Parsons, Vicars, Curates, and Schoolmasters. And them always Personally to appear, upon Pain of Forfeitures, and sometimes Suspension. Notice also was to be then taken of the Clergy’s Behaviour. Al to be begun and ended with Prayer. The whole Paper is worth perusing, which I have put in the *Appendix*, friendly communicated to me by the learned and curious *Ralph Thoresby of Leeds*, Esquire.

As Conformity now unto the Orders of the Church was more strictly required, and Refusal therof, or Variation from the same, more narrowly looked unto; So those that were disaffected thereto, continued very stirring and diligent, as wel in finding Fault therewith, as in commanding their own Platforms, in Books by them published. In one whereof that came forth this Year, they thought fit thus to represent, or bespatter the Church, in respect of the Ignorance or Inability of some Ministers that served in it: ‘That in most Part of the Realm, Preachers there were none, nor any that could or would Preach, very few excepted; Saving certain Wanderers. Among whom, and especially in some Shires, were such Ruffainly Rakehels, and common Couseners permitted and suffered. By whose Preaching the Word of Truth was become odious in the Eyes of the People, &c. And that in most Places, the Ministry did stand and consist of old Popish Priests, tolerated Readers, and many now made Ministers: Whose Readings were such, that the People could not be edified: Especially, where one was tolerated to serve two or three Churches; and turning their Backs to the People: [That is, I suppose, standing at the Table with their Faces Eastward; and so reading the Office.]

The

The said Book, out of which this Citation is taken, and which *ANNO* came forth this Year, must have a Remark or two. Now it was thought fit by the *Puritan* Faction, (thinking it to tend to their Purpose) to publish some History of the Troubles that arose in the *English* Congregations of Exiles, fled to *Frankford* in *Germany*, which began *Anno* 1554. Where some of them laboured to have the *English* Service laid aside, and another Form of Divine Service used, more agreeable to that of the Church of *Geneva*: which occasioned at last a Separation. The Blame of the Contention was endeavoured to be laid upon those that would not admit of any Alteration in the *English* Book. The Author of the Account of those Troubles (who seems himself to have been then there) foresaw, that some would take Offence at his publishing therof, at this Time: but he on the contrary, thought it might serve to a good Purpose: namely, that the reading therof might mollify the present Proceedings against the *Puritans*, and open to them a Way for more Favour and Liberty, when every one might see, what Occasion of bitter Strife, and unhappy Division, the Common Prayer Book and Ceremonies had given before. Thus writing, ‘That against the Offence that some might take at these his Trifles, he set the great Profit that this might bring to God’s Church, and to Posterity: Who being taught by other Mens Harms, might learn to beware, if they would be happy. The Hope wherof had greater Force to push his Pen forward to the finishing of the Work, than the Displeasure of some could be, to withdraw him from the same, &c. Protesting before God, that in writing this Discourse he had respect to God’s Glory, the Defence of his Sacred Truth, and the clearing, as far as he might, of so many excellent, learned Persons, on whose Necks these Stirs were laid, as Authors of the same. Yet he did this with some Unwillingness: Saying, That God knew, how the keeping of these Things almost for the Space of twenty Years in Secret, did suffice to Witness with him, that he had no great Pleasure to utter them. And that he went upon his Work after great Strivings and Strugglings with himself, ’til he could no longer conceal it: [That is, because of the severe Methods now taken with Men of the same Principles with those dissenting Brethren at Frankford.]

It is remarkable, that this Book was thought fit by some, to be reprinted, *Anno* 1642, as tending to favour the Courses that were at that Time in Hand, to throw off the Common Prayer Book, and to blacken, as much as they could, the Church and Churchmen. As is hinted by these Words added in the Title Page of that Edition; ‘In which Discourse, the gentle Reader may see the very Original and Beginning of al the Contention that hath been there, and what was the Cause of the same. And is humbly dedicated to the View and Consideration of the Honourable and High Court of Parliament, and of the Reverend Divines of the intended ensuing Assembly. But yet the Book it self must be acknowledged to be of good Use, for the Accounts given therin of the Names of such English Persons as were Exiles for Religion, and the several Places in *Germany* and *Helvetia*, where they seated themselves, and for divers Original Letters, and other Papers, to let in Knowledge of their Affairs.

*The Troubles of
Frankford
printed.*

*The same re-
printed Anno
1642.*

It

A N N O It was a Practice of some Ministers in these Times, especially
 1574. such as were Puritans, (to reconcile to themselves the greater Op-
 nion of the Common People) to take upon them to dispossess Evil
 Spirits out of the Bodies of People, but chiefly of Boys and young
 Women. Such a Thing happened this Year: One *Mildred*, base
 Daughter of *Alice Norrington*, at *Westwell in Kent*, was pretended to
 be troubled with a Devil. In the Dispossessing of whom, two Mi-
 nisters, viz. *Roger Newman*, and *John Bradford*, were employed;
 and were said to have effected the Business. But notwithstanding
 al the specious Pretences, it was confessed in the End to be but a
 mere Cousinage. And but two Years before, at *Maydston* in the
 same County, was such a counterfeit Possession of a Dutch Fellow
 of twenty three Years old, said to be possessed with Ten Devils,
 pretended to be dispossessed by the mighty Providence of God,
Jan. 27. And a Book was writ to that Purpose; where it was sti-
 led a very wonderful and strange Miracle. To which Book, the
 Maior of *Maidston*, *Nicasius Vander Scheure*, Minister of the Dutch
 Church there, and *John Stikelbom*, the Instrument, forsooth, that
 cast out the said Devils, with divers others, subscribed their Names.

*A Girl in Nor-
 wick posseſſed.
 The Bishop re-
 lates it to Bul-
 linger.*

Yet ought we not to be altogether obstinate against the Belief of
 al Diabolical Possessions. For what shal we think of the Relation of
 the Bishop of *Norwick*, concerning two possest in that City, this ve-
 ry Year: and who thought fit to write it unto *Bullinger* in *Switzerland*: That a Dutch Girl, about 17 or 18 Years of Age, a Servant
 to a Preacher of that Church, was for a whole Year miserably vex-
 ed by Satan. Which Maid, in al her Temptations, and Dilacer-
 tions [Torments] remained firm in the Faith, and did very valiantly
 resist the Adversary. That at last, by God's Help, the Devil being
 overcome, left her. And, as it were, the same Moment, invaded
 the Son of a certain Senator; whom, for some Weeks together, he
 did vex incredibly. And that by his [the Bishop's] Command,
 public Prayers were made in the City, with Fasting, 'til Even.
 The Lord had Mercy also upon the Boy, and overcame the Enemy.
 The Boy was 13 or 14, and wel versed in the Scriptures, according
 to his Years. And being firm in Faith, made use of the same Scrip-
 tures against the Enemy. And then the said Bishop concludes with
 these Words: *Vivit Dominus, per quem Pueri & Puellæ, imbecillis alio-
 qui naturæ, tantum & tam immanem Adversarium vincere possunt. Deo
 sit Laus.*

*Innovation,
 and a new Or-
 der of Service
 intruded into
 the Cathedral
 at Norwich.*

Innovation in the Divine Service was suddenly brought into the
 Cathedral Church in *Norwich*, at Evening Service, in one of the
 Christmas Holidays; by *Limbert*, *Chapman*, and *Roberts*, three of
 this Church. These in the Time of reading the Lessons, had in-
 veighed against the Manner of the singing there, and termed it *Dis-
 ordered*: and wished it utterly thence to be banished. And one of
 these starting up at that Time, took upon him to use another, and
 a new Form of Service, contrary to that ordered by her Majesty,
 and the Book. When *Dr. Gardiner*, the Dean, stood up, and con-
 futed the Reasons the others had brought: and put some Re-
 medy for the future against such attempts, by causing this last to
 be committed to Prison. Yet some Reflection the Dean now made
 upon the Bishop.

The

The Bishop, who was now at *Ludham*, soon understood al this, ANNQ and declared himself very much displeased at these surprizing Innovations: approving also what was done for the Punishments of these Men, in order to the restraining of such Practices hereafter. Signifying his Mind thus to the Dean, ' How those Ministers had done very indiscreetly, and that which was contrary to her Majesty's godly Proceedings: and how he liked, that he [the Dean] as he heard, had very pithily confuted certain of their Reasons: and that he had otherwise taken Order with those Men, for preventing their attempting the like. And that if he thought he of himself could not bring it to pass with Effect, if he advertised him [the Bishop] thereof, he should have (he added) his best Aid and Advice, both against those, or any other enterprizing the like. But whereas the Dean had then in open Speech, touched him [the Bishop] and his Officers, that admitted such as they wete, this the Bishop shortly shewed him, that he misliked; since that he [the Dean] knew, he had not been made privy to it: but that they were, in that Reading, appointed by himself, [the Dean] as he thought. The Bishop subjoined, that he liked wel of committing to Prison that one busy Fellow, that starting up, had appointed another Order of Service than was allowed; and was therefore worthily committed, both for Example to others, and for avoiding of further Inconvenieunce that might have happened. And so praying for the Peace and godly Quietness of the Church of God, with hearty Commendations to himself, he took his Leave of him. Dated *January 3, 1574.*

In a Letter of the same Date, he wrote to his Chancellor, ' That he wished these Men had not attempted thus against the Practice of this Church, allowed by the Prince's Consent and Authority, both there, and in all other Cathedral Churches, that he could hear of. And misliking, for his own Part, those sudden Innovations against Authority, he would do his Endeavour to reform such Persons. And that in committing that Person, who took upon him a new Order of Service, contrary to her Majesty's Order and Book, and to be an Example to others, surely you have done her Majesty (said he) good Service. And that if at any Time the like Troubles should arise, he prayed him to proceed in the Reformation thereof in any of his Clergy: wherein he [the Bishop] would assist him, if Need should require: and think himself also much bound unto him.' And in Answer to his Chancellor's Letter, which now, the same Day (it seems) came to Hand, He thanked him for it, tho' the Matter was not pleasant: Desiring him to be helpful, to the uttermost of his Power, to withstand and avoid these Innovations. Which, for my Part, said he, I do in no Case like of. And fearing, lest these Doings might grow to greater Inconveniencies, he thought good to advertise him of his Meaning and Disliking: as before he had written.

And in the very next Diocese, that of *Ely*, there were some Heresies and dangerous Opinions sprung up already, and maintained. One *Wilkinson*, of that Diocese, (who wrote a Book against the Family of Love) mentioned one in *Cambridgeshire*, that was a flat Arian: and that under his own Hand, and before some Men of Worship, *anno 1579.*

Anno

*The Bishop to
the Dean there-
upon.
Int. Epist. D:
Parkhurst.
Epist. Nov.*

A N N O Anno 1574, Mar. 24, in Cambridge, he denied Christ to be God equal with his Father. Moreover, that he asserted Children were not by Nature sinful; neither ought to be baptized, 'till Years of Discretion. And further affirmed, that the Regenerate sin not. And that Paul's Epistles were not to be more accounted of than the Letters of private Men. This Man once recanted his Errors: but since fell into the same again. His Name was W: H. of B. i.e. Balsham, I suppose.

At this Man's House lodged sometimes Vitells a Dutchman, the great Spreader of the Sect of the Family of Love in these Parts. And he used to confer with him, and those of that Family, concerning their Opinions.

This *Arian* would seem in the Company of simple Men, to be very learned. But they that had talked with him, affirmed, that he had many Words, but small Wisdom, and was but small in Wit, and might have been better occupied to learn the first Principles of God's Fear, and to get himself instructed, before he taught that to others, that he had no Skil of. Here in Cambridgeshire also did that Sect very much increase, and united themselves into a kind of *Church*, with Officers. And the chief Elders of the *lovely Frater-*
The Sect of the Family spread here. *nity*, some of them were Weavers, some Basket-Makers, some Musicians, some Bottle-Makers, and such other like; which, by travelling from Place to Place, did get their Livings. They which among them bore the greatest Countenance, were such as having by their smooth Behaviour, and glozing Talk, deceived some Justices of Peace, and other worshipful of the Country, where they dwelt; had gotten Licences to trade for Corn up and down the Country; and using such a running kind of Traffic, kept not commonly any one certain abiding Place; but running and frisking from Place to Place, stayed not for the most part any where long, save where they light upon some simple Husbandman, whose Wealth was greater than his Wit. His House if it were far from Company, and stood out of the common Walk, was a fit Nest, wherein al the Birds of that Feather used to meet together. This Account we have of one that lived in those Times, and in those Parts, and made his Observations of them. And from whom we shal have a fuller Account of them, and their Doctrines under the Year 1579.

ANNO
1574.

C H A P. XXXII.

Many Papists set at Liberty upon Sureties. Dr. Yong moves the Lord Treasurer to go out of the Marshalsea, for his Health. Sampson writes a smart Letter to the Treasurer on this Occasion. Pensioners of the King of Spain, the Queen's Subjects; And their particular Pensions. Practice to poison the Lord Treasurer. Mass said in London in divers Places. A Token sent from the Scottish Queen to Q. Elizabeth. Her Majesty melancholy. Her Progress. The Queen checks the young Earl of Oxford: Resented by him. The Bishop of Ely's Revenues, aimed at. Slandered. He refuseth to lend his House at Holborn. Story, Bishop of Hereford sues to the Lord Treasurer, in Behalf of some of his Clergy; vexed by Pretence of the Statute of Suppression of Colleges. The Trouble the Town of Wells gave the Bishop thereof. The Death of Parkhurst Bishop of Norwich. His Character.

WE come now to look upon those dangerous Enemies, both Feckenham, and other Priests, see at Liberty.

The State was so unwilling to inflict the Rigour of the Laws against them (so I wil say, rather than indeed favourable to them) that it set at Liberty this Year, divers of them as yet detained in Prison. The like whereof was done at divers other Times afterwards, as particularly in the Year 1583, by the Clemency of the Queen and Council, seventy Papists were dismissed, and sent beyond Sea; some whereof had been condemned to die. This Year, 1574, Feckenham, Watson, and divers others in the Tower, or some other Prisons, had their Liberty; but under some Bonds of Appearance, and to keep within certain Bounds allotted them.

The Papists that were imprisoned in the North, upon this Indulgence, expected also their Liberty: and petitioned accordingly to the Council in the North, and namely to the Lord President, and the Archbishop of York, requiring it as it were of Right. But it was not thought convenient by the said President and Archbishop, that the Example should be followed in those Parts. 'For if such a general Jubilee should be put in use there, (as the Archbishop of York writ in a Letter to the Lord Treasurer) a great Relapse would soon follow after in those Parts.' And he prayed their Lordships of the Council to consider of it, if any such Suits should be made. I find Dr. John Tong (who was, I think, formerly Dr. Yong of S. John's College in Cambridge, and a great Antagonist to Martin Bucer) this Year desiring his Liberty for some Time, upon Sureties, to go out of Prison, to recover his Health, in a Letter to the Lord Treasurer, from the Marshalsea, dated in June, being then,

ANNO as he wrote, sixty Years of Age. The Letter being but short, from
 1574. so memorable a Man of that Party, I wil set down.

Dr. Yonge's
Letter for Li-
berty.

' **M**IRARIS fortasse, inclytissime Vir, quid sit, quod me mi-
 ' sellum moveat, has tandem ad tuam dignitatem, maximis
 ' & gravissimis negotiis occupatam, supplices Literas scribere : Pro-
 ' fecto, ut uno verbo expediam, non aliud quam benignitatis tuæ
 ' & clementiæ fiducia, ac mearum miseriariarum atq; infirmitatum in-
 ' crudescens sæpius acerbitas, &c. Hoc a præstantia tua, si modo
 ' digneris placabiliter hominem tenuem audire, obnixè peto & rogo,
 ' ut per tuam authoritatem potestas mihi fiat, ad tempus aliquod ex-
 ' eundi à carcere, ut medicos ob corporis valitudinem consulere, &
 ' quæ ad salutem sunt, exercere valeam. De mea pacifica ac tran-
 ' quilla interea temporis, moderatione ac vivendi ordine, atque de
 ' reditu in carcerem tempore constituto ac præfinito, fide jussores ido-
 ' neos interponam, &c. Kalend. Junii.

Tuæ sublimitatis in precibus non immemor,

JOHANNES YONGE, jam sexagenarius.

This Favour he requested was promised, but it seems not performed. Therefore the next Year, he solicits the same noble Person to permit him the next Summer to go to the Bath, according to the Advice of his Physicians : addressing himself thus to him :

' Iterum cogor, illustrissime Vir, & mihi tuo merito semper Ob-
 ' servantissime Domine, tuam Pietatem implorare, &c. Sicut priora
 ' tua in me collata beneficia nunquam ex animo meo excidere pos-
 ' sunt, (pro quibus id unum quod possum, pto te scilicet, & tua
 ' selecta conjugi ac sobole, Deo supplices preces reddo) ita nunc
 ' supplex ad tuam singularem Clementiam confugio, &c. Digneris
 ' concedere mihi hoc verno ac æstivo tempore facultatem Balneas
 ' visendi. Id superiori anno promissum, sed non præstitum : & tunc
 ' & nunc per medicos valetudinis causa consultum. Quod sive con-
 ' cesserit tua illustris Magnificentia, sive non concesserit, tuæ pru-
 ' dentiæ ac pietati committens, (cui me devinctum agnosco) perpe-
 ' tuò apud Deum pro te tuisque deprecator ero, &c. E sede Ma-
 ' reschallica, 1575, decimo Martii. Tibi deditissimus, siquid esset in
 ' quo tuo Honori servire, aut gratificari possit.

JOHANNES YONGE.

*This Liberty
granted to Pa-
pists, disliked.*

But the setting these Men at Liberty, gave great Disgust to many, as being judged a Matter of very dangerous Consequence : their very Principles leading them into Practice against Religion, and the Queen's Life. And it was reported commonly, that the Lord Treasurer's Gentleness had been the Cause of this Council. Hence Dr. Sampson (of whom before) from Leicester, sends him his Mind and Thoughts of this, in a plain Letter wrote in December. First, excusing himself in writing to him upon a Report. And then, supposing

posing the Report true, expostulating with him concerning this Cle- *ANNO*
mency, after this Manner :

' That if he could drive that Rumour that came on him, [the L. *Treasurer*] to such a certain Head, as S. Paul did that of the *Corin-* Sampson's *thians*, that he [Sampson] might say, *Significatum est mibi a familiari-* bus Chloæ, then would he write more determinately than he did. But since he could not do so, and yet that he stil heard the Rumour, he thought it much better to write to him, what he did hear of him, than either to keep Silence in hearing the Rumour, or to report it himself to others.' And then he proceeded to tel him, ' That it was reported of him, that his Lordship had been the Means of the late Delivery of the imprisoned Papists. And that he did purge himself to them of the Cause of their Imprisonment.

' That touching the first, he was not, he said, so ful of Hatred, that he did envy their Liberty. And that he was so far from envying their Good, that he wished to them that Liberty, of which he feared they did make but final Account. The same, he meant, of which Christ Jesus spake, *Ioann. 8. Si filius vos liberos reddiderit, vere liberi eritis.* And again, to his Disciples, *Si vos manseritis in Sermone meo, vere Discipuli mei estis, & cognoscetis veritatem, & Veritas liberos reddet vos.* That he was not so envious, but that he wished them this Liberty. He would they were so wel learned, that they would become the Disciples of Christ. So should they taste of this happy Liberty. And if, by getting unto them bodily Liberty, he [the L. Treasurer] could procure them this also, he should do a Deed of godly Charity. But that to attain this, they must become Learners, Hearers, and Believers of Christ's Word preached. So long as they were impisoned, they wold say, they could not come to hear the Sermons. But now, that they were at Liberty, and might hear, they should by Authority be compelled to hear. Faith, he added, comes not by Compulsion, but *Fides ex auditu.* And *Augustin* praised this in the Rulers of his Time, that they did by Authority compel the *Donatists* to come to the Congregations of the Christians, to hear the Sermon. On which Hearing, in some of them followed Faith ; and the fruitful Conversion from Heresy to Truth was wrought in some of them.

He added further, ' That he did not require the enforcing of them at the first to receive the Holy Sacrament, but to hear the Word preached. For it was the Seed which is cast into al Sorts of Grounds, and that which being rightly received, would frame them to be meet Receivers of the Holy Sacrament. That haply by Hearing, God would catch some of them to Life. Wherefore, as they had Liberty, so he advised to let them have their Liberty recommended to them, with Charge and Condition, that they do resort to Sermons, and to have Conference with godly, learned Men. That al Means might be used for their Conversion, as Christian Charity required. Else their Liberty would serve to confirm themselves and others, in Popish Obstinacy ; and to turn yet more from hearing, and coming to the Congregation of Christ. That they shal wander and rove about as the Pope's Reconcilers, to the great Hurt of many, and hinder the Course of Christ's

A N N O 'Gospel.' And then he asketh, ' Who shal be guilty of this Fact
 1574. ' before the Lord? Even with them, You, by whose Means they
 are helped to this hurtful Liberty.

And then he comes to write to the said Lord, ' Touching the rest of the Report : That if he received them as Men to be pitied, and helped by him, for the Cause of their Imprisonment ; and therefore worthy of his Favour and Friendship, View wel, said he, what you do. You do justify their wicked Cause. You cannot be friendly to them, but you must become a Friend to Popery. In which doing, what is it that you can promise yourself? Is it Heaven? Is it God's Favour? Nay, truly. For they are all the Enemies of God ; Enemies to his Truth and Gospel. For the Matter in Controversy between us, which profess the Gospel, and them, resteth not, as some have thought, only in certain Ceremonies, but in Points of Doctrine, Faith, and Salvation. To the Truth of these Points they are Enemies. Against them they do hold Heresy, and speak Blasphemy. To be the Lover of this, and Friend, Favourer, and Helper of it, is to go headlong to Hell, whereinto they do lead. As it is said of their like and Forefathers, *Matt. 23. Faciunt filios Gehenne.* At their Hands, therefore, (as he went on) you cannot look to be helped to Heaven. What is it then, that you may hope for of them? The upholding of your Worldly Honour? This Thing extended, hath so many pinching Points in it, that I may of Purpose pass it over: Two Things only I wil shortly say, it is a concluded *A*g*la*ou*ea**** among Papists, confirmed by Practice, and shewed to be an Article of their unchangeable Faith, *Fides non est servanda Hæreticis.* Cant and recant ; do what you wil, when they by Flattering have allured you ; and you by believing of them are seduced, you shal drink of that Cup that *Northumberland did, jubente Maria*; and as all other Noblemen seduced by Popish Flattery have drunk both in *France* and *Flanders*, as you do know. Trust to it, they wil never state any sure Contract with you, but in your own Blood. And so they wil make of you and other *English*, Examples to the World of their faithless Fidelity, if they catch but you.*

My second Thing is, Consider, my Lord, what you are, and how God hath dealt with you. You know, how you did fall in Queen Mary's Days. You know what you sought then ; and how God, which knoweth all your Doings, much better than yourself doth, did contrary your Purposes and Desires. For you offended him : you did not serve him wel. If you have repented that rightly ; God hath forgiven you truly. And in professing of the Gospel, God hath so advanced you, that I think you could never hope for more than he hath given you in the World. And ought this now to be the Recompence which you make to God for his Goodness, thus to strike Hands with the Enemies, and in them, *quasi Bellum Deo indicere*, to hinder the Gospel, to hurt and wound the Church, his Children, to pleasure his Enemies. Ought it, my Lord, ought it to be so? It ought not truly. I trust it be not so evil with you, as one doubting, notwithstanding the Report I write. But if it be so, or hereafter shal be so, know you, that God will not leave it unrevenged in you. Only he is *Beatus, qui*

qui perseveraverit in finem. Which in God, I do heartily wish to ANNO
you.

1574.

Good my Lord, do not say, as one great Man said, *Isa. 10.*
Manus mibi fecit mibi hæc omnia. But confess God and his Good-
ness, and give to him due Glory. Be zealous in, and for the
Lord. And as I did once write to you, be now as *Eliachim* was in
the Reign of *Ezechias*; and you shal find at the Hand of God, as
he did, *Isai. xxii.* For God's sake, put your Policy to School to
God. Say not of yourself, as he did, *Esa. x.* *I am wise;* but con-
sule *Dominum*, and do nothing *inconsulito Domino.* Then the Pro-
mise is made to *Jehosuah*, *prudenter ages in omnibus ad quæ perges.*
Whatsoever in old Time hath past, the Lord *Jesus* teach you,
and work in you that which St. Paul writeth, *Eph. 4.* *Deponere*
juxta priorem conversationem veterem hominem, qui corrumpitur
juxta concupiscentias, &c. *Renovari vero spiritu mentis;* & *induere*
novum hominem, qui juxta Deum conditus est, per justitiam &
sanctitatem veritatis. This is to be in Christ, a sound Christian,
2. Cor. 5. Si quis est in Christo nova creatura est. In him I do wish
you a good new Year. If I did not find myself bound in Con-
science to wish your Good, I would not thus write. *Ego animam*
meam libero towards you. The Rudeness of my evil Writing,
your Lordship wil impute to my Lameness. Your Lordship's at
Command, *Lame Tho. Sampson.* Dated from *Leicester, 31. December,*

1574.

Thus disliked by the Queen's Protestant Subjects, were the Favours shewn to Papists and Popish Priests, and those of the Court blamed, that moved the same. Further Jealousies arose in the Minds of the good People of the Land, of the Safety of the Church and Nation at this Time, in respect of those Numbers of Pensioners then in Spain, the Queen's Subjects : Harboured there and in Flanders, and encouraged to take Pensions, to become Traitors, and to do Mischief both to the Queen, and the Religion and good Estate of their Country. The following List wil shew this ; giving an Account of the Names of the Pensioners, (many whereof had been in the Rebellion in the North) and their several Pensions. The Authenticness whereof wil appear, in that the Paper thereof is endorsed thus by the Lord *Burghley*'s own Hand, *Pensioners in Spain, Sept. 1574. Sent from Sir Francis Englefield, to the Duke of Feria.* The Figures set to each Name, I suppose are Duckats.

Pensioners in
Spain.
Their Names
and Pensions.

Persons provided for here.

Countess of Northumberland	200	Mr. Tempest	—	—	—	40
Earl of Westmoreland	200	Mr. Bulmer	—	—	—	30
Lord Dacre	200	Mr. Danby	—	—	—	30
Lady Hungerford	100	Mr. Francis Norton	—	—	—	36
Sir Francis Englefield	84	Mr. Trawing	—	—	—	30.
Mr. Christopher Nevyl	60	Mr. Chamberlain	—	—	—	60,
Sir John Nevyl	60	Mr. Lygons	—	—	—	40,
Mr. Dr. Parker	50	Mr. Standen	—	—	—	50.
Mr. Richard Norton	56	Mr. Mocket	—	—	—	30.
Mr. Copley	60	Mr. Hugh Owen	—	—	—	40
Mr. Markenfeld	36	Mr. Nolworth	—	—	—	40.
		Mr. George				

<i>ANNO</i>	Mr. George Tyrrel	30	Mr. Powel, Priest	16
<i>1574.</i>	Mr. Jenney	30	Mrs. Story, Widow	16 di.
	Mr. Tickburn	30	Mr. Olyver	8
	Mr. George Smith	30	Tho. Kinred	16 di.
	Mr. Bath	30	Mr. James Hamiltown	80
	Mr. Robert Owen	30	Mr. John Hamiltown	60
	<i>Not yet granted.</i>			

Persons gone towards Spain, to serve for Pensions.

My Lord Edward Seymour	Mr. Blackstone.
Mr. Southwel.	Mr. Prideaux.
Mr. Carew.	Mr. George Moor.
Mr. Harecourt.	Williams.
Mr. Francis Moor.	John Story.

Littleston's
Intelligence of
the Gentlemen
in Spain.

Nº XL.

A Practice in
Italy to Poison
the Lord Treas-
urer, MSS.
Burghley.

There is another more particular Account of such *English* Gentlemen as came into *Spain* for Entertainment at *Madrid*, and their Gifts and Pensions, made by one *Littleston* (perhaps a Spy in *Spain*) and given in to the Lord Treasurer *Burghley* this Year. The Paper is superscribed by the same, To the Right Honourable, his singular good Lord, the Lord High Treasurer of *England*. And that it is authentic, it was thus endorsed by the said Treasurer's own Hand, *Littleston's Declaration, November 1574, of certain English Gentlemen that have Entertainment of the King of Spain*: This Paper contains some other Pensions besides those above-named. It deserves a Place in the Appendix. Where it appears, that the whole Sum of the Pensions granted to the Queen's Rebels in *Flanders*, by the King of *Spain* yearly, amounted to Two hundred thirty one Thousand Ducats.

And how busy the Papists now were, appeared by a particular Practice of theirs this Year: Which was to poison the Queen's great and able Statesman, *viz.* the Lord Treasurer: namely, to do it by a Letter to be sent to him. There was one in *Italy* that would do it for 6000 Crowns. One at *Antwerp* took it in Hand. And the *Italiian* was to come thither to teach him to do it: and was therefore to have a suitable Reward, yet with some Abatement of the former Sum. A private Letter to this Purport, came, by God's good Providence, into the Hand of an *English* Merchant abroad, who discovered it secretly to some Person of Honour (perhaps Secretary *Walsingham*) and so it came to the Knowledge of that Lord. And likewise a second Letter, thus endorsed by the Hand of the Lord Treasurer himself, *Uli. Novembris 1574. A Copy of a Letter found in Bridges [Bruges in Flanders] by one Allyn a Merchant, [written to some Honourable Person] concerning a Practice to poison the Lord Burghley.* The Letter follows:

WHHERAS I wrote to your Honour of a Practice in *Italy* against my Lord Treasurer for 6000 Crowns; the Matter came in Question, when Sir F. [probably Sir Francis Englefield] came to *Brussels*. And the Conclusion was, That for 5000 Crowns one would have taken in Hand to have poisoned him with a Letter. Or else, if any would take upon him to put it in Execution, he would come to *Antwerp*, and teach it to him that would take

' take it in Hand for 3000 Crowns. And if the Party that should do *A N N O*
 ' it would come into *Italy*, where he is, he would teach him for
 ' 2000 Crowns. And he should have Proof of it by a Dog, which
 ' he should have in his own Keeping. Whereby he should not be de-
 ' ceived.

1574.

' This News being brought, it was considered, that the best Way,
 ' for that the Thing was great, was to get one to learn it, and to put
 ' it in Execution; and the Matter was proffered to me; for that it
 ' was thought I had a great Quarrel to my Lord, for that he was
 ' my heavy Lord in the Time of my wrongful Troubles. Howbeit,
 ' the Matter was never broken to me for that End. The Cause, for
 ' that they would first provide the Money: And depending chiefly
 ' upon Sir F. So when two came, whose Names I cannot decipher,
 ' that earnestly required his Aid, with his Counsil and Money to-
 ' wards a good Deed, &c.

Mass was usually said in many Places in *London*. And (some In-
 formation being given of this) a privy Search was appointed to be
 made at the same Time, being *Palm Sunday*, the 4th of *April*. When
 were apprehend divers Persons in the Lady *Morley's* Chamber by *Al-*
gate; namely, the Lady *Morley*, Sir *Edward Stanley*, Kt. the Lady
Jarman, *Dolman* the Jesuit; and divers others, both Men and Wo-
 men, to the Number of Twenty three. At the Lady *Guilford's* in
Trinity-Lane, beside *Queenhithe*, were likewise taken at Mass, the
 same Time, the said Lady, and her Daughter and her Son, *Olyver*
Heywode, Priest, and a Gentlewoman to the Countess of *Darby*, and
 others, to the Number of Eleven. Also at Mr. *Carus* his House, be-
 side *Lymehouse*, near *London*, were found the same Day, by Mr. Re-
 corder of the City of *London* (not at Mass, but al Things prepared
 for the saying of Mass) *Tho. Carus*, Esq; and his Wife, — *Thorn-*
borow, Esq; and the Lady *Browne*, and others.

*Persons taken
at Mass in se-
veral Places.*

A further Account of the seizing these Persons at Mass in *London*, we have in a Letter written four Days after from Court, from Dr. *Gardiner*, Dean of *Norwich*, to the Bishop there. Therein also shewing, from some of the Priests own Confessions, That there were Five hundred Masses said on that Day in *England*: and then advising the Bishop to look to his own Diocese, where not a few Priests, and professed Papists were connived at, he feared, even by some of his own Officers. He shewed the Apprehensions justly arising from these numerous Popish Adversaries, to the Queen and State: and what Blame she her self laid upon the Bishops for the same. The Letter (which is worthy the preserving) ran to this Purport:

*Further Infor-
mation of it
from Court.
Iac. Epist.
D. P. Park-
hurst. Ep.
Norw.*

' That there was on *Palm Sunday* last, at one Hour, at four sun-
 ' dry Masses, in four sundry Places, and out Corners of the City of
 ' *London*, Fifty three Persons taken: Whereof the most Part were
 ' Ladies, Gentlewomen, and Gentlemen. Two and twenty of
 ' them stood stoutly to the Matter, wherof the Lady *Morley*, and
 ' the Lady *Browne* (who had paid before an 100 Marks for her Of-
 ' fence) were the chief. The Priests gloried in their Doings, and af-
 ' firmed, That there were 500 Masses in *England* said that Day. That
 ' the Queen's Majesty did say openly, It was the Negligence of the
 ' Bishops,

*Fifty three
Persons taken
at Mass.*

ANNO 1574. Bishops, and their Chancellors, Archdeacons and Commissaries, that was the Cause of al this.' Whereupon the Dean added, 'That it stood his Lordship [the Bishop] in hand, to look about, That the Tenth Part of these Masses were said in his Diocese, (if there were so many Masses said) good Conjectors said so. And then he prayed God, none of his Officers were culpable in consenting to them.' And adding, 'The Days be dangerous; the Devil is busy to lull Men asleep in Security, and to be negligent in their Offices, that require vigilant Pastors, to such Time as he may by Policy plant Ignorance and Idolatry, to be commended with Cruelty. The greatest Diligence is too little; and the least Spark of careless Negligence is too much. Dated from Court, April 8, 1574. subscribing,

Your Lordship's to use in Christ,

GEORGE GARDINER.

Bristow's Motives set forth.

About this Year, R. Bristow, of the English College at Doway, set forth his *Motives unto the Catholic Faith*, to the Number of Forty eight. A Book of great Vogue with the Papists. Which Dr. Fulk of Cambridge now answered, in a Treatise called, *The Retentive*. In the Year 1599, it was printed again at Antwerp. And again, the next Year, 1600, one Dr. Hil put it forth at Antwerp, intitled then, *Reasons for the Catholic Religion*, in Number Twenty five, as a new Book of his own; but containing much of the Form and Manner, and al the Matter for the Ground thereof, taken out of Bristow. Which was fully and learnedly answered by George Abbot, D. D. Master of University College, Oxon, afterwards Archbishop of Canterbury. And in our Time came out Bristow's *Motives* again, with a new Name, viz. *The Touchstone of the new Gospel*. Which Dr. Simon Patrick, afterwards Bishop of Ely, briefly and effectually answered. Thus had this Book been made use of by those of that Religion, even to our Days, as a doughty Piece, to perswade to the Roman Catholic Religion.

A Present to
the Queen,
from the Scot-
tish Queen.

Notwithstanding the Scottish Queen remained the Stay of the Papists Hopes, and the Dread of the Queen's good Subjects, yet her Majesty shewed stil a Respect towards her. There were now Presents past between them. A Messenger from Queen Mary brought some Tokens to Queen Elizabeth: Which she kindly accepted of; and shewed it to her Ambassador residing here: and withal told him, That she would requite her, with some like Token from her self: Which also she bade him acquaint his Mistress with. Of which Passage the Earl of Leicester soon informed the Earl of Shrewsbury; that so he might be the first Bringer of that News to that Queen, being in his Custody.

The Queen
Melancholy.

But the Queen was now melancholy: and so had been for many Days; occasioned by some weighty Causes of State: and how to interpret the same was uncertain: as the same Leicester, then near her Majesty, shewed that Lord at the same Time.

Now for more Private, Domestic, and Personal Matters. The Queen stil remained sad and pensive in the Month of June: And so the Earl of Shrewsbury's Son, then at Court, wrote to his Father, as Leicester also had done; and that it should seem she was so troubled for

for some important Matters then before her. But notwithstanding, *ANNO*
that Month she began her Progress: Which might perhaps divert her.
1574.
 It was thought she would go to *Bristol*. The *Gests* were making in
 order thereto. Mr. *Hatton* (not well in Health) took this Opportunity
 to get Leave to go to the *Span*, and Dr. *Julio* (a great Court Phy-
 sician) with him: Wherat the Queen shewed her self very pensive;
 and very unwilling to grant him Leave; for he was a Favourite.
 These are some of the Contents of a private Letter of the Lord
Talbot, to the Earl his Father. As also, that the Lord Treasurer,
 intending to wait upon the Queen when she came to *Woodstock*, as
 she had appointed him, Secretary *Walsingham* signified to him, That
 the Queen now had a Disposition, that he, with the Lord Keeper,
 and Sir *Ralph Sadler*, Chancellor of the Exchequer, should tarry at
London. The Cause wherefore, was unknown to the Lord Treas-
 urer, but seem'd to be a Surprize to him. But he said, he would
 do as he was commanded. The Queen seem'd to be apprehensive
 of some Dangers in her Absence (which might give Occasion to her
 Melancholy) and therefore thought it advisable for those staid Coun-
 sellors to remain behind.

The young Earl of *Oxford*, of that antient and *Very* Family of
the Veres, had a Cause or Suit, that now caine before the Queen.
 Which she did not answer so favourably as was expected, checking
 him, it seems, for his Unthriftness. And hereupon his Behaviour
 before her, gave her some Offence. This was advertised from the
 Lord Chamberlain to the Lord Treasurer, who being Master of the
 Wards, had this Earl under his Care; and whom he afterwards
 matched his Daughtet *Anne* unto. The News of this troubled that
 Lord; saying, 'He was sorry, her Majesty had made such Haste;
 'and had answered him so, that he feared the Sequel might breed
 'Offence, if he were ill counsill'd: that is, in case he should upon
 'this, yield to such Heads as himself, which he was apt enough to
 'do. And then gave this favourable Character of the said young
 'Earl, That howsoever he might be, for his own private Matters,
 'of Thrift unconsiderate, he dared avow him to be resolute in Du-
 'tifulness to the Queen and his Country. And then prayed God,
 'That the Usage of that poor young Earl might not hazard him to
 'the Profit of others.

What the Troubles and Disturbances of the Bishops, given them
 by some of the Laity, especially of the Disaffected, hath been oc-
 casionaly shewed from Time to Time. One of the Clamours against
 them was, That they were rich and coveteous: Hoping therby to
 shorten their Revenues, and get some Shares therof among them-
 selves. *Cox*, the good Bishop of *Ely*, had a deep Portion of Envy
 and Disquiet on this Account, by particular Informations given to
 the Lord Treasurer, how rich he was. A wealthy Bishopric in-
 deed his was. But these Men considered not the necessary and con-
 tinual Charges and Expences in Repairs, Hospitality, Charity, Du-
 ties, Taxes, that went out of it. This Report (which that Lord also
 partly believed) coming to the pious Bishop's Ears, he thought fit to
 declare his Mind to the said Lord, and to open what in Truth his
 own Circumstances were. That so he might stop any Danger of
 that Nature that might happen, by imposing upon the Queen or
 otherwise.

A N N O otherwise. And therefore, after this Manner did he write in the
 1574. Month of April, to the Lord Treasurer, both in behalf of himself,
 and other his Fellow Bishops.

Occasions his Letter to the Lord Treasurer. Int. Epist. D. Rich. Episc: Elien pen. me.

' That he trusted it was not true, that his Lordship should conceive
 ' of him, that he was rich, and had great Heaps of Money lying
 ' by him. For that he accounted that State [and niggardly Disposi-
 ' tion] to be miserable and sinful, especially in that needy and beg-
 ' garly Time; and also, their Fenns, Loods, Dikes and Banks [be-
 ' longing to that Bishopric] almost then in al Places so fore decayed.
 ' That he meant not to trouble his Lordship with discoursing of his
 ' Estate: which partly he had done to the Archbishop of Canterbury:
 ' *Qui nuper erat in simili seductione.* That he was loth to utter his
 ' bare Condition: but I dare protest, as he added, *coram Domino in*
 ' *conscientia bona;* that my Suin is wel under a Thousand Pounds;
 ' as he was able, he said, to declare. And then, on Occasion of
 ' these slanderous Reports, he used these Words, *Ora obloquentia*
 ' *Deus Veritatis vindic obstruere dignetur.* That he wished rather an
 ' Hundred others to talk their Pleasures, than his Lordship should
 ' conceive any Thing amiss of him, and otherwise than Truth would
 ' bear. And therefore he thought good at this Time to signify thus
 ' much unto his good Lordship, as to his dearest Friend on Earth.
 ' *Dominus Jesus te nobis diutissime servet in columem.* Written from his
 ' House at Downham, April 28, 1574.

Letters written to that Bishop for Holborn-House.

Such Reports of this Bishop, and his Wealth, might have been made at Court, to incline the Queen the more to command him to part with his City House in Holborn, to Sir Christopher Hatton: Who was very intent upon it, as wel as several other Noblemen, to strip it from the Bishopric. Letters therefore were procured to be written to the Bishop of Ely for that Purpose, by the Lord Treasurer: or at least to lend the House to a Nobleman, a Friend of his. But to the lasting Commendation of this Bishop, knowing he could not with any Conscience diminish the Revenues of that which he was but intrusted with, as a Steward, he gave this wise and stout Answer to that Lord, after his very hearty Commendations to him:

His Answer, refusing to lend it.

' That he had considered his Suit which he made so friendly
 ' for a Nobleman, for his House in Holborn. But that his Request
 ' and Suit unto his Lordship, as to his dearest Friend, was to stay the
 ' Suit, wherunto he could not conveniently yield without some just
 ' Displeasure and Misliking of divers Nobles of this Realm, and
 ' they, his dear Friends: Who in like Request, at his [the Bishop's]
 ' reasonable Desire, had been quietly and friendly stayed. And yet,
 ' he added, he had had some Experience, what Inconvenience had
 ' fallen by lending of an House.

' Again, when her Majesty appointed him to that Office, he had,
 ' he said, free Access and Entry into al his Houses: And truly, I
 ' would, as he added, be very loth to leave my House possest and
 ' inhabited; that when God should cal me, my Successor shal be
 ' driven to make Suit for his own House. That the State of the
 ' World at this Day being, as his Lordship knew,

Turpius ejicitur quād non admittitur hospes.

' Further

‘ Further, that his sundry Suits and Causes there, [at London and ANNO Westminster] were such, that he looked every Term, when he should be forced to repair thither himself. At what Time he meant not to be destitute of his House. That moreover, his House had at that present some Furniture in a Readiness: which if another Man should enter in, he should be forced troublesomely to convey away, or to thrust it on Heaps in some Corner. Wherefore he most heartily desired his good Lordship to stand his Friend and good Lord in this Case, as heretofore he had been accustomed; so as he might enjoy his own to his own Use and Commodity. And then concluded with something in Latin; as of more Privacy, and touching that Lord himself, viz. *Atque hic aurem tibi vellico. Hoc facies alteri, quod tibi vis fieri. Neque tibi unquam excidat, te adeo hoc esse eum, ut Verbi ministris in Medio Nationis prave degentibus, unicum sis ferè Asylum.* Thus the Lord have you in his blessed Keeping. From my House in Downham, the 3d of February, 1574.

Story, Bishop of Hereford also, the only Bishop in King Edward's Reign, then alive, and one of those Bishops that assisted at the Consecration of Archbishop Parker, did this Year intercede with the same Lord for some of the Clergy of his Diocese, that were vexed, and like to be thrown out of their Livings, (and many more after them, if this Matter were not stopped) by an unjust Pretence to a Statute against Superstitious Foundations. The Actors in this Business, were some Clerks of the Exchequer: who endeavoured, in Hopes of Gain to themselves, to bring some of the Parish Churches of that Diocese, under the Statute of Suppression, as though they were Colleges: Namely, such Churches as were divided into Portions; where there were two or three Parsons belonging thereto. The Church of Bromyard particularly had been long in Suit. And the Parsons thereof by this Means greatly impoverished: being from Time to Time delayed. And two or three other great Churches besides in the same Diocese in present Suit; and more were threatened to come in shortly. Of these Practices this good Bishop had carefully informed the Lord Treasurer before, hoping thereby to stop the further Proceedings of these (whom he called) Lewd Clerks. But, it seems, they had some secret Favour in the Office, or other Maintenance: insomuch that they continued to vex and molest the poor Incumbents. Of this the Bishop put the Lord Treasurer in Mind again; as by whose Wisdom the Church of England had been defended, even from the Beginning hitherto.

He used Arguments earnestly with this Lord: as of the great Inconvenience of allowing such Things: And what a Dishonour and Blemish it would cast upon the Protestant Religion, and expose it to the Contempt of Papists; and would be to the Church of England a great Slander, if her Parish Churches should be thus destroyed. And that it would make the Reproaches of Darman and others true; that our Churches now, some of them were turned into Houses for private Men to live in, and some others were made Stables, and others demolished flat to the Ground. For that, indeed, by giving Way to these evil Mens Practices, not only many Parish Churches in his Diocese, but many others also throughout the whole Realm, both Parsonages and Vicarages, would be overthrown. And therefore

*Some Parishes
in the Diocese
of Hereford,
in Danger by
the Statute of
Suppression of
Colleges.*

*The Bishop
writes to the
Lord Treasurer
in their Behalf.*

A N N O fote he desired, that those Persons of his Diocese, now prosecuted, **1574.** might have speedy Trial, and be heard according to Order of Law, without further Delay, with this Favour. This Letter, containing Matter of so weighty a Concern, and wrote by so venerable a Bishop, must have a Place in the Appendix.

The Town of Wells endeavours to get a Grant for a Corporation.

The Bishop of Bath and Wells opposeth it, and why.

Trouble also was created to another Bishop this Year, namely, Barklay, Bishop of Bath and Wells, by the Townsmen. Which made him apply himself to the same common *Asylum* of the Bishops and Clergy, *viz.* the Lord Treasurer. The Case was this: Those of the Town of Wells, thinking themselves too much under the Bishop's Jurisdiction, and hoping to make themselves more free and independent upon him and his Successors, and for some other worldly Considerations in some of them, namely, their own private Ends; had solicited the Queen to grant the renewing of their ancient but decayed Corporation: pretending to have had it ever since King Edward the Third's Reign. The Bishop esteeming himself bound to preserve the Privileges of his Bishopric, and to prevent any Encroachments upon it and its Benefits, did his Endeavour to stop their Proceedings, and hinder the Grant. And in order to that, in the Month of February, 17 Eliz. advertised the Treasurer by Letter, 'That if the Townsmen should enjoy their Corporation, as they called it, grounded upon an old Charter, (as they would blind the Eyes of the World, but utterly defaced, as it appeared, by K. Edward III.) they should work in the End their own Destruction; and should covertly carry away the Commodity belonging to the Queen's Majesty and her Successors, and spoil the Bishop that then was, and those that should follow after him for ever.' He informed further, 'That the Town had no Trade, whereby to maintain a Maior, a Recorder of the same Town, a Justice, and two other Justices within the same Town: which they had then gotten by their Corporation. That the Maior that then was, was not able to give his Sergeants Meat, but they were constrained notwithstanding their Attendance, to seek their Meat at Home, or elsewhere. That the next Year, they must either have a Shoemaker, or a Baker, to be their Maior: and so a Justice of Peace. That the Town was poor and stood by Handicraftsmen. Which if the Bishop were not present, and the Masters of the Cathedral Church (for which Causes there was great Refort to the Town) they were not able to get their Bread; much less to feed others.'

He informed the Lord Treasurer moreover, 'That there were three or four lately gotten up, that were very desirous to have the Stock and Land of the Town into their own Hands: Thinking by Dominion (if they could get the Bishop's Liberties) to bring the Commonalty of the Town and Country, that resort thither the two Market Days, *viz.* Wednesday and Saturday, into such Bondage; that thereby they would not seem only to be Rulers, but also to get great Gain. And that even so they did in the said King Edward's Days. Wherupon he was moved to deface before their Faces, (*propter melius & maius Commodum*) the Graunt that he had made them. I use, added the Bishop, the Terms of the Book Case, wel known to the Learned in the Law. That it might therefore please his good Lordship to consider therof: and for the better

‘ better Quiet and Commodity of the Town, to take such Order as ANNO
 ‘ should be for furtherance of the same. That they should be bound 1574.
 ‘ in Duty to pray for his Lordship’s Prosperity; and he himself should
 ‘ not fail, during Life, so to do. Dated from Wells, the vii. of Febr.
 ‘ Anno R. Regiae xvii. Subscribed, Your Lordship’s daily Orator,

GILBERT, BATH and WELLS.

The Bishop did also employ his Lawyers to impeach this Attempt The Townsmen
exclaim against
the Bishop, and
accuse him.
 of the Townsmen: and was so successful at length, that they finding they could not prevail by Law, sought by all sinister Means to molest him: and now took this Course to obtain their Purpose, to put up a Supplication to the Queen, for the having a new Corporation, only to maintain the Name of the Maior, Recorder, and two Justices: so that they might have four Justices of the Peace within the Town. Which Thing, as the said Bishop in another Letter to the Febr. 28. same Lord informed, was never heard of in that Town before: They also intended by a Multitude (or, as we now say, a Mob) to make an Exclamation against the Bishop, and to suborn such Matter in Malice, as they possibly could, to discredit him. Wherupon he addressed again to that Lord: To whom his humble Suit was, that he might not be ill thought of, till he came to his Answer: and then he doubted not, but by the Grace of God, he should so answer them to every Point, that they should have final Joy, as he said, of their evil Doings. And then he should not fail of his bounden Duty, to pray for his Lordship’s Prosperity.

These Men still prosecuted their Suit; and seemed at length in Effect to have obtained a new Grant, as they desired: and likewise pursued their Complaints against the Bishop, as tho’, by Virtue of his Power, he had laid heavy Burthens unjustly upon them. Which occasioned a third Letter from him to the said Nobleman: Herein urging the Injury hereby done to the Bishopric, by infringing the Liberties that the Queen had before granted to him and his Successors, when she made him Bishop; as also the Wrong done to her self and Crown. For to this Tenor he wrote in April: ‘ Advertising him, that the Townsmen of Wells had gotten a Corporation lately; whereby, if they should enjoy the same, they did not only imbecil her Majesty’s Graunts, and the Graunts of her Highness’s Progenitors; but also take away her own Commodities forever. And should thereby take away the Liberties belonging to the Bishopric, confirmed by her Majesty, to him and his Successors. For the which he did, and they should pay a yearly Portion; and should receive nothing for the same.

He added, ‘ That he was desirous to answer their untrue Suggestions. And that he would be reported by Town and Country, Worshipful and others, in whatsoever the said Town of Wells had been grieved, since he had been Bishop. He desired his Lordship to consider further, how many Towns of new Corporations were come to decay. Wherof they had good Experience both within that Shire, and not far off without it, in sundry and divers Places. And that if his Lordship would command the Beater of his Letter to attend him at his Leisure, he would give his

The Bishop’s
urgent Letter
against this
Grant.

ANNO his Lordship further to understand, That it was his [the Bishop's] **1574.** Duty to the Queen constrained him to complain, and the Pity he bore to the Town: which was like to come to Decay, that moved him to be thus an humble Suitor to his Lordship: And so desired his good Lordship to be his Friend. This was dated from *Wells*, the 25. of April, 1574.

*The Bishop of
Norwich dies.
Some Account
of him.*

This Year ended the Life of another worthy Bishop and Confessor, *Parkhurst*, Bishop of *Norwich*; of whom several Notices have been given before. He dyed in the latter End of the Year after his great Climacteric. He had been greatly afflicted with the Stone (which he called his *familiar Tormenter*) in the Winter before, being at *London*, and made bloody Urine for two Days together sometimes, in the Months of *October*, *November*, and *December*: and voided seven Stones in *January*. This was joined with a Fever. Insomuch that he had three Physicians, an *Englishman*, a *Fleming*, and an *Hungarian*. By whose Help at last he recovered. But after that, he lived Physically, that is, miserably: as he wrote himself to one of his Friends at *Tigur*. He had been Domestic Chaplain to *Katharine* Duchess of *Suffolk*, and Queen *Katharine Parr*, and Tutor at *Oxford* to the most learned, and ever highly deserving of this Church, Bishop *Jewel*: and was Rector of the rich Parsonage of *Clive*. Which, together with his Country and all that he had, he voluntarily forsook, for the sake of Christ and his Gospel, in the Reign of Queen *Mary*. And was an Exile at *Zuric* in *Switzerland*. Where, when once one coming to the Door of the House where he sojourned, and asked him if his Master were at Home, it stirred him a dittle; and gave him Occasion to meditate some Verses. Whereof this was a Part,

*Vah! neque esse servus;
Multorum qui fuerim Dominus.*

And ever after, he had a great Sensé of the Favour and Protection he received in *Helvetia*, especially of the learned Men of *Zuric*, one of the Protestant Cantons there: where he lived with his Wife safely: and received such Civilities then from them, *Bullinger*, *Lavater*, *Wolphius*, *Simler*, and especially *Gualter*, that he could never forget, as long as he lived: and always held a fraternal and dear Correspondence with them. And so delighted was he with the Discipline and Doctrine of that Church, that he often wished that our Church were modelled exactly according to that. And in Gratitude to *Rodolph Gualter*, (in whose House he and his Wife seem to have been harboured) he maintained his Son, young *Rodulph*, first at *Cambridge*, and then at *Oxford*; and in other Places, while he was in *England*, at his sole Expence, tho' he were somewhat a prodigal Youth: and gave him a *Viarium*, to bear his Charges, when he returned home. He used to give sixty Liveries twice a Year to his Servants and Retainers. Afterwards, by reason of the Queen's Debts that fell upon him by the Wrongs of his Collector *Thimelthorp*, (failing of his Payment of the Tenth of the Clergy, for the 12. and 13. Years of the Queen) he was forced to retrench, being then bound to pay to the Queen 400*l* in one Year: that is, 100*l* each Term; and so fell to forty Liveries, and thereto thirty.

He

He kept twenty six Men-Servants in his House: Among whom A N N O. were, besides his Secretary and Gentleman, a Cook, a Middle Cook, a Brewer, a Cater, a Baker, a Yeoman of the Horse, a Baff, two Carters, and divers other inferior Servants: Besides six Maids, six Retainers, four poor aged Folks maintained in the House; and three Scholars found by him, one at Oxford, another at Norwich, and a third at Ipswich.

This Bishop was supposed to be inclinable to the Puritans, and to wink at them. But how he did indeed stand affected in that Behalf, take his own Words once to his Chancellor, in this Year, 'That he must needs allow the Diligence of such as endeavoured to preserve the godly Ordinances of the Realm, to the Maintenance of the Peace, and her Majesty's quiet Government: Thanking and commanding him for his Travail and Care: and praying him to spare no Person: as wel such as being too forward, needed a sharp Bit and Rein, to restrain their Haste, as such also as being too slow, did wilfully and stubbornly, like resty Jades, draw backwards. And therefore deserved sharp Spurring.' The Archbishop of Canterbury also thought him a Man of too much Lenity: and hereupon gave him once in a Letter, some favourable Advertisements: hinting, how even a Friend of his disliked his Government.

Upon which Admonition of the Archbishop, the Bishop returned him this Answer, 'What I am, and what my Doings are, cannot be hidden. And therefore do refer myself to the Reports not of any one, but of al severally. This I find by good Proof, that the rough and austere Manner of ruling doth the least Good. And on the other Part, the contrary hath and doth daily reclaim and win divers. And therefore do I chuse rather to continue my accustomed and natural Form and Manner, which I know, how it hath, and doth work, than with others by Rigour and Extremity to over-rule, &c.' And so wel was he beloved in his Diocese, that it was but a Year before his Death, that he occasionally signified unto the same Archbishop, that he had not an Ill-Willer of Countenance in al the Shire, but one: and that was Mr. Drury: Yet even he also outwardly bore him a friendly Countenance.

He was naturally somewhat hasty: but soon appeased again: He would speak his Mind freely, and fear none in a good Cause. A true Friend, and easily reconciled to any against whom he had taken a Displeasure. He appointed in his Diocese (that was large) for the better Oversight therof, ten Commissaries, to whom he, as Occasion served, sent Instructions, for the Regulation and Order of his See. He could have been willing to allow a Liberty of officiating in the Church to such as could not conform to some of the Ceremonies of it: looking upon them as indifferent Matters. But upon Command from above, he readily obeyed his Prince's and Metropolitan's Authority. He was a Friend to *Propheſyes*: that is, to the Meetings of the Ministers in several appointed Parish Churches in his Diocese, as in St. Edmund's-Bury, &c. to confer together about the Interpretation and Sense of the Scriptures. But the Queen forbidding it, upon some Abuses therof, the Archbishop signified

*His Household
and Servants.*

*He was thought
to favour the
Puritans.*

*His Plea for his
Lenity: in his
Letter to the
Archbishop.*

*His Temper and
Christian Disposition.*

ANNO nifyed to him her Will, and he in Obedience sent to his Archdeacons and Commissaries, to have them forborn for the future.

1574. His great and cordial Friends at Court, among others, were Sir *William Cecil*, Sir *Walter Mildmay*, Dr. *Tho. Wylson*. Whom he made Use of by frequent Letters to them upon Occasion.

His Friends at Court. *His Housekeeping, and Hospitality.* For some Years before his Death, he retired from *Norwyck*, and lived at his House at *Ludbam*; where latewardly he retrenched his Family for his Debt to the Queen: yet lived in some Port still.

But before that Misfortnne, his Hospitality was so notable, that though the Proportion of his yearly Revenues was much inferior to others, it gave Place to none of his Profession and Degree. He was not contented to feed the Poor at his Gate with Fragments and Scraps, but he had a Table set for them; bringing them into his House, and having all Necessaries ministred unto them for the Relief of their Needs. He was ready to do good to al Men, but especially to the Houshold of Faith. As for his Life and Conversation, it was such as might be counted a Mirour of Vertue: wherein appeared nothing but whas was good and godly: an Example to the Flock in Righteousness, in Faith, in Love, in Peace, in Word, in Purity. He preached diligently, and exhorted the People that came to him. He was a learned Man, as wel in Respect of humane Learning, as Divine, wel seen in the Sacred Scriptures; an earnest Protestant, and Lover of sincere Religion; an excellent Bishop, a faithful Pastor, and a worthy Example to all Spiritual Ministers in his Diocese, both for Doctrine, Life and Hospitality. This is the Character given him by one that well knew him, and was a Native of *Norfolk*, *Thomas Becon*, his Contemorary, and of known Eminency in those Days.

*Prof. to Relicks
of Rome.*

C H A P.

A N N O

1574.

C H A P. XXXIII.

Bishop Parkhurst's Regulation of Abuses in his Registers. About Wills and Testaments. Dr. Toby Matthew hath a Prebend in Wells: Some Account of him. The ill Condition of Manchester College. Rafe Lane offers to go against the Turk, in the King of Spain's Service. A Corporation for turning Iron into Copper. Dee's Offer to discover Treasure hid. Proclamation against Excess in Apparel. Sir William Pickering, an accom- plish'd Gentleman, dyes. Wolf the Printer, dyes. His Cosmography. Message of the Protestant Princes of Germany to the Queen.

AND here that I may gather up and preserve al that is worthy the recording of this pious Bishop of Norwich, I have found among his Writings and Letters, the Regulation of his Ecclesiastical Court and Officers, especially Registers, with their Fees: set down either by himself, or his special Order: *viz.* as follows:

Bp. Parkhurst's
Regulation of
his Courts and
Officers.

Abuses in my Diocese concerning my Registers, and other Officers.

First, if any Man depart, and make his Testament. And in the same, name two or three Executors, one of them being more subtil than the other, getteth the Testament, and straightway, yea, sometimes before the Testator be buried, cometh to the Register, and proveth the Testament alone, without the Consent of the rest. Wherunto the Seal is clapt in all Haste. By Means wherof he taketh so much of the Goods as he listeth. So that the Goods are not equally divided among them according to the Testator's Mind. Whereupon groweth much Suit, and Trouble: and the rest of the Executors are without Reimedy. By Means wherof the Testament be not performed; and many poor Widows and Infants depriv'd of their Right.

Abuses above
last Wills and
Testaments.
Int. MSS. D.
Joh. nup.
Episc. Elien.

Therefore no Testament shall be proved hereafter, but in the Presence of the Judge, who ought to foresee this Inconvenience. And the Judge only shall keep the Seal.

Item, Wheras lawful Testainents be made, divers Times there be obtained Letters of Administration, alledging, that the Testator died Intestate. Which Letters be granted by and by for filthy Lucre sake. For this the Register taketh two Fees for one Thing. And by this Means ariseth much Suit: and Trouble: and manytimes the Executors, for the avoiding of Suits, are compelled to renounce the Testaments. And so they be not performed: to the undoing of many Widows and fatherless Children.

Therefore hereafter, no Administration shall be granted, without sufficient Testimony that the Party dyed Intestate.

V O L. II.

Y y

Item,

ANNO 1574. Item, It is reported, that the Registers take two or three Fees for the Administration of one Man's Goods. For if a Man die Intestate, divers times the Administration of the Goods is granted in al Haste to such as by Law ought not to have the same. Wherupon riseth great Suit. So that before the same be called in again; and an Order graunted to such as by Law ought to have it, a great Part of the Goods are spent and wasted, to the great Hindrance and undoing of many Widows and fatherless Children.

Therefore no Administration shall be graunted hereafter, without sufficient Testimony, that the Party who desireth the same, be the Wife, or next of Blood.

Item, It is reported, that Letters of *Colligendum* be graunted to such as have no Right therunto; either Executorship or Kindred. Which have caused much Suit and Trouble.

Therefore no Letters of *Colligendum* shall be graunted hereafter, but where there is a Testament. And then to be graunted to the Executors only, *sub spe Testamenti approbandi*.

Item, It hath been reported, that there hath been an ungodly Practice used in my Diocese of late Time. Which is, that when a Testament hath been proved 20 or 30 Years, more or less, at the Request of any Party pretending a Title to the Lands or Goods, the Executors are compelled to prove the same by Witnesses. Which if they cannot do, either for that the Witnesses be departed; or else so long agone, that the Contents therof be out of Mind and Remembrance, the same shal be disproved. And such as hold Lands or Goods by the Testaments, are clean discharged thereof, to the great undoing of many.

Therefore hereafter no Executors shall be compelled to prove a Testament or Will by Witness, after that they have them under the Seal of Office. But if any Party intend to disprove the same, let them do it by what Ways and Means they can otherwise.

Item, If any come to the Register for a Citation for any Cause, the Scribe maketh it before the Party have declared the Cause to the Judge; who upon hearing therof, might and ought to move the Parties to Quietness: and manytimes there goe forth Citations: and when the Cause cometh to the hearing of the Judge, it is mere Temporal.

Therefore hereafter no Citation, or other Process shal be made without the Decree and Commandment of the Judge. And the Judge only shal keep the Seal.

Item, I have been informed, that there is more taken for Fees, and Writings of Testaments and Administrations, than should be taken by Law: And for Citations, Institutions and Inductions and other Things, more of late Days, and even in my Time, than hath been taken heretofore.

Therefore you shal cease from such Exactions hereafter. And I will know, how you be able to answer for that you have done already. And then follows a true Certificate and Note of Fees and Duties paid heretofore, and at present for Citations and all other Ecclesiastical Instruments concerning his Consistory Court:

N^o XLII. And what innovated. Which may be found in the Appendix.

His

His Successor, Bishop *Freak*, found some of the Houses of the *ANNO* Bishoprick out of Repair, and the Abby of St. *Benedict* especially. *1574.* The House at *Norwich*, and that at *Ludham*, he repaired : And by Law obtained Allowance out of *Parkhurst's* Estate for Dilapidations. And that it seems in so large a Measure, that the former Bishop's Servants were cut off from the Legacies by his Will bequeathed them. But to make some Amends, the present Bishop (whether voluntarily, or by Order of the Court) allowed something unto them. But as for the said Abby, the Bishop did labour to be excused from putting that into any Repairs ; applying to the Lord *Burghley* to obtain the Queen's Favour, to be discharged from repairing, or rebuilding rather (as he said) that Abby. And that because it was so utterly decayed ; and likewise because he had bestowed so much upon putting the other Houses into good Repair. And since the House of St. *Benedict* was quite down ; and the Scite so unwholsom, that he neither would inhabit the same himself, nor could think that any of his Successors would be resident there. And no Prejudice would hereby come to any of them. He added, that his Lordship would greatly pleasure him in compassing this Suit for him. And thus we take our Leave of good Bishop *Parkhurst*.

Toby Matthews, S. T. P. (bred up at St. John's College, Oxon. afterwards of *Christ-Church*) was *August 13*, this Year, presented to *Comb 9th*, a Prebend in the Church of *Wells*. Whom I mention now, because he was afterwards a great Light in this Church of *England*, namely, Dean of *Christ-Church, Oxon.* Then Dean, then Bishop of *Durham*, and Archbishop of *York*, successively. A great Preacher, and a pious holy Man. This venerable Prelate first entered into Orders by the Motion and Counsil of Dr. *Calfhill*, a learned Dignitary of the Church in those Times, and his Cousin : Tho' his Father and Mother, Persons of good Quality (who seemed to be disaffected to Religion) were not inclinable thereto : as I have seen in a Letter to the said *Calfhill*, soon after written to Sir *William Cecil*, ' That he was bound by al honest Means to prefer his Cousin ; as wel in Respect of his rare Abilities, as also for that he had followed his Advice in entring into the Ministry, against the good Wil of Father and Mother, and other his able Friends.' *Matthews* was soon sent for to Court by the Earl of *Leicester*, having been recommended to him by his said Kinsman ; as also to the said Secretary *Cecil*, who by soliciting the Queen, obtained for him the Deanship of *Durham*, divers Years after * : tho' she stucke good while, be- * Ann. 1582. cause of his Youth and his Marriage.

When he departed from Court to *Durham*, *Cecil* (now L. *Burghley*) according to his grave and godly Way, gave him much good Counsil for his wife and good Behaviour of himself and discharging of his Duty in that Place : and the next Year sent him a Letter of the same Import by Mr. *Tonstal* going down thither. The Dean, who was of a good, mild, as wel as wel advised Disposition, returned that Lord this Answer, ' That he trusted the Grace of God should enable him to follow his Counsil, to the Discharge of his Calling, as it had persuaded him to like therof to the Contentation of his Mind. Wherin if any Defect should at any time appear, especi- ally

*Allowance to
this Bishop's
Successor for
Dilapidations.*

*Dr. Matthews
hath a Prebend
in Wells.*

*When made
Dean of Dur-
ham, his An-
swer to the L.
Burghley's
Advice.*

A N N O 1574. *ally coming to his Lordship's Ears, he would most humbly beseech his Lordship to make him know it: and he did promise and desire to be reformed by his Authority, and directed by his Wisdom therin, and in al Things else; even as by the Socrates or Solomon of our Age.*

The ill Estate of Manchester College. Ill was the State of *Manchester College* now, that noble and useful Foundation for Learning, and Propagation of Religion in those Northern Parts. Their Plate and Ornaments detained, their Lands entred upon, by Pretence of Concealment: and the same Persons had taken away their Evidences. Add to the rest; their Preacher was assaulted and wounded, as he was going to preach in one of the Chapels belonging thereto. Of al this *Herle*, the Warden of *Manchester*, thought fit to acquaint the Lord Treasurer with, the common Patron of Religion and Learning. By whose Letter it appeared, that al this Violence was done, after the Archbishop of *Tork* and other the Queen's Commissioners, had made a new Establishment of that College, and placed learned Men there, and settled the Lands of it anew: al confirmed by Vertue of the Queen's Letters Patents. The Letter was as followeth:

The warden of the College gives an Account thereof to the L. Treasurer. **A** Lmichtie God preserve your good Lordship in myche Felicitie, Pleasith your honorable Lordship to understand, That where of late my Lord's Grace of *York*, and the Commissioners there, at the Queen's Majesty's Commandment, have stablished an Order for the College of *Manchester*, and placed both honest and learned Men there: and the Lands and Revenues they have so ordered, as is most necessary for the Hospitality and relieving the Poor there. Which Doing of theirs of Likelihood has displeased some Men. For on *Midlent* Sunday last, as our Preacher (who is a Bachelor of Divinity) was riding to preche at one of the Chapels of the Parish, being distant from the Parish Church four Miles, one *William Smyth* of the Parish of *Manchester*, met him by the Way, and taking his Horse by the Bridle, drew his Dagger, and beat and wounded him with three Wounds. And if his Horse had not broke out of the Hand of the said *Smyth*, of likelihood he had slain him. Desiring therefore your Lordship to help us, that quietly we may there do our Function and Office: or else if we shal be thus beaten, as before this Time, and now our Preacher is, we shal never be able to live with them; except they may be punished, to the Terroure of others.

' They have also caused one *Thomas Stawnton*, Attourney of the Dutchy of *Lancaster*, to enter into certain Lands of the said College, called *Obyte Lands*; and would have it Conceded Lands. ' And yet it is conteined within our Letters Patents of our Foundation. And if the Lands be taken from us, we be not able to maintain the Company. They have also taken away al our Evidences and Letters Patents; and of Ornaments and Plate, as much as the Worth of 500 Marks. Which Plate is the Queen's Majesty's. ' And altho' we have Proof, to whose Hands it came after the Deprivation of my Predecessor, yet it is kept from us. Wherefore we request your Honour to help our poor College, as before this Time you have holpen us, (Almighty God reward you for hyt) or else

'else our College had been utterly destroyed and spoiled. Wheras A N N O
 'it would be able to maintain learned Men to the Help of that
 'Country. And this ye bind us to be your daily Orators; and al-
 'so of al those that help to the Ayd therof. This leaving your
 'Honour to Almighty God.

By your Lordship's ever to command,

Thomas Herle, Warden of Manchester.

This Intercession in Behalf of the College, was very commendable in the Warden. Yet not long after, did this very Warden (if I mistake not) contribute to the undoing of the College, for the enriching of himself, as we shal read under the Year 1576.

Rafe Lane, a great Soldier in these Times, and that had served the Queen against the Rebels in the North, and of considerable Abilities otherwise, and of Reputation with the Lord Treasurer and Earl of Leicester, was now going to the Spanish Army, that was raised against the Turks. This Man had earnestly affected the Levant Service, against that Enemy of Christendom: And for that Purpose to gather a Regiment of his own, amounting to a Thousand or two Thousand Men: and to head them by Allowance of the King of Spain, and to be in his Pay, with Letters from the Queen. Wherupon he caused some Body to ask Anthony Guerasse, that King's Agent here, his Opinion, If any Bulk of Englishmen, being of Service, either for Sea or Land, or both, were offered unto the King his Master, from hence, whether the same would be accepted with Pay, or not? To which Question, being asked the said Anthony, his Answer was directly, "That if the same might be with her Majesty's Favour, he knew assuredly, that they should not only be largely entertained in respect of their Payes; but also otherwise most honourably used, and most heartily welcomed by the King. Yea, and that it would open a great deal of Kindness between those two great Princes, her Majesty and the Spaniard.

Hereupon Lane entred his Suit unto her Majesty, for two Years *Hath the Queen's Leave* to seek his own Adventure by Service. Which in the End he obtained by honourable Friends: Obtaining her Majesty's Letters, dated the 15th of January, 1574, unto the Commendator in Flanders; testifying her Majesty's Liking unto the said Service intended. Upon this, he made his Conditions to the said Commendator: Which were, Exemption of his Regiment from Inquisition: Authority from the King, of absolute Punishment of all Offences, committed within the Regiment: Authority also to banish al our English Rebels, or Fugitives out of the Fellowship of his Regiment: Also, for Pay and Impress. Lastly, For Return in Security of the same.

In the mean time the Earl of Leicester, Lane's Friend, advised him to take Heed he were not deceived in his Reckoning: grounding himself to furnish up any sufficient Numbers of Men, to discharge his Offers, upon the bare Promises of such [disbanded Men, serving sometime under the Prince of Orange.] As, if they should break Touch with him, he would not only himself be ashamed, but also

A N N O also thereby even her Majesty in a Sort touched ; and al his honourable Friends in like manner dishonoured. That Earl alledged himself for Example ; who in Queen *Maries* Time, upon faithful Promise of forty Gentlemen unto him, the said King of *Spain*, sold an 100 Mark Land, to prepare himself for the Service. And in the End, not five kept any Touch with him. He gave him Warning also of the Fault, ordinary to this Nation ; which was, in a strange Country stil to contend.

The Earl of Leicester to Dr. Wylyson, to further Lane's Eufiness. The Queen had been persuaded by the said Earl, (who favoured this English Gentleman's Design) to write to the *Commendator*. And so he signified to Dr. *Wylyson* at that Court ; that the Queen's Majesty at Suit of his very Friend *Rafe Lane*, her Servant, was purposed to grant him Licence, with certain English Soldiers under his Conduct, to serve the King of *Spain* against the *Turk* this next Summer, and had at this present written to signify the same to his *Commendator* ; meaning shortly to write to the King, his Master, to declare unto him, as wel her good Meaning in the Journey ; as also the great Care she had to favour her Servant in so godly and honourable an Enterprize. That Mr. *Digby*, the Bearer of his Letter, was sent on purpose, to deliver her Majesty's Letters to the *Commendator* ; and further to deal with him concerning certain Articles, to be agreed upon for the Regiment in the Voyage. All which, and the whole Plot and State of the Matter, he should more particularly and at large declare unto him. The Earl prayed *Wylyson* to hear him, and upon his Information, to take Occasion to deal effectually with the *Commendator*, in such Sort as he should think most convenient and behoveful, for the Furtherance of this Intent. Adding, That tho' the Matter itself moved him to like wel hereof, yet the Person also made him earnest for him. And so much the rather, for that being an Equerrie, he was (as *Wylyson* knew) of his Band. He very heartily desired him, what Favour he could, to shew effectually herein : and would heartily thank him for it. Written the 19th of *January*, 1574.

Another Report of this Expedition.

This Matter was so nice, and so suspicious, to have any thing to do with the *Spanyard*, that another of *Lane's* Friends, viz. *Atye*, the said Earl's Secretary, gave him another Caution ; advertising him, at the Bottom of the same Letter, That it was told him, that the Rumour was spread in divers Places, that his Power that he levied for the Journey, was meant to do Service against the Prince of *Orange*. That he knew the Truth to be otherwise : but that it was said to be rumoured by *Guarez* himself, [the Agent] as tho' the Queen's Majesty and his Master, were now upon such Condition agreed. That it might perhaps serve him for some Purpose. What it might hinder or further him, [Mr. *Lane*] he could not tell : but because it was credibly told, he thought it not amiss with Occasion of Writing, to signify unto him.

What I have further to shew of this offered Exploit, is from Mr. *Lane's* own Pen, in some Sheets of Paper, with this Title, *A View of my Proceedings in my intended Service, by the Favour of God, and gracious Leave of the Queen's most excellent Majestie, from my first Entry into the Secret thereof, unto the 21st of January, 1574, with the Copies*

*Copies of my Letters written unto the Commendator : The Articles of ANNO
my offered Service ; and also of my Letters written to Mr. Dr. Wylson, 1574.
concerning the Premisses. Which I refer to be read in the Appendix.*

[No XLI.]

Whether any thing came of this Offer, I know not : It hung for six Months. For I find in June, that *Lane* moved it to the Lord Treasurer : putting him in Mind, That upon her Majesty's late good Pleasure, made known unto him by herself, touching her gracious Liking and Determination, for a Tryal of the Amendment of his hard past Fortune, he should, according to his long Suit, with her Majesty's good Leave, employ himself for two Years, in his desired foreign Service against the common Enemy of *Christendom*, under *Don John D'Austria*. And that he had requested a Friend with earnest Speeches to break his Matter to *Antonio Guarasso* : therewith assuring him of her Majesty's good Liking of the same, from her Majesty's own Mouth : And so reminding the Treasurer of what had been transacted in that Busines before, in order, as it seems, to the bringing it to Effect.

He moves for a Dispatch, having the Queen's Leave.

A great Project had been carrying on now for two or three Years, of Alchymy, *William Medley* being the great Undertaker, to turn Iron into Copper. Sir *Thomas Smith*, Secretary of State, had, by some Experiments made before him, a great Opinion of it. And for the better carrying it on, and bearing the Expences, it was thought fit to be done by a Corporation : into which, by *Smith's* Encouragement, the Lord *Burghley* and the Earl of *Leicester* entred themselves, with others : each Member laying down an 100*l.* to go on with it : as hath been shewn in the Life of Sir *Thomas Smith*. But the Thing underwent Delay ; 'til in December this Year, that Lord, according as *Smith* advised him, for his better Satisfaction, to send some able Person to *Medley*, to see his Method, and by Discourse to understand his Ability, sent *William Humfrey*, Assay-Master of the Tower Mint, and a Chymist, with some other learned in that Science, to see what *Medley* could do, or pretend to.

Life of Sir T. Smith, p. 153,
&c.

Accordingly, one Night there was a Meeting of him, and Mr. *Topcliff*, and *Medley*, before Sir *John Ebots*. Then they entred into Discourse of the Bounds of Metals in Force of Nature. *Humfrey* disliked of *Medley's* Undertakings ; because it overreached the Course of Nature in Metals. Which by great and mystical Experiences hath been found ; and is to be shewed wonderful [I do but transcribe from a Paper sent in to the Lord *Burghley*] in any Man's Sight, as wel by Calcination, as by Distillation, and namely by corrosive Waters of Distillation. In which the proper Natures of Metal may be truly judged of, so far as is limitted within the Compass of Reason. As for Example, Gold dissolved into Water, cannot be brought to the chief Part of his Body again, but by the Help of Silver and Quicksilver ; and that Part which the Salts hold up, and do keep in Oil, wil not settle, nor separate, but by the Help of Blood ; so that it be not of Man or Sheep. Item, Silver dissolved into Water, is only called to his Body by Copper, saving a smal Part, which is fixed with the Spirit of Salles, or Sea-Water. In like Manner, Copper dissolved into Water, is to be called to his Body by Iron. Nay, Iron dissolved into Water, is to be called to his Body by Wood, chiefly of Oak. And if any of these should be put

ANNO put to the contrary Office, as Gold to cal down Silver, &c. they
1574. can do nothing.

Considering these Limits of Nature, which God hath ordained in Metals, it may appear whether this be beyond al Judgment in Nature, or not: For the said Mr. *Medley* affirmed, that there was no Copper in the Earth, before it be transmuted. In which his Opinion, I [the abovesaid Assay Master] to give God the Glory of his Creation; affirmed unto him, that I durst undertake before your Honour [the Lord Treasurer *Burgbly*] to draw all Spirits from the earthly Substance; and of the Corps remaining, to deliver to your Lordship the Copper that it containeth, without the Help of Iron, or any other Metal. Which is to be done by the very natural Means for the Separation of Spirits. He nevertheless denyeth that by that Means Copper should be gotten. But if any might so be gotten, it would be a very sinal Proportion, to the Substance of that which by many Degrees may be transmuted by the Water drawn from that Earth: For he saith, that of an hundred Weight of Earth oftentimes embybed, he wil convert more Iron into Copper, than an hundred Weight cometh to. Which to be done with Rain Water, and not with Water of the Property of the Earth, were wonderful, to surmount the Principal in Weight: and so far beyond my poor Knowledge and Aim, as one Thing may be from another.

For to this Day I have neither read, nor proved of any feasible Knowledge, that ever any thing would deliver a greater Weight than himself. And yet I have some apert Arts of Metals and Salles [Salts] not common to the World. Wherof sundry have been left to Posterity by some of my Kindred, for many Years together. But this Matter is beyond the Reason of al. Nevertheless, the Copper which is brought into this *Crocum*, in the Sight of that Right Worshipful Gentleman, Sir *John Ebots*, being simply done, as by his Report appeareth, is so rich a Thing, as if the Earth, wherof their Transmuting Water is drawn, would yield but half his own Weight in Metal of Copper, considering the speedy Means of bringing it to Metal, it is the richest Matter, that in all Mineral Causes hath been yet revealed to this State. And truly from this Earth, if the Property be as it is reported, any young Man of good Entrance to metalline Actions, might learn Lessons from the same, all his Life long.

Mr. *Medley* promised Sir *John Ebots* to have a Furnace ready by Saturday: wherin he wil melt simply *Crocum* of itself. Yet that wil fo fal out then with Additament of great Work it may be done better. But he seemed to be illwilling to let me see it: and complained to Sir *John Ebots*, as tho' some went about to deprive him of his Art and Labours. Wherof I am sure it is not your Lordship's Mind: neither by my good Wil, would I be made an Instrument to such a Purpose; tho' your Honour may command me, so far as Life reacheth, &c. As for other Matters, which mine Ears have heard of this Earth, rather miraculous than comprehensible by any Course of Nature in Metal Causes, I do doubt.

But *March* was now come; and yet little or nothing was done in this pretendedly advantageous Project. But the Pretence of the Delay

Delay was the great Expence required for Lead, Iron, Cask, Workmen, Vessels, housing, building; casting up of Earth, and other Necessaries: which the Undertaker of himself could not bear. Therefore the said Earl and the Secretary (who were earnest in it) *it is delayed, and why.* and, by their Persuasion, the Lord Treasurer, did assist with round Sums of Money. And Smith determined to send down his Servant with Medley, ready to go down to the Works: who might make a Calculation, whether it would turn to Account. Which however they themselves were in some Doubt of, yet were resolved, upon some Probabilities, to make the Tryal. Wherin how busy and diligent Sir Tho. Smith was (who had a Head that Way) may be read in two Letters: which I have placed in the Appendix; not only to No XLIII, give some Light into this Project, but also to preserve what Memorials may be retrieved of that great learned and good Man: not falling under my Hands, when I writ his Life.

This leadeth me to say something that occureth this Year, of another Way to the Acquisition of vast Treasure, undertaken by John Dee. This is the first Time I meet with the Mention of that great and famous English Mathematician and Astronomer; noted throughout the World for his deep Knowledge in those Sciences. He was the Son of Roland Dee, a Servant to King Henry VIII. Which Roland had received some hard Dealing; and was so disabled from leaving his Son due Maintenance. This Year I find the said John Dee offering to the Lord Treasurer Burghley, by his Art to discover to the Queen, where Treasure was concealed in the Bowels of the Earth. The Treasurer valuing the Man for his Learning, had vouchsafed in the midst of his weighty Business of State, to admit him to Conversation with him. Which in a Letter he thankfully took Notice of. Which Letter I chuse to set down, because it wil declare much, both of the Man, his Learning, and of his Offer: and wil preserve some notable Memorial of him. See it exemplified in the Appendix.

No XLV.

The Sum wherof was, ‘ That for the Suit he would gladly have opened to the Lord Treasurer by Word of Mouth, he desired him to view in this Letter a Pattern of some Part of it, *viz.* so much of his Intent and studious Doings, as was wel known unto his Honour, and the most part of al the Universities in Christendom, (and further) that for twenty Years past, and longer, it might truly be avouched, that he had a mervailous Zeal, endured great Travail and Toy, both of Mind and Body, spent many hundred Pounds, only for the attaining some good and certain Knowledge in the best and rarest Matters, Mathematical and Philosophical. And that by due Conference with al Persons that ever he yet met with in Europe, the poor English Briton [meaning himself] had carried away the Bell. For which he gave God the Glory. That the same Zeal remained, yea rather, was grown greater; but that his Ability, in respect of Charges, was far less. And that somewhat occasioned his Suit, (for procuring speedy Means of good Knowledge) upon no smal Hopes that some needful Support would be for him devised, through the good Favour the Queen bore to him, or through the Procurement of some of the Right Honourable Counsellors: who by some hard Dealing, his Father,

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Z z

‘ Servant

ANNO 1574.

A N N O Servant to her Majesty's Father, was disabled from leaving him
1574. due Maintenance, &c. That in Zeal to the best Learning and
 Knowledge, and incredible Toyle in Body and Mind for many
 Years, therefore only endured, he knew most assuredly that the
 Learned never bred any Man, whose Account therin could be
 greater than his, &c. That he had for twenty Years Space, sun-
 dry Matters [about Treasure hid in the Ground] detected to him
 in sundry Lands. That he had been sued unto by sundry Sorts
 of People; who, some of them by vehement Dreams reiterated;
 some by Visions; others by Speech formed to their Imaginations
 in the Night, had been informed of certain Places, where Treas-
 ure lay hid. And these would not deal further in Search, for
 some Reasons, 'til he should encourage or counsil them to proceed.
 But that he would never intermeddle, &c. That he made it al-
 ways his chief Reckoning to do nothing, but what might stand
 with the Profession of a true Christian, and of a faithful Sub-
 ject.

But that if, besides al Books, Dreams, Visions, Reports, and the
Virgula divina, by any other natural Means, and likely Demo-
 strations of *Sympathia & Antipathia rerum*, or by Attraction or Re-
 pulsion, the Places might be discryed or discovered, where Gold,
 Silver, or better Matter did lie hid within certain Distance; how
 great a Commodity should it be for the Queen, and the Common
 Wealth of this Kingdom, if by such a Secret it might be decy-
 phred in precise Place? And also where in this Land any Mines
 or Veins of Silver and Gold Ore are naturally planted? And
 he promised to discover such a certain Mine in some Place of her
 Majesty's Kingdom, for her only Use: upon this Consideration,
 that she would give him, by her Letters Patents, her Right and
 Propriety in al *Treasure trouvés*, by digging in any of her King-
 doms. The rest I refer to the Letter.

*The Discoveries
ancient Records
in Wigmore
Castle Chapel.*

*Mr. Harly,
Keeper of the
Records there.*

*Dr. writes In-
structions for
the North East
Passage.*

And being a Man studious of Antiquities, he had discovered another Sort of Treasure, viz. of many ancient Records in an old Chappel in or near *Wigmore Castle*, and formerly belonging to the Abbot; which had lain there rotting and tossed about unregarded. In the Perusal of these Papers he was desirous to bestow some of his leisure Time, by Way of Recreation, expecting to collect thence some Historical Matters, either of Chronicle or Pedigree. And therefore requested a Letter from the Lord Treasurer to Mr. *Harly*, Keeper of the Records of that Castle, to permit him to resort thither: promising the said Lord to give him Account of whatsoever he should find there worthy his Knowledge, and particularly any thing relating to his Lordship's Family.

This *John Dee*, (that I may bring more of his Story together) in *May*, *Anno 1580*, wrote Instructions for the North East Passage to *China*, delivered to the two Masters, *Charles Jackman* and *Arthur Pett*, at the Court Day, *May 17*, holden at the *Moscow House* in *London*. With which Instructions a new Chart made by his Hand, was given also to each of them, expressing their *Cathay Voyage* more exactly than any yet published.

He did also soon after, write a very learned Discourse about the Reformation of the Kalendar. And asserted therin eleven Days to be

be added to the Kalendar, rather than Ten, according to the Gregorian Reformation of it. This Discourse did the Lord Burghley in 1574. his Retirement read over in the Year 1583, and gave the following Account therof in Writing, (being absent from Court) to his Son Dee's Discourse of reforming the vulgar Calendar: read over by the L. Treasurer. Robert Cecil; and to be by him, as it seems, imparted to the Queen; with the Effect of his Discourse with the Author himself.

I have perused Mr. Dee's Book, concerning his Opinion for the Reformation of the old Roman Calendar. And I have conferred also by Speech with him at good Length theron. And I find his Judgment resolute for the Error and Inconvenience, to have it continual, [that is, to keep to our old Way of reckoning the Year.] But he differeth in the Quantity of the Error. For he hath many Proofs by Demonstration Astronomical, that the superfluous Number of Days to be abridged are xi. where the Gregorian Judgment makes them to be but x. I am not skilful in the Theoricks, to discern the Points and Minutes; but yet I am inclined to think him in the right Line. For I find he maketh his Root from the very Point of the Nativity of Christ, in the Meridian of Bethlehem. And the Romans have made their Root from the Time of the Council of Nice. And according to that, they may make their Opinion. But by Mr. Dee, it appeareth, the Error in Computation grew between the Radix of Christ's Nativity, and the Celebration of the Nicene Council. Which he proveth by a great Number of good Authorities; such as I think the Romanists cannot deny.

It were good in mine Opinion, (whereunto he also consenteth) that by her Majesty's Order, some skilful Men in this Science, as Mr. Diggs, and others, to be called out of the Universities, might peruse his Work, and confer the Thing by Speech. And tho' he discovereth the ten Days to be insufficient, yet he yieldeth, for Conformity, with the rest of the World, to assent to the Reformation of our English Calendar, with the Abridgment of ten Days only; so as the Truth be denounced to the World, that it ought to be Eleven Days. Hoping that the Truth wil draw the Romanists, and the other Parts of Christendom, to take out of their Calendar hereafter, the same odd Day. There appeareth great Cause to have this Conference accelerated. For that it is requisite for a secret Matter, to be reformed before November. So as either every Month, from March to November, may bear equal Defalcation, or else some one Month bear the whole. Thus much I thought good briefly to deliver you mine Opinion.

A few Contents of this famous Book may be collected from certain Notes, Mr. Cecil, the Lord Treasurer's Son, took out of it. Setting down (as I take it from his MS.) Four strange Points therin laid down. I. The great Declination of the Sun is yearly changeable. Which was in Christ's Time more Northerly and Southerly, than now it is, by 24 prime Minutes of a Degree. II. The Prick in the Heaven, where the Sun is the highest, called Apogaeum, hath varied. For in Christ his Time, it was about the fifth Degree of Gemini. And so 25 Degrees before the Beginning of Cancer. And now it is past the 8th Degree of Cancer, about 55 Minutes. III. The Third is the Alteration of the Sun's Distance from the Centre of

A N N O the Earth. For the Eccentricity of the Sun is less than it was in Christ's Time by 106 Parts. And now the Sun being in the 9th Degree of Cancer, he is nearer the Earth than he was in Christ's Time by 1199 of our Miles. IV. The fourth Point is, the Alteration of the fixed Stars, declining to the East more than in former Times, altho' they keep their own mutual Distance. This for *Dee.*

The Queen issues a Proclamation against Excess in Apparel.

There came forth this Year a Proclamation for regulating Apparel: which by this Time grew to be so excessive and costly, that the Queen thought fit now (as she had done two or three Times before) to retrench it; and to oblige her Subjects to more Thrift in their Cloaths. It hath this Preamble, (shewing the Evil of wearing sumptuous Apparel) 'That Excess of Apparel, and the Superfluity of unnecessary Foteign Wares thereto belonging, now of late Years was grown by Sufferance to such an Extremity, that the manifest Decay not only of a great Part of the Wealth of the whole Realm generally was like to follow, by bringing the Realm such Superfluity of Silks, Cloths of Gold, Silver and other most vain Devices, of so great Cost for the Quantity therof, as of Necessity the Money and Treasure of the Realm, is and must be yearly conveyed out of the same, to answer the said Excess; but also particularly the wasting and undoing of a great Number of young Gentlemen; Men otherwise serviceable; and others, seeking by Shew of Apparell to be esteemed as Gentlemen. Who allured by the vain Shew of those Things, did not only consume themselves, their Goods and Lands, which their Parents had left unto them, but also ran into such Debts and Shifts, as they could not live out of Danger of Laws, without attempting of unlawful Actions: wherby they were not any ways serviceable unto their Country, as otherwise they might have been. Which great Abuses turning both to so manifest a Decay of the Wealth of the Realm, and to the Ruin of a Multitude of serviceable young Men, and Gentlemen, and of many good Families:

'The Queen therefore had of her own Princely Wisdom, so considered these Inconveniences and Evils, that she had of late with great Charge to her Counsil, commanded the same, to be presently and speedily remedied, both in her own Court, and in al other Places of her Realm, according to sundry good Laws heretofore provided.' At the End of this Proclamation, are set down the brief Contents of certain Clauses of the Statutes of King *Henry VIII.* and Queen *Mary*, about Apparel, with some Moderation therof, to be observed, according to a former Proclamation in the First Year of her Reign. For which the Reader may have Recourse to the Appendix.

Nº XLVI.

Another Proclamation for Apparel.

The Realm was so apt to transgress in this Point, and so much affected Gaiety in Apparel, that before this, in the Eighth Year of the Queen's Reign, dated at Greenwich, Feb. 12, 1555. She set forth a Proclamation for Apparel. And here the Preamble was 'That she considered the Extremities that a great Number of her Subjects, was grown to by Excess in Apparel, both contrary to the Laws of the Realm, and to the Disorder and Confusion of the Degrees, of al States: wherin al Diversity of Apparel hath taken Place: And finally,

' finally, to the Subversion of al good Order, by Reason of Remisness *ANN* Q
' and Impunity.

To which I may add another Proclamation to the same Intent, *1574.*
Anno 1577, with certain Additions of Exceptions: and another *Anno 1579*, *22 Eliz.* intitled, a Proclamation with certain Clauses of divers Statutes, and other necessary Additions; first published in the 19th Year of the Queen, and now revived by her Highness's Commandment, to be put in Execution upon the Penalties in the same contained. And yet another in the 30th Year of her Reign, *Anno 1588*, or rather a *Declaration* of her Wil and Command, to have certain Laws and Orders put in Execution against Excess of Apparel: Notified by her Commandment, in the *Star Chamber*, *Feb. 12.* It is called there; *An intolerable Abuse, grown to an unmeasurable Disorder.*

Sir William Pickring Kt. dyed this Year. Whom I mention, as being one of the finest Gentlemen of this Age, for his Worth in Learning, Arts and Warfare: and who was once in Nomination to marry Q. Elizabeth. His Father was Sir William Pickering, Kt. Marshall to K. Henry VIII. This his Son was a Person nobly endowed in Body and Mind. *Literis excultus, & religione sincerus. Linguas exactè percalluit.* He served four Princes, *viz.* *Henry VIII. Edward VI. Q. Mary and Q. Elizabeth.* To the First he served in the Wars. To the second he was Ambassador to the Court of France. To the Third, *viz.* to Q. Mary, he served in an Embassy into Germany. And to Q. Elizabeth summis Officiis devotissimus. This was written on his Tomb-stone in the Church of St. Helen's London. In which Parish Pickring House was. Where he lived: and was buried thence. Age 58. His Executors were Sir Thomas Heneage Kt. Treasurer of the Queen's Chamber, John Astley, Esq; Master of the Queen's Jewels, Druc Drury, and Tho. Wotton, Esqrs. who set up a goodly Monument for him.

To which I joyn Reginald Wolf, a German by Birth, a very famous and skilful Printer for many Years in London: who dyed in November this Year. A learned and a good Man. He was employed in printing several of Archbishop Cranmer's Books, and most of the publick Orders and Books for Religion in the Times of Henry VIII. K. Edward, and Q. Elizabeth. Bishop Parkhurst in a Letter to Gualter concerning the Death of this Wolf, calleth him, *Bibliopolarum Londiensium Flos.* He lived in St. Paul's Churchyard at the Sign of the Brazen Serpent. He was Printer to the Queen, and a Citizen of great Esteem and Reputation: Sir William Cecil took particular Notice of him, and favoured him, and so did Parker, Archbishop of Canterbury. For twenty five Years he laboured in compiling and preparing, in order to the publishing, an *Universal Cosmography*; and therewith certain particular Histories of every known Nation. And he had several learned Men to assist him in this Work, and to peruse the Collections that he made. Raphael Hollingshead was one of them. And so far did the said Wolf proceed in this nobly designed Work, that little wanted of the Accomplishment thereof, when he dyed. By his Decease no Hope remained to see that performed, which he had so long travailed in. Those he put in Trust to dispose of his Concerns after his Departure, willed the said

*Sir William
Pickring dies.*

Wolf, the Printer dies.

His Cosmograph.

*Epiſt. Dedicat.
to Hollingsh.
Chronic.*

Hollingshead

*ANNO Hollingshed to continue his Endeavour for the Furtherance of the
1574. aforesaid Work. And Wolf himself left it to his Care to see it
brought to some Perfection. But the Volume grew so great, that
the Executors were afraid to defray the Charges of the Impression.
And so Hollingshed did retrench and contract his Designs, to the Hi-
story of England, Scotland, and Ireland only.*

Hollingshed
affested him.

The Histories that he gathered for this End, he conferred, as he tells his Reader, the greatest Part with *Wolf*, in his Life time, to his Liking. Who had procured him so many Helps to the Furtherance therof, that he was loth to omit any thing that might encrease the Reader's Knowledge. Which was the Cause of the Large-ness of the Book. In his Chronology he followed *Fundius*, according to the Advice and Direction also of the said *Wolf*.

*The Protestant
Princes send to
the Queen.*

I shal conclude this Year with the Mention of a Message, sent to the Queen in the Month of December, from some Protestant Princes in Germany, by their Agent *Petrus Datbenus*; offering her certain Propositions, for the common Safety of them and their Religion; and (as those Princes added) highly necessary for the Christian State. It seems to have been concerning entring into an Alliance; to which they invited the Queen. The Lord Treasurer being now laid up with the Gout, the Messenger sent the same Propositions to him by Mr. H. Killegrew with their Letter. By which Letter those Princes exhorted him to move the Queen in the said Matters; and that it would be an Office most grateful to God, and the Christian World, and most useful to this Kingdom especially, and worthy of immortal Glory to Posterity. And by another Letter written to that Lord by *Dathenus* in the same Month, he prayeth him, that he would advise her Majesty that which might be favourable to the Protestant Princes: which would also be advantageous to the Interest of Religion.

C H A P.

ANNO
1575.

C H A P. XXXIV.

A Parliament: And Convocation. The Troubles of the Bishop of Ely, for the preserving of the Revenues of his See. His excellent Letter to the Queen thereupon: And to Dr. Masters; And to the Lord Treasurer, upon Articles of Accusation preferred against him to the Queen and Council. The Malice and Slanders of them. His satisfactory Answers. Comes up to answer before the Council. The Lord Treasurer his Friend. Reconciles him to the Queen. The Case of Downham Park; claimed by the Lord North, from the Bishop, upon Account of an old Lease.

THE Parliament was now sitting in the Months of February ^{A Parliament.} and March, 1575. What was done there of Political Matters, I refer the Reader to the other Historians, and especially to D'Ews Compleat Journal of that Queen's Parliaments. But some Particulars relating thereto may deserve to be mentioned, as I gather them from some private Letters to the Earl of Shrewsbury from his two Sons, Gilbert and Francis, then Members of the Lower House: shewing, 'How there was at this Time a great Resort from all Places thither, [to the Court] and that notwithstanding, all Things were in such Quiet, that, besides Matters of Parliament, they knew nothing worth advertising him of. That there was a Bil in the Higher House, to this Import, 'That whosoever would not receive the Communion, and come to Church, should pay yearly a certain Sum of Money.' But that it was not yet come down to their House. That as for the rest of the Bills, except that of the Subsidy, they were Matters of no great Moment, tho' they were for the Reformation of Abuses.' This Parliament was prorogued on the 15th of March to the 5th of November. 'Where after the Lord Keeper's Answer to Bell, the Speaker's Oration [the Import wherof was an earnest Motion to her Majesty to marry] She herself made a very eloquent and grave Oration, (which as those Gentlemen express it to the Earl in their Letter) was as wel uttered and pronounced, as it was possible for any Creature to do.' And therefore Pity it is, that it remains not on Record, as some of her Speeches do, either in the Journal of Parliament, or in D'Ews Supplies of many Deficiencies there, by the Neglects of the Clerks of both Houses in that Queen's Reign. Nor doth he himself so much as make any Mention of this notable Speech.

The Convocation at this Time of Parliament, sitting, framed Articles, fifteen in Number, touching the Admission of apt Persons to the Ministry, and for the establishing of good Orders in the Church. Which were published by the Queen's Authority. And tho' they are not in Bishop Sparrow's Collection of Articles, Injunctions, &c. Life of Bishop Grindal. yet they may be found in the Life of Archbishop Grindal.

It

*The Convocation frame Articles.**Life of Bishop Grindal.*

p. 194.

A N N O It wil in part shew the State of the Church in these Times, to ob-
1575. serve the Labours used by many great Men, to get some of
 the Manours and Revenues of the ~~Sees~~ from the Bishops: by ap-
 plying themselves to the Queen, requiring them either to make
 Exchanges, or to grant long Leases; or else to make them grant
 away some Parts therof: and so to impoverish their Sees. This
 Year the antient good Bishop of *Ely* (who had deserved passing
 wel of Learning and of the Church, both in the Days of King *Henry* and King *Edward*) met with great Trouble on this Occasion from
 the Lord *North*, and Mr. *Christopher Hatton*, Vice-Chamberlain to
 the Queen; and her Favourite.

The Bishop of Ely's Troubles for preserving his Revenues.

Mr. Hatton endeavours to get a Lease of his House in London.

The Bishop refuseth to alienate Ely House to him. His Letter to the Queen.

This Gentleman had lately desired the Bishop's House in *Holbourn* by Lease. And it seems had also got a Letter to the Bishop in Favour therof. But the Bishop excused it; and urged in al the best Terms he could, that he could not be without his House, when he should come up to *London*. Nor could he be so injurious to his Successors, as it might prove after his Decease: which could not be long. Yet offering to do for him whatsoever he conveniently might; and would gladly tender it to him: especially, because the Queen had made so good Choice of him to attend her Person.

But when nothing afterwards would serve, but that the whole Seat of the Bishops of *Ely* in *Holborn* must be alienated and past away by him to the said *Hatton*; (who by his Favour with the Queen, had obtained her Letter for that Purpose) this created him a new Trouble: nor herein could he comply. And by a *Latin* Letter, in an elegant Style, mixed with cogent Reasons, from that Trust that was committed to him, when he was made Bishop, and the Wrong he should do to the See, and his Successors, he humbly suggested to the Queen his Refusal: Importing, 'That her Majesty's 'Letter did not a little disturb and terrify him. For that which 'he at first feared, when he granted a Part of his House for some 'Years to Mr. *Hatton*, was now plainly come to pass. And confessing, that his Predecessors were more constant than he. For her 'Royal Father King *Henry VIII.* obtained not *Ely House* for *Wriothesley*, 'his Chancellor, only for a Time. Nor could the mighty Duke of 'of *Northumberland* drive the Bishop from his House in that Time. 'Nor had he (the present Bishop) yielded his said House to her Servant, *Parris*, however she had formerly requested it. But at last 'wearied with Prayers, he had let a Part of it for 21 Years unto 'her Servant *Hatton*, lest he might seem to be guilty of Ingratitude 'towards her Majesty. But that since now it was required, that 'he should grant it away for ever, and other Things likewise appendant to it, to these it was hard for him to yield. He added, 'he failed between *Scylla* and *Charybdis*. That he could have wished 'rather to die (God he called to witness) than deservedly to offend her Majesty: but if we rashly offend our God, a second Death 'were to be feared.' And so the Bishop went on at large, excusing himself to her in this Demand. But I leave the whole Letter in the *Appendix*: which cannot be read but with much Pleasure and Satisfaction: concluding, that to a perpetual Alienation of that his House, his fearful Conscience could never yield. It was dated from *Ely House*.

Nº
XLVII.

Again,

Again, some Noblemen, and among the rest, the Chief was the *ANNO*
Lord North, endeavoured to fleece this Bishoprick. The last named
 got Letters from the Queen, dated in *May 1575*, to the Bishop, to
 part with the Manour and Lands of *Somersham*, one of the best
 Manours of the Bishopstick. And by getting a Lease of one of the
 Bishop's Tenants, claimed *Downham Park*, another Part of his Re-
 venues: and was like violently to enter into Possession of it. And
 because the Bishop would not yield, and professed, that he could not
 in Conscience betray that which was entrusted to him, and wrong
 the Church of God, the angry and fierce Lord endeavoured to
 draw the Queen's Indignation upon him, for his humble Letter of
 Refusal to her, and other sinister Informations; which we shal hear
 of by and by. Nor did this Attempt against him pacify him: but
 further, he caused a great Number of Articles to be drawn up against
 him, the Bishop, as some great Criminal; for him to answer before the
 Privy Council. When these Articles of Accusation were brought
 to the Lord Treasurer *Burghley*, he communicated them to Secretary
Walsingham. Who both were of this Judgment, that if the Articles
 were Personal, as about his Covetousness, Ill-Housekeeping, &c.
 the Fault was rather to light upon him, than that the See should
 suffer for it, as the Secretary wrote wel in his Letter to that Lord,
 when he sent him the principal Matters wherewith the Bishop was
 to be charged, and by whom. 'I am, said he, of your Lordship's
 Opinion, that if he [the Bishop] be found guilty, the Penalty must
 light upon him, and not upon the See.'

But let us see the Process of this Business. First, the wronged *The Bishop's
Letter to the
Queen*. Bishop having received her Majesty's Letter abovesaid (wrote in *May*, not received by him til the 18th of *June*) returned a very earnest, wise and godly Answer on the same Day; penned with al Submission: and yet shewing plainly to her the Danger of Sacrilege, and cautioning her of drawing Sin upon herself by such Fleecing of the Church. In which Letter (which was written in *Latin*) he thus addressed to her, 'That her Majesty had seriously requested 'him to make a Demise of the Lands in *Somersham*. This he acknowledg'd put him into Fear and Doubt, what to do. That if he 'should not answer the Desire of so great a Prince and Queen, that 'had so many Ways merited of him, he might be esteemed ungrateful, and draw on himself an Indignation heavier than Death itself. And again, if he should deny their Request, and desire, 'who with so much Solicitation, had obtained these Letters from 'her Majesty, they would take it very grievously, and accuse him 'of Ingratitude and Stubbornness, and would not cease to draw 'him into her Highness's Hatred. And on the other Side, if he 'should grant that which they desired, he should greatly injure and 'wrong both himself and his Successors: And so he should be esteemed unjust, if he should yield to their unjust Desires. That in this Matter some Noblemen had of late tryed him, both by Entreaty, Money and Friends, to overcome him; but hitherto he had held out unconquered.'

'But that now when they came to try their last Effort, he was forced to fly to his last Refuge: that is, to his humble Prayers. Wherefore, (as he then proceeded to address the Queen) for Equity and

A N N O ' and for Justice sake, and by that Compassion born with you, I pray
1575. ' and beseech you, let not your high Prudence take it amiss, if I produce

Reasons whish move me, not to answer this Demand. That he knew
 ' that Tributes and Taxes, and also Tents, First Fruits, and Sub-
 ' sidies, were due to the higher Powers: yea, that whatsoever came
 ' into their Use, came into the public Good: But that the Condi-
 ' tion of Subjects was far different. For they that gaped after and
 ' laid Snares for other Mens Profits, were not to be yielded to, but
 ' rather resisted: especially, if they went so far as to fly upon the
 ' Goods of the Church. For if pious Kings and Queens, and truly
 ' Noblemen, yea, if the common People also, enflamed with the
 ' Zeal of propagating the Gospel, had communicated to them of al
 Cal. vi. ' their Goods, who had instructed them in the Word of God, how
 ' godless and ignoble were they to be judged, who did not only not
 ' communicate to their Instructors in any good Things, but endea-
 ' voured to diminish and take away the Goods of the Instructors,
 ' and wickedly to convert them to their own Uses. That he cer-
 ' tainly sinned against the Law of Nations, who violated and an-
 ' nulled the Testament and last Will of a Testator. That *S. Paul*

Cal. ii. ' writ, That *when a Man's Testament stands proved, no Man rejecteth,*
 ' *or adleth any thing to it.* Besides, when God in his Law had abun-
 ' dantly supplied his Priests and *Levites* for their Subsistence; and
 ' when Nature itself dedicated the same: and that *S. Paul* writ,
 ' that *we must live of the Gospel.* Lastly, if the Spirit of God had
 ' so warmed the Breasts of Christians with a Zeal of Godliness,
 ' that they had most devoutly placed out their Goods, their Farms,
 ' and Fields unto pious Uses, *to wit*, for the Propagation of the Go-
 ' spel, and to keep Hospitality; (he asked) who was he that dared
 ' to destroy this divine Provision? That God was very angry with
 ' the People, that his Ministers were miserably spoiled. *Tea, are*
 ' *cursed with a Curse*, said he.

' That it were to be wished from the Lord God, that the Rule of
 ' Nature, nay, that the Rule of *Jesus Christ*, rested in the Breasts
 ' of those that catched at other Men's Goods, *viz. Do that to ano-*
 ' *ther, which ye would another should do to you.* Further he asked,
 ' whether it was not troublesome enough, that her Majesty's Priests
 ' every where were despised and trodden upon, and were esteemed
 ' as the Off-scourings of the World; unless the Commodities which
 ' they possessed, were thus licked and scraped away from them?
 ' Praying God to grant better things. That it would be notable In-
 ' gratitude, if their [the Bishops] Labours and Dangers, or rather
 ' God by them, had driven the Pope, and al Papistry out of
 ' England; if they had placed a King and a Queen in their most just
 ' Thrones; if, lastly, by them the Houses and the Lands of Monks
 ' without Number, had rescued Abundance of the *Englysh* from
 ' Beggary, and enriched others with Wealth, and others advanced
 ' to Honours; was this their Reward in the End, to be recom-
 ' penced with Ingatitude? That they should be deprived of their
 ' Profits, and should fil up the bottomles Pit of evil Concupiscence.
 ' In a Word, that it was greatly to be lamented, that they who at-
 ' tempted these Things, were not afraid to contemn the manifest
 ' Command of the great God; and dared also to ensnare her Ma-
 ' jesty

' jesty in the like Danger. It was commanded, *Thou shalt not covet ANNO
any one's House, &c.* That it was not lawful to violate the Command of God : nor was it lawful to yield Help or Favour to those that violated a Command.

And then he concluded his Letter to her in this affectionate Manner, ' These Weights of the justest Arguments, do so press and terrify my Mind, that I dare by no Means to assent to such Votes. And furthermore, by al that is Sacred, I most humbly pray and beseech you, that we may prevail upon your Piety to give us leave to use and enjoy those Things, which your Beignity hath heretofore conferred upon us, Ministers of the Word, so long as we shal not seem unworthy of this our Function. For Christ Jesus sake, be ye a most pious Nurse, Favourer, and Defender of your Clergy, in this wicked and Atheistical Age. And let your most prudent Piety vouchsafe candidly to interpret this my Confidence, proceeding from a pious Heart, possest with a Fear of God. The Lord Jesus Christ preserve your Majesty thro' many Ages safe, to the Glory of his Name, and the Prosperity of his holy Church.

Your Majesty's Chaplain, and most humble Bishop.

This courageous Letter, and yet accompanied with a Decency suitable to Majesty, written in very elegant Latin, (wherof this is but the imperfect Translation) deserveth, both for the Style and Matter, to be preserved among our Records, where I have accordingly placed it. No XLVII.

The holy Bishop observed wel the Malice of the foresaid Lord ; and it concerned him to make al the Friends he could against this Northern Blast. And therefore soon after his Letter to the Queen, he wrote both to the Lord Treasurer, relating to him the whole Matter : and urging his antient Friendship, to interpose for him to the Queen. And he wrote also to Dr. Masters, the Queen's Physician ; who was often about her Person : and so might take his Opportunity to speak in the Bishop's Cause.

In his private Letter to the Queen's Physician, he told him, How the Lord North, and others, urged the Queen to get the Manour of Somersham from the Bishopric : and how they had at Length cunningly brought her (he would not say, seduced her) to it. And that al this Evil, as he heard, came from the North. The Letter being short, I wil set it down. *Olim Principes, Nobilesque, zelo Evangelii propagandi accensi, sua bona terraque contulerunt. Hodie qui Curios simulant & Bacchanalia vivunt, tanquam Harpyiae rapacissimae, Evangelium spoliant. Ager meus Somershamensis plures habet Competitores, qudm unquam habuit formosissima Helena, contra manifestum Dei mandatum, Non concupisces, &c. Adeo ut Regiam Majestatem eo callide adegerint, nolo dicere seduxerint, ut Ipsa in suum usum Dimissionem Somershamiae, a me petat. Ab Aquilone, (ut auditum babeo) panditur hoc malum. Majestatis sue Petitioni non consensi. Siquid vel Verbulo me juvare poteris, spero te mibi non defuturum esse. Dominus Jesus tibi benedicat.* In which Letter he subjoyned, That the Lord North stormed, that he was dishonoured ; and that her Majesty must not put up such an Answer.

. Vol. II.

A a a 2

By

The Bishop makes Friends at Court.

Writes to the Queen's Physician.

ANNO 1575. By some Words in this Letter wrested by the Bishop's Enemies, the Queen hearing therof, conceived a Displeasure against him, as we shal see by and by.

*And so the L.
Treasurer; re-
lating his hard
Case.* To the Lord Treasurer *Burghley* some Months after, viz. in November, he applied himself also; being under great Concern for certain Articles that were in much Spight and Rancour to be laid against him. He was now at his Manour of *Downham*; there, it seems, to keep Possession against his foresaid Enemy, that pretended to his Park there, as was said before. In his Letter, the Bishop shewed at large to that Lord, the Condition in which he was like to be brought by the implacable Malice of the Person aforesaid: All the Actions of his Years ripped up; and grievous Crimes, even of *Premunire*, to be laid to his Charge; the Queen to be provoked against him: and a Commission to be taken out for a strict Examination of al his Doings. For thus did the afflicted Bishop pour out his Complaint into his Friend, the Treasurer's Bosom.

' Right honourable Sir. I have heretofore troubled you with the understanding of my Matters. The Truth is, I considered how ye were overwhelmed with the Multitude of Causes, &c. But now, Sir, because I am driven *Tanquam ad Sacram Anchoram*, do crave your friendly Aid. For that *Amicus certus in re incerta certitudo*. It is too manifest, that a great many are very desirous, and gape greedily, *ad deplumandum graculum Esopicum, quem indignum putant alienis ornari plumis*. Such are their Judgments. If we had no Lordships nor Manours, we should never be troubled. But if we have them by needful, godly, and charitable Order, and just Laws, *V& illis, qui nobis negotium facessunt*. They look and contend vehemently for a more pure Reformation. But if the Churches Lands were dispersed, their Reformation would soon be at an End.

' I understand, that the Lord *North* is in high Displeasure against me for *Somerham*. He stirreth Coals strongly. He hath a Commission, as he saith, to search and ransack al my Doings, since my first Entry. He saith, he hath found already plentiful Matter against me. Which if it be true, I shal not be turned out of my Living only, but shal be brought *ad extremam mendicitatem*. For, as he reporteth, there are found five *Premunires* against me; and two against Dr. *Ibel*, my Chancellor. Indeed, two were enough to undo us both. Again, he blazeth abroad, that I pass little upon her Majesty's Letters, and take them and count them but a Blast of Wind. Whereby her Majesty's Indignation is greatly stirred against me: and that she should say, she hath born with me, and put up many Complaints against me, in Consideration of my Age, and for that I was her Father's and Brother's Servant: And that she perceived now, there was no good Nature in me.

' *Hac sunt Tela mortalia, agrum petitus ad mortem usque torquentia & vexantia*. How false and untrue it is, that I should so little pass of her Highness Letters, I certainly know, & Christus Jesus & testis & judex est, I never thought any such Thing.

' Furthermore,

‘ Furthermore, Sir, if this Commission of Examination go forward, in this dangerous World, so sore bent against Men of our Religion, ye know ful wel, *Quam facile sit baculum invenire, ut canem cedas.* I cannot think that this *Hurly Burly* should rise of Mr. Hatton, for the first Denyal of his Suit. For as he wrote to me to have my House by Lease, I could not grant it without the Injury of my Successors: wherunto in Conscience I cannot yield. I would gladly do for Mr. Hatton what I might conveniently do: and I gladly tender him, for that her Majesty hath so good Choice of him.

‘ In the End, let me entreat you, my good Lord, to be a Means, that the Commission may be stayed. For, *Etsi nihil mibi conscientius sum, non tamen in hoc justificatus sum.* I wil not dissemble my Doing *Coram Domino & Christo ejus.* I am doing, in laying forth Christ through his Grace, and the plain Way to Heaven, in teaching the true Obedience, and charitable Dealings; rebuking of Sin, and reforming of Errors, (which some little regard, and some cannot bear) In severe correcting and punishing of Vices. *Et hinc illæ Lacrymae.* Now then, in the End, thus to be recompensed, shal be a Comfort to the Wicked, and a Grief to the Godly. I acknowledge her Majesty’s great Goodness, and tender Affection towards me, since the Beginning of her Majesty’s Reign. I have felt of that, and do acknowledge that printed in Heart, expressed in Words, and declared in Deeds. Whatsoever I can or may do, shal be at her Majesty’s Commandment; Matters of Conscience, and Matters of God, touching the edifying his Church, only excepted. For herein, *magis obediendum est Deo quam hominibus:* Not doubting, but that the holy Gospel wil so stay her Majesty’s Heart, that she wil never devise nor desire any thing that is against God: but if she be charitably admonished, she will make a godly Stay.

‘ I intend, God willing, to repair to London with convenient Speed. I would be very loth to be sent for as a notorious Offender. Which Thing would minister too much fond Talk among the fond Heads in the World. The whole Matter I commit to your prudent Device, as to my most dear and assured Friend, *Domini Jesus diu te servet in columem Regno, Regina & Reip.* From my House at Downham, 21. November, 1575.

Your Lordship’s assured, RICH. ELY.

It was but the next Month, the good Bishop received some comfortable Intelligence from the said Lord, (on whom he so entirely depended in this Difficulty) with Expressions of his real Friendship and good Wil; promising him therin, undoubtedly, what Assistance lay in his Power. For which the Bishop, in another Letter writ towards the latter End of December, exprest a grateful Sense: and withal shewed him how ingrateful that Lord was to him, who had done many a good Turn for him; and particularly had made him his High Steward: and how he was now labouring by a Wile, to get his Park from him. He sent withal enclosed a Copy of some of the Articles against him, (as many as he could procure) for the said Lord

The Bishop writes again to the Lord Treasurer.

Decemb. 29.

A N N O Lord Treasurer, to peruse, with his Answer to them: and another Paper containing Reasons by the Bishop drawn up, against alienating the Goods of the Church. And so again recommending himself and his Cause unto his friendly and godly Judgment. The Tenor of which Letter was, 'That he daily felt his friendly Zeal and good Wil towards him. That he found it true, 'Amicus certus in re incerta cernitur. That he doubted not, but that his Lordship weighed thoroughly, how uncharitably he was handled, for that he would not yield to the ungodly Request of him, who professing entire Friendship, was fallen away to be an open Adversary, to onerate him [the Bishop] with a Number of Injuries done by him, and with her Majesty's grievous Indignation against him. The Bishop added, that he had done more for him than for any Nobleman in England. And because he could not wring from him the principal Member of his Living, he pretended he was now dishonoured, and sought Revenge.

And one Instance more of Lord North's Injustice, he mentioned to that Lord to whom he was now writing; 'That he had lately bought a Title of one *Austen Styward*; and on that Pretence had made Entry upon his Park at *Downham*, by Colour of a Lease: and that if he were not by and by, by some Means stayed, he feared he would enter *impetuose*.

He added, 'That he, the Bishop, had gotten as many Accusations as he could come by, and made Answer unto them: wherof he had sent secretly a Copy to his Lordship: to the Intent that at his convenient Leisure he might peruse it, and judge of it according to his Wisdom. And that he had made Suit to the Honourable Council for a Copy of Matters exhibited against him: that he might not be utterly to seek, when he should be called to answer.

And then he made this melancholy Observation of the poor Church's Condition, 'That when he considered the far Fetch of the Papist, the dangerous Drift of the Precisian, the greedy Gaping of the Atheists, he was mervailously moved to suspect the worst: and to cry to God to preserve his Church.

The Bishop acquainted the Treasurer further with another Particular of the Lord North's Resolution: 'That he wrote to some of his Friends, that he would try what he could do by Law, by the Council, and by the Parliament. What lurked under that, the Bishop said, he should much fear, but that he was perswaded, that her Majesty, himself [the Lord Treasurer] and a few other, *Statis in fide, & viriliter agitis*: [stood fast in the Faith, and would quit themselves like Men.]

And withal he sent the Treasurer a few Reasons, which ought, he said, to move good Christians to tender the State of the Ministers of God's sincere Religion. For which Reasons I refer the Reader to the Appendix.

The next Month, the Malice continuing, the Bishop again applyed himself to his Friend, the Lord Treasurer. The Occasion was this. The private Letter that he wrote to Dr. *Masters*, mentioned above, some way or other was intercepted. And fel into the Hands of his Enemy, the Lord *North*. Who thought he had now gotten an effectual Advantage against him, by rendring him odious to the Queen,

for

No.
XLVIII.
Slander'd to have reflect'd on the Queen.

for some Expressions in that Letter : as tho' he had called her Majesty an Harpy and Plunderer of the Church. This coming at length to the Bishop's Ears, he was glad again to use al his Endeavours with the Lord Treasurer, to set him right with the Queen. He was now come up to London, to be ready to answer those Articles before mentioned, against him. And from his House in Holbourn he thus writ to that Lord his Friend, on this present Occasion.

MY very good Lord, I trust I shal be able to answer to al mine Accusations before indifferent Judges : which I doubt not, God wil send me. Only one Thing, which is not yet put in, (otherwise taken than I meant) may breed some Disliking : which is this ; at what Time I sent mine Answer to her Majesty for Somersham, I wrote a private Letter to Dr. Masters, being stirred by an earnest Zeal against such, as without the Fear of God, seek their own Gain with the Spoil of God's Ministers. This Letter the Lord North, before it was delivered, hath perused, whether by opening therof, or otherwise, God knoweth. He chargeth me, that I term her Majesty *Harpyiam & Lupum* : For that I writ a-against such *Harpyes* and *Wolves*, qui inhiant Ecclesiasticis bonis. And that there I did add these Words, *Etiam ipsa in idem crimen delapsa.*

Siquid hic peccaverim, non recuso temeritatis & stultitiae Crimen agnoscer, & ad innatam Regiae Celsitudinis clementiam configere. Truly I wrote in this Sort to Dr. Masters purposely for that I knew him to be a Man zealous towards the Word of God and the Ministers therof, and faithfully tending her Majesty's Honour. And I knew, that he having convenient Occasion, would humbly and prudently admonish her Majesty of such greedy Men, which would abuse her Honourable Letters. Whose godly Mind was never to force any Man to his Hindrance. For in maintaining and aiding such manner of Men, her Majesty should seem to be Partaker of their Crimes. *Quod abfit :* In the Height and Zeal against the Lord North his uncharitable Dealing, I was stirred up to write much after the Example of the Prophets, of Christ himself, his Apostles, and other godly Fathers heretofore.

I pray you, my good Lord, to open this Matter, as you shal have Opportunity, that I may feel some Taste of her godly Clemency Dom. Jesus te nobis dunt issime servet in columem. From my House in Holbourn, this 18th Day of February, 1575.

Your Lordship's Assured,

RICHARD ELY

Thus was the aged Bishop fain to come up even in the cold sharp Winter Weather, in the Month of January, to answer what Articles of pretended Crimes and Misdemeanours were laid against him : but not doubting to make his Innocence appear as manifest as their Malice. But first he laboured to get Access to her Majesty's Presence. In order to which he addresseth a Message to his Friend the Lord Treasurer,

ANNO Treasurer, after this Manner, ‘ That importunate Beggars, where
1575. ‘ they find most Relief, there most often they resort. That his Lord-
 ship’s Friendship being so ready towards him, made him stil to be
 ‘ bold upon him. And that he was very desirous to give his duti-
 ‘ ful Attendance upon her Majesty. But that unless he might
 ‘ know it to be her Highness’s good Contentation, *non libenter*
 ‘ *me ingero*; [i.e. he would not willingly intrude himself.] And
 ‘ therefore heartily prayed him, as his Opportunity should serve, to
 ‘ understand her Majesty’s Pleasure therin.

‘ That he had perused al the Accusations against him [wherof
 ‘ there were divers Sheets] and would gladly answer them, when
 ‘ and where the Honourable Council should appoint him. Adding
 these modest Words, ‘ *Non me per omnia justificabo. Certe nihil mibi*
 ‘ *conscius sum. Sed non in hoc justificatus sum.* I wil not dissemble
 ‘ mine Infirmities and Faults; but surely the Accusations are frivo-
 ‘ lous, untrue, slanderous, malicious, &c. A sore Cause in a Cqm-
 ‘ monwealth, for a Man to be so ransacked upon mere Malice and
 ‘ Displeasure. *Exemplum in Rep. bene instituta non ferendum,* This
 ‘ was dated from his House in Holbourn, January the 18th, 1575.

The L. North's
Charges upon
the Bp. in a
Lett. to him.

Now to look more particularly into these heavy Charges laid against the Bishop, I shal first set down the Contents of a Letter sent from the Lord North to the Bishop: to which the Bishop gave distinct Answers in another to that Lord. That Lord wrote, ‘ That ‘ what he had done, he was urged thereto by such Commandment ‘ as he dared not disobey. That he wished from the Bottom of his ‘ Heart; that the Bishop would shake off his Stubbornnes. That ‘ to the Queen as yet he had done no special Service, [as he, the ‘ Lord North, had by an Embassy.] That he [the Bishop] lived ‘ wretchedly, both within and without his House. That he was ‘ extremely coveteous: A mervailous Dairy Man, a rich Farmer, &c. To these, and the like personal Accusations and Complaints, the ful and Satisfactory Answers that he made, being somewhat large, I lay in the Appendix: A Copy of which, he sent to the Lord Treasurer, for the making him the better acquainted with the Controversy on both Sides.

No. XLIX.

More Objections
and Blames laid
upon the BishoP.
With his An-
sweR.

These Complaints were drawn up in a Letter from the Lord North to the Bishop, November 20. Again, divers Objections more he made, in another Letter to the said Bishop, December 11. As, how the Bishop commonly granted the *Good a bearing*, and made it a common Bond in the Isle of Ely. That when the Bishop of Ely should forgive any Man, [it was so seldom or never done] that he would say, *Nunc dimittis:* and divers such like: which with the Bishop’s Answers, are also put in the Appendix.

No. L.

More Com-
plaints still.

These were not al, but there was also drawn up a large Book of sundry Complaints of divers Persons against the Bishop; many of them false, and al of them misrepresented. Which he answered Article by Article. Which for the Vindication of the Memory of an excellent Bishop; and that had a great Hand in our first Reformation, and one of King Edward’s Instructors, I have likewise thought fit to preserve in the Appendix. Wherin will be seen many Remarks of that Bishop’s Life, Condition, and Actions. The aforesaid Lord, the Bishop’s great Adversary, had got together a large List

List of supposed Injuries done by him to his Tenants, who came A N N O to him (on Pretence as High Steward) with their Complaints : 1575. which he received, in order to the doing them Justice against the Bishop. But the Bishop, as he said, had made him his High Stew-
ard, to be his Friend and Defender, not to hear every light and untrue Tale to his Infamy and Prejudice. Nor was he such an High Steward, to hear Causes and Complaints, as he told him, and to redress them at his Pleasure. For that appertained partly to himself, and partly to the Chief Justice of the Isle, with the rest of the Justices, according to ancient Grants to that Bishoprick. But by the perusing of that Book of Accusations, and the Bishop's plain Answers to them, it wil appear, how falsely and undeservedly he was charged ; and with how much Spight the Accusers Minds were filled ; and governed by that *Macbivellian Maxim, fortiter calumniare, aliquid abberebit.* The Complainants were for the most part his Tenants ; and their Complaints depending upon Personal and private Peaks against the Bishop, of supposed Wrongs done them, and brought in under the Countenance of this Lord. Which in Effect did but the more betray them and their evil Doings, which the Bishop checked and punished : as may evidently appear by the Bishop's distinct Answers, giving a true Account of each Matter.

After the Matters for Accusation of him were brought near to a Ripeness, in order to the calling him into Question, and good Progress made therin, the Lord Treasurer plainly saw through it, and the Malice therof : and appeared to be on the Bishop's Side. For which some of the adverse Party had not spared to blame that Lord ; as siding with one who was to be called into Question by the Queen's Order and Commandment. For so the Lord North gave it out, to palliate these his Doings, that what he had done was by Order of a Person that he dared not to disobey. This Matter gave Occasion to his writing another Letter to the said Lord Treasurer, dated Jan. ult. importing, ' How it added to the Heap of his Griefs, that the Lord Treasurer should be charged for dealing for him. That it was true, the Lord North had writ to him, [i.e. the Bishop] that what he had done, he was urged thereto by such Commandment, as he durst not disobey. Wherupon the Bishop said, he knew and felt, *Quod indignatio principiis moris est.* Yet considering her Majesty's Equity and constant Benevolence towards her old and faithful Friend, he could hardly be persuaded, that her Highness should give Order to him, who upon Displeasure went about to seek his Discredit and Undoing. That as to his Accusers, it was his Desire to answer to them al. And that if he had injured any Man, he would fully satisfy him. If otherwise, he had dealt hardly with any, he was to amend the Offence. And then he used St. Paul's Words, *Nihil mibi conscient sum, sed non in hoc justificatus sum.*' And then added, ' That here he must appeal to her Highness's Clemency, and to the Mercy of our Heavenly Father. And that as for the false and slanderous Accusations, [wherof there were good Store heaped up against him] those he referred to the Judgment of her Majesty and her honourable Council. And so praying the Lord Jesus to preserve his Lordship very long

*The L. North,
as High Stew-
ard, exceeded
his Office.*

*The L. Treas-
urer on the
Bishop's Side.
And blamed
by some.*

*Which occasions
another Letter
from the Bi-
shop to him.*

ANNO ' long in Safety to the Church, [which had now so many Enemies]
1575. ' the Queen, and the Kingdom:

*Makes his Sub-
mission to the
Queen.*

At length according to his abovesaid ingenuous Offer to the Lord Treasurer, he made his Submission to the Queen: which he called, *A Satisfaction*; and which she graciously accepted of. And so by little and little this Storm blew pretty wel over. But the poor Bishop was, notwithstanding, engaged with the Lord North in a long Suit: that Lord having gotten into his Hands a Lease made long before, *viz.* 14 H. 8. Whereby al the Manour of Downham was demised by a long Lease to one Meggs: whereby he pretended also to the Park. The Question was, whether the Park was also a Part of the Demise: which tho' it had been hitherto enjoyed by the succeeding Bishops of that See, yet by Virtue of that Lease, this Lord claimed it.

*The Case be-
tween the Bp.
and the Lord
North, for
Downham
Park.*

The Case was drawn up, and signed by both their Hands, as the true State of that Controversy. And it was this. ' Whether the Soil of the Park passeth by the Words of the Lease, or no? The Words were: ' *Nicholas Bishop of Fly 14 H.8. made a Demise to Tho. Meggs, by these Words: Omnes terras Dominicales, prat. pascua, & pasturas, cum eorum pertinent. & commoditat. quibuscumque, Materio de Downham, Rectoria cum libertat. unius felde, Advocat. Ecclesie ibid. reddit. tenent. ibid. feod. milit. Wardis. Maritgagiis, Relev. Esceat. forisfact. perquisit. & Cur. prefat. Epo. & Successorib. suis except. & omnin. reservatis habend. pro termini octoginta annorum.* Before this Time upon Issue joyned, whether Goodric, the Bishop, had entred into Part of the Premisses, letten, or not, Evidence was given that he had entred into Parcel of his Park. And no other Evidence given to prove any Entry into any other of the Demised Premisses. The Jury found, that the Bishop had entred into Part of the Demised Premisses.

RICHARD ELY.

RICHARD NORTH.

*Dr. Whitgift
to the Bp. con-
cerning his
Troubles.*

What the Success and End of this Law Suit was, I know not. These Troubles raised against the aged Bishop by Papists, Puritans, and Atheists, (as the Bishop himself suggested) were of three Sorts, Violence, Slander, and Fraud; the two last especially. But they could not but stir up sober and godly Men to Compassion and Fellow-feeling with him. Thus Dr. Whitgift, Dean of Lincoln, and a Prebendary of his Church, in the midst of these his Disturbances, (in a Letter to him in December 1575.) prayed God ' To make him strong, and to give him the Spirit of Boldness and Fortitude in that Time of his Personal Persecution; for so he said, he must call it; seeing, as St. Augustine saith, that the Enemies of the Church persecuted it after three Sorts, *gladio, lingua, dolo*: And that notwithstanding the Persecution of the Sword, God be thanked, was not yet; how fierce the other two were, could not be unknown to any; especially to his Lordship, who tasted of them. And that touching the Papists in his Diocese, there would not be much done, unless his Lordship called earnestly on the Matter. For certainly, as he added, the Lord North wil bolster out that notorious Papist, Mr. Perrie, as he hath done hitherto. Such is his Zeal, &c. Meaning his pretended Zeal for pure Religion.

*Dr. Kennet's
Case of Impro-
priate. Append.
p. 21.*

C H A P.

ANNO
1575.

C H A P. XXXV.

S. John's College in Cambridge in disorder. The Bishop of Ely Visitor therof: concerned therin. His Advice for new Statutes for that House. His Letters to the Lord Treasurer in that Behalf. A Case between Westminster School, and Christ's Church, Oxon. A Sect called The Family of Love. Their Apology set forth. Their Confession. A Principle, or two, of theirs. The Family of the Mount. The Family of the Essentia-lists. Etchard one of this Sect. His Letter. Anabaptists: Some recant. Two burnt. And why? Cartwright's second Reply. Sampson to the Lord Treasurer, in Behalf of his Hospital at Leicester. Bishop Pilkington refuseth to grant a Lease of Norham Waters. Peter Baro is made Lady Margaret Professor in Cambridge.

OUR said Bishop of *Ely* had other Business this Year, that employed him, a little before those Troubles befel him: both as he was Visitor of a College in *Cambridge*; and also as he was Inspector into the regular Conformity and sound Doctrine of those in his Diocese. S. John's College, a great Society, was often divided into Factions. And a great Cause therof was partly the Principles, that many among them embraced, thwarting the Practice of Divine Worship used in this Church, and partly in affecting different Men for their Heads, upon Election. The Statutes of the College also were here and there blotted out, and interpolated. The good Bishop, who, as Bishop of *Ely*, was nominated in their Statutes for the Care of that House, found it past his Skil and Power to settle the Controversies, and confirm Peace and Quiet there. And therefore thought it adviseable that some learned Men of the University should be employed by public Authority, to make new Statutes, and abolish the old. And for this Purpose he recommended this needful Business to the Lord Treasurer; both as, he was now that University's High Chancellor, and as he had been, formerly a Member of that College. To him therefore, in the Month of June, from *Dodington*, he wrote his Thoughts in a Letter. June 29.

Of this Business of S. John's College, some Account hath been given elsewhere: To the further understanding of which Affair, this Letter of the Bishop's, as also another that follows, wil Contribute.

THE great Zeal you bear for the Queen's Government of the University of Cambridge, wherof you are High Chancellor: and the Love you have towards S. John's College, (where you sucked much good Learning) do move you, I doubt not, to be careful for the Preservation of both. I also being put in Trust by

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'the

A N N O 1575. the Statutes of that College, think myself bound to conserve as much as in me lyeth, the Quiet State of that House ; and especially, having been somewhat disquieted now and then in pacifying of Contentions and Troubles ; which have grown, partly through the Folly and Stoutness of unbridled Youth, and partly by the Imperfection of their Statutes : Which, through Alteration of Time, have been altered and changed, by adding to, and taking away, by putting out, and interlining. That in some Points, their Statutes being doubtful, breed Quarrelling and Contention. For Remedy wherof, if the Statutes of S. John's might be diligently perused, examined, and perfectly compiled into one Body, certainly, great Quietness, Unity, and Concord should increase, and continue in that College, to the Glory of God, and Furtherance of good Learning.

' Sir, I am not to teach you in this Matter ; but if it please you to hear my poor Advice, if ye require, or her Majesty command, three or four Doctors of the University, Men zealous, learned, and acquainted with Statutes ; to bring the said Statutes into good Order, and into a perfect Volume, I doubt not, they wil diligently, readily, and faithfully perform it. Which done, I mean to confer with them, and to peruse them over again. Then, in Case your Lordship hath no Liefure to peruse them, ye might intreat her Majesty, (whose godly Zeal is always ready for the Furtherance of good Order) to send down these Statutes, by her Majesty's ful Authority, all former Statutes being repealed. My Zeal and Duty towards S. Jobans, have moved me thus much to signify to your good Lordship at this present, *Ut sopiaatur tandem Contentionis malum.*

*Another Letter
from the Bishop,
upon new Trou-
bles arising
in the College.*

Decemb. 4.

Mar. 12.

But however, new Statutes were not, upon this good Motion of the Bishop, as yet obtained, Things by his Care and Labour, were pretty wel pacified in the College ; and a worthy and learned Master [Dr. Still] was placed. But within five or six Months, Ferments began to arise again there. Which caused another Motion from the Bishop to the Lord Treasurer for new Statutes. For in the Month of December, being then at Downham, he put that Lord in mind, That it was not unknown to him, in what Trust the Bishop of Ely for the Tyme being, was put by the Statutes of that College, to visit and redress Things amiss, and stay the House in peaceable Quietness, to the intent the Scholars there might the more diligently apply their Learning, and use themselves in the true Service of God, to his Glory. Further, that it was not unknown to him, how painfully and carefully, he [the Bishop] had travailed at sundry Tymes, to appease such Controversies and unseemly Contentions, which Satan had stirred up very dangerously in that College. That lately by God's Grace al Things were quieted : a new Master was wel and quietly placed, a worthy, learned, and a zealous Man. The unclean Spirit was driven out. But alas ! added he, he beginneth to enter again with seven Spirits worse than himself. For ever at this present there was, he said, a new Broil like to be broached, unless it were met with in Time. That he had [before this] wrote to his Lordship to lay to his helping Hand : and that therin

' therin he had declared himself to be ready and willing : Only ANNO
' there lacked a Man to prosecute the Cause.

1575.

He subjoyned, ' That the greatest Cause of Jars and Contentions
' appeared to be, for that their Statutes were uncertain and imper-
' fect : being in some Places razed, and some Lines stricken through
' with a Pen, as it seemed good to the Commissioners in King Ed-
' ward's Time, and in Queen Maries : Who in Judgment, as he
' knew, were diverse. That now sure, if it might please him to
' move her Majesty's gracious Goodness, for a Commission to certain
' of the most wise and discreet of the University : that they by her
' Majesty's Authority, might stay presently at Matters of Contention,
' and cause good Order to be kept in all Things, 'till such Time, as by
' her Highnes Commandment, the Statutes might be fully perused,
' and brought to perfection : and so confirmed and ratified : And de-
' livered unto the said College, from thenceforth invariably to be
' observed and kept. He trusted, that by such Means, all Things
' should be stayed quietly and godly : As her gracious Majesty, so
' tending Learning and Godliness, would be easily inclined to
' such a good Work.

And that as for him [the Lord Treasurer] so endued with Zeal
' towards Learning, and so fatherly tending the College of S.
' Jobans, he doubted not, but he would set forward this necessary
' Matter, what he could. And he sent withal the Names of those
' that were thought most meet for the Commission : adding, That
' none of the House might travail in this Matter, because of their
' Oath. And so in the Conclusion, praying the Lord Jesus to have
' him in his blessed Keeping.

Those Persons, which the Bishop nominated to that Lord, for the *New Statutes*
inspecting the old Statutes, and settling new ones, were Dr. *Pern*, *made for S.*
Dr. *Harvy*, Dr. *Ibel*, and Dr. *Whitgift*, *John's College*,
and Civilians also, except the last. The Issue was, that by the
Pains and Diligence of these grave and experienced Men, besides
the High Chancellor and the Bishop, a new Set of Statutes was at
last framed and established for that House.

Another College's Affair occurs this Year in the other University, *A Case between*
namely, That of *Christ's Church, Oxon*: which wil not be out of *Westminster*
Place here to adjoin. The Case was this. *Tho. Ravis* and *Edward Carow*, *School and*
both educated at *Westminster School*, were sent this Year *Christ Church*
thence to that College to be elected Students. But were refused, *Oxon.*
Letter from the Queen requiring or recommending another Person,
to be received by the Dean and Canons. Wherupon they both
wrote their Letters of Complaint against the College to the Lord
Treasurer *Burgley* : especially that Lord having sent a recom-
mendatory Letter with *Ravis*, when he repaired to *Oxford*. But *Ravis*
finding no Admision, signified to that Lord his ill Success in a wel-
penned *Latia Epistle*: which is dated in *January*, I shal give the
Contents of it, the rather; because he was that *Ravis*, that was
afterwards Bishop of *London*, *viz.*

That he went with his Lordship's Letters to *Oxford*, and de- *Ravis, a West-*
livered them, and that he had tarried there for some Time, ex- *minster Scho-*
pecting the accustomed Benefit [of *Westminster Scholars*] but was *far refused by*
forced to come back without it; *omni spe derelitus*; when nothing *the College.*
was

A N N O ' was done, that the Lord Treasurer required. And that the Rea-
 1575. ' son, when *Ravis* enquired, he found to be ; that it was a Matter
 ' in Doubt, whether they should prefer the Statute of *Westminster*
 ' School before certain Letters of the Queen : [who had sent her
 ' Letters to them, to elect some other Person : and both they could
 ' not do] The Resolution of which, they left to be determined by
 ' his Judgment. *Ravis* urged that Lord to determine in Behalf of
 ' that Statute of *Westminster*. And that he having now a Power of
 ' deciding this Matter in the Behalf of poor Scholars, inflamed to-
 ' wards the Study of Learning, would do that good Work to de-
 ' termine, *Utrum illa Westmonasterii Schola, tua semper bonitate mu-*
nita, pristino eoque legitimo emolumento spolietur, ac jamdiu rerum in-
juria, & temporum iniquitate vexata, aliquando per te tuamque man-
suetudinem recreetur.

This Letter came backed the same Day with another from the other Scholar, *Edw. Carow* : Telling that Lord, ' How both his own Hope, *Et quanta omnium illius Gymnacii Salus in te sita, & allocata*' sit. *Non mea solum, sed totius Westmonasterii jam res agitur.* And that this Matter now in Doubt was the Pillar of that Shop of Eloquence. [as he called that School.] And that if that were broken or weakened, the whole House would inevitably fal, and come flat to the Ground.

L. Treasurer's Lett. to Christ's Church about the Scholars. The Lord Treasurer seemed to be on the Scholars Side. For in a Letter that he had writ to the College, he blamed them for their Neglect in electing *Westminster* Scholars : and that the Year before, they admitted but one of three Scholars from *Westminster*, tho' they had Room for more. The Dean of *Westminster* seemed also to have put the said Lord on to write this.

But in this Reproof, the Dean and Chapter of *Christ's Church* were concerned to vindicate themselves. And for that Purpose, they sent their Letters, and Mr. *Dorset*, one of their Canons up to the said Lord Treasurer, to inform and satisfy him, that these were false Suggestions, and that his Lordship was abused with such false Reports. And they desire, that Master Dean of *Westminster*, and the said *Dorset*, might both appear before him ; and that he would hear both of them. The Sum of their Letter was :

Their Letter in Answer, in their own Vindication. That the last Year, 1574, they had then but one Place indeed void : and so but one this Year. And that their Case was but ill for the most part. Because several Scholars used to get Letters from the Queen, and others got themselves elected. And all crowded into the College with Expectation to be admitted : and would cry out loudly against the College, if they were not received ; wheras there wanted other Places and Rooms for them. And then it may be, they, one or two of three or four that came, were elected. Thus at this Time there were four came to them : Two brought Letters from the Queen for Places : and two others chosen at *Westminster*, last S. Peter's Day. Now, what to do they consulted : And not knowing what, they now beseeched him, that he would direct them, (seeing they could place but one) which to take, and which to refuse. That so they might neither give Cause of Offence to the Queen, nor seem to break the Orders set down for *Westminster*. And

And wheras it was also suggested to that Lord, that the College **ANNO**
1575.
 could have no better Choice of Scholars to admit, than out of *Westminster School*; to this they answered, ‘That if they were
 ‘free, they might make Choice of a great many, both poor and
 ‘towardly: who were not only Grammarians, as *Westminster Scho-*
 ‘*lars* were, but *Logicians* of two or three Years standing: and yet
 ‘could attain no Benefit, nor standing in their College. And so in
 ‘fine, they commended the whole Cause between them and *West-*
 ‘*minster* to his Lordship.

About this Time, or somewhat before, a Sect that went by the Name of *The Family of Love*, began to be taken Notice of. It was derived from *Holland*; where one *H. N.* [i. e. *Henry Nicolas*] was the Founder of it. A Company of these were discovered in the Parish of *Balsam* in *Cambridgeshire*, the Bishop of *Ely*’s Diocese. In this Society was one *Robert Sharp*, Parson of *Stretbal* in *Essex*, and divers other Persons of good Reputation. These were taken up: but when they came to be examined before Dr. *Perne*, the Rector of that Parish, they were found to be none of that Sect, but suspected only: because they used to meet together on certain Holidays after Supper. And there they read the Scriptures, and sung Psalms, and conferred together upon Matters of Religion, and propounded Questions, for the edifying themselves in Godliness. And this these wel disposed Persons did, instead of the common Custom on Holidays of Carding and Dicing, and spending the Time at Alehouses. And accordingly, they made a Declaration and Confession of this, and of their sober Opinions and Doctrines; and submitted to Authority. All which was certified, and given in by Dr. *Pern*, *De-*
bisshop Park.
cemb. Anno 1574. The said Confession and Declaration we have set down at large elsewhere.
B. iv. Ch. 4a.

But certain it is, that these that went by the Name of the *Fami-* *Apology of the*
ly of Love, did spread themselves: and about this Year they set *Family of*
forth a Book in Behalf of themselves: Written by one of the *Love, set*
Queen’s Menial Servants, as the Title Page pretended. It was in-
titled An Apology, and presented by the Author to the Parliament
that then was. This Book was reprinted in the Times of Liberti-
nism, Anno 1656, by Giles Calvert. It bare this Title, An Apology
for the Service of Love, and the People that own it, commonly called,
The Family of Love. Being a plain but groundly Discourse about
the right and true Christian Religion. Set forth Dialogue-wise, be-
tween the Citizen, the Country-man, and an Exile. As the same
was presented to the High-Court of Parliament in the Time of
Queen Elizabeth: and penned by one of her Majesty’s Menial Ser-
vants: who was in no small Esteem with her, for his known Wisdom
and Godliness.’ There was also set at the End of the Apology,
an Account of their Faith, intitled, A brief Rehearsal of the Belief
of the Good-willing in England, which are named the Family of Love;
With the Confession of their upright Christian Religion, against the false
Accusation of their Against-Speakers. Set forth likewise, Anno 1575.

Herein they profess to believe the Apostles Creed, as it is used and repeated by us. Then there follows an orthodox Confession of the Trinity, Father, Son, and Holy Ghost. Then the Confession of their Religion: viz. ‘That considering the great Love of God towards

ANNO towards us, and al Mankind : in that he hath created the Man,
1575. like unto his own Image ; and also set him in the Fulness of Life ;
 and how that he hath moreover (when we were become his En-
 mies, through the transgressing of his Word, and Children of
 Death) yet further extended his Love towards us, and sent his
 only Son *Jesus Christ* into this World. Which hath to our At-
 tonement suffered the Death of the Cross, we ourselves being guil-
 ty. When we consider al this great Love extended on us, so are
 we moved to love him again : Standing even so *religati*, or bound
 again (and so *Religious*) to love the same God of Life, with al
 our Heart, Soul, and Might, and our Neighbour as ourselves.
 And for that Cause, to the End that we might uprightly shew
 forth the same, both in the Deed and Truth, we read the holy
 Scriptures of the Prophets and Apostles of Christ ; and al other
 Books which exhort us unto such an upright Life and Love of
 God, and our Neighbours : Not using any other Ceremonies, Laws,
 Statutes, neither Sacraments of Baptism and Supper of the Lord,
 than such as are ministred in the Church of *England*. And to that
 End, obey we also our Sovereign Lady the Queen ; and the Ma-
 gistrates, our Foregoers, both Spiritual and Temporal. And, that
 of God's Behalf, and even for our Conscience, and the Peace's
 Cause. Paying al Tribute unto these said Magistrates ; living obe-
 diently and Subject-like, even as it is meet and right, under their
 Laws. And also, dealing with al Men uprightly, faithfully, and
 charitably ; even as we ourselves would gladly be dealt withal at
 their Hands ; keeping likewise Peace with al Men, so far as is pos-
 sible for us. And that, being told, to be the fulfilling both of
 the Law and the Prophets, and likewise the Doctrine of Christ
 and his Apostles, (as is said) contained in the Old and New Testa-
 ment. And our Conscience heareth us Record, that al such single-
 minded ones ought to be defended by the Governours from In-
 justice and tyrannical Oppression. This same is finally the Con-
 tenits of our Belief, and the Ground of our Religion.

*The Reason of
their setting
forth the same.*

They assign also the Reason of their setting forth this their Belief
 in these Words, 'Forasmuch as we are bruited and defamed with
 many Manner of false Reports and Lies by certain malicious and
 slanderous Persons, that never yet communed with us of any such
 Thing, as they criminate and charge us withal ; to the great defa-
 cing and hindring of us and our good Name and Fame among such,
 to whom we rest as yet unknown. For that they might thereby
 bring us into Contempt and Obloquy. And so make us detestable
 and monstrous before the Eyes of the common People. As also
 have moved with their slanderous Reports the Spiritual Rulers
 and Magistrates, to cast some of us into Prison ; and drive us
 therethrough to great Trouble and Charges. Wheras Men have
 not justly to blame, accuse, detest or burthen us, as Transgressors of
 the Law : be it against any of the Queen's Majesty's Proceedings
 in Causes Ecclesiastical, or else in her political Laws of Govern-
 ment, in Causes Temporal. But have always shewed ourselves (like
 as become Liege Subjects to do) to live and walk in al dutiful Obe-
 dience loyally towards the same.'

This

This was the fair Profession and Protestation they made : but *A N N O* how they were represented in these Times by others ; and who chiefly were their Accusers ; and what the great Crimes laid to their Charge were, may be learned from their said Apology : *viz.* 'That they were bruted forth (and that chiefly by the Preachers) for the most detestable Sectaries or Hereticks, that ever reigned on the Earth : yea, and as People not worthy to live in a Commonwealth. That they denied Christ, the Trinity, and the Lord's Prayer. That they were *Libertines*, and laid with one another Wives. That they desired to have al Mens Goods in common. That they would have no Magistrates. That they accounted Whoredom, Murther, Poisoning, &c. to be no Sin. That they denied the Resurrection of the Flesh, and the Immortality of the Soul. That they justified themselves by their Works without Christ : And that they confounded the Scriptures, and would not have them used : And said, that they lived without Sin. That they were against the State : and that they would obey Turk, Pope, or any other, of what Religion soever, under whom they dwelt. And that when they were commanded of a Magistrate to render an Account of their Faith, or Religion, they used to dissemble and meant not the same that they said.

Whether this Sect of the *Service of Love*, were of such profligate Principles and Practices, may be doubted ; but that *Anabaptists*, and *Libertines*, (of whom those Crimes were too true) shrowded themselves under those of this Denomination may be justly suspected.

And when this Writer comes to point out, who their great Enemies and such as exposed them to Suffering and Imprisonment were, he sheweth, that they were such as taught Men Disobedience to Magistrates and Laws, and usually cited that Place of Scripture, *It is better to obey God than Man* : Such as drew the People's Hearts from Obedience, to Fantasies : and who, of al, were the most dangerous, and whose own Company were by the higher Powers dealt withal for those very Things, which their Teachers say concerning them. For they, indeed, were the Persons that would have no Governors, &c. And while they set al Men to wonder at them, [of the Family of Love] they themselves were guilty. And then the same Appologist descendeth more particularly to describe those that persecuted them, insomuch, that they were cast into Dungeons and Prisons ; that they were a certain Sort, that besides other lawfull Officers, and spiritual Governors, were crept in amongst them, scattered almost the Land through ; which also had gotten great Speluds out of Men's Benevolence ; and they preached without either Order from her Majesty, or any public Authority : yea, and were supposed to be to the Number of 4 or 5000. And (which was further to be noted) they payd no Tenth or Subsidies. Also, they cryed out against al Spiritual Officers and Officers, although they were founad meet for that Function, by learned Men, and thereto had Authority, by Laws and Statutes confirmed ; whom notwithstanding, they called, and taught others to call them, *Dumb Dogs*, and *Sleeping Hounds*, with such like Names. Whom to redress, her Majesty had granted Commissions [Ecclesiastical.] But wot you what, added he ? Those, for whose Reformation the same was

1575.
Represented as
most detestable
Sectaries.

Persons of loose
Principles,
shrowd them-
selves under
this Sect.

Their Crimes
reported upon
their Accusers.

ANNO 157. granted, have so prettily handled the Matter, that they, either by Substitution of Commission, or else by some other Trick, have now to deal in the Commission themselves by their own Hands. And so compel Men to yield to their dangerous Attempts. By whom also they [of the Family] were thus strangely handled. A strange *Metamorphosis!* when the Offenders against al Laws, are made Judges over the true Observers of al good Laws, and Reverencers of al Authority.

*Their Opinion
of Predestination.*

I wil mention a Principle or two, which they owned, and so leave them. The one was their Judgment of *Predestination*. There are two (as they write in their *Apology*) with their Members, that are predestinated or preordained; the one unto Preservation, and the other unto Condemnation from the Beginning. The one is Christ, the Man of God, predestinated unto Preservation: and with him al his incorporated Members. The other is the Man of Sin, Antichrist, predestinated unto Condemnation; and in him al his incorporated Members. As for any other Predestination than this (come it out of *Turky*, or elsewhere) I know not of it.

*They allowed
going to Mass.*

They allowed of going to Mass. For when the *Countryman*, one of the Speakers in the Dialogue, had told the Exile, the other Speaker, that they were suspected to be superstitious Papists, and that this Administration, called, *The Service of Love*, was published to the End to maintain al Superstition and Abuse in the *Roman Religion*: he answered, That in Truth, so far forth as he could perceive, the Author of those Books [*viz. H. N.*] in the Ministratior of Love, did neither maintain, nor allow of any Manner of Superstition frequented in the *Roman* or Popish Church: but indeed he seemed so to open and disclose the first Ground of the same Religion, and the Signification of every thing [*i. e.* by favourable Allegories] as wel their Sacraments as Ceremonies; as willing, that every one that should happen to dwel where the same were, by the Laws of the Land, allowed; and being commanded to obey their Rulers and their Laws, and for Obedience sake not to rebel in any Case; that they rather should go to Church, where the same were administred: and there to make Mark only upon the Signification of the same; and what a Christian Life and Obedience to God and Governours, the same, in their right Signification, do ask and require of them. And yet he acknowledged them no otherwise, but as Sacraments, Ceremonies, Signs, Images, Figures or Shadows of good and holy Things. But however, he put the *Countryman* out of Doubt, that they utterly detested [notwithstanding this Compliance] al superstitious Papistry. By these Passages and Hints we may understand, what Sort of Men and Principles this *Family*; or *Service of Love*, in these Days consisted of. And which appeared again openly in the Time of the Anarchy in the last Age: Now, I think, extinct. For I remember, a Gentleman, a great Admirer of that Sect, within les than twenty Years ago, told me, that there was then but one of the *Family of Love* alive, and he an old Man.

*Some of the
Family recant.
Stow's Annal.*

But notwithstanding the above fair Representation of themselves, their Practices and Opinions were found so erroneous and dangerous, that fife of them recanted at *Paul's Cross* in the Month of June. Divers

Divers other odd Sects, about these Times, bearing pretty fantastical Names, had their Proselytes: as the Family of the Mount, the Family of the *Essentialists*, &c. Al which seemed to be no other than some Subdivision and Slipps of the Family of Love. And of these, some were Ministers. Of these was one *John Etchard*, Minister of *Darsham* in *Suffolk*; and another was *John Eaton*. I shal give the Reader some Strictures of a Letter of the former; without Date, but as it seems near this Time, with some Mention of the latter, I met with it in the *Paper Office* at *Whitehall*. On the Backside wherof was endorsed, *Pseudapostolical*. It beginneth thus:

TO all you Faithful in Christ Jesus, Saints by Calling; justified by his Blood and Righteousness, and sanctified by Faith in him; that take the Lord Jesus to be your Wisdom, Righteousness, Sanctification and Redemption: Grace, Mercy and Peace to you from God our Father, and from the Lord Jesus Christ. When the Apostle Paul foresaw, that he was ready to be offered up, and the Tiine of his Departure was at Hand, he said, *I have fought a good Fight, &c.* So likewise the faithful Servant of Jesus Christ, Mr. John Eaton, that Planter with Paul, and Father of many Children, &c. For to your Knowledge he begat many in the Faith, and the Lord blessed his Labours, &c. In the Margin of this Letter is added this Note, *John Eaton was divers Years questioned, and censured by the High Commission for maintaining, That God cannot see Sin in the Justified.* And then, applying those Words of St. Paul to himself, speaking to *Timothy*, *'Thou hast fully known my Doctrine, Manner of Living, Purpose, Faith, Long-suffering, Love, Patience, Persecutions, Afflictions; which came upon me at London, Norwich and Wickham. Which Persecutions I suffered. But from them al the Lord delivered me, &c.'* You, Believers, are dead to Sin before God, and buried also: as you are buried with him in Baptism. And as Men do not use to mortify him that is dead and buried already; so Believers do not take away their Sins out of God's Sight by Mortification; because they are dead and buried unto Sin before God in Christ already, by God in Baptisim. So that tho' we, by Virtue of the Spirit do mortify our Members upon Earth, yet the Spirit of God doth know, that their Sin is pardoned, washed away and put out of God's Sight; covered and not imputed. Which al signify the same Thing; that is, perfect Remission of Sin. By which Words he seemed to hold no Sin in God's People.

The Sectaries of the Family of the Mount, held al Things common; and lived in Contemplation altogether: Denying al Prayers, and the Resurrection of the Body. They questioned, Whether there were an Heaven or an Hell, but what is in this Life? And they said, that what the Scriptures spake of, was begun and ended in Men's Bodies here, as they do live. As Heaven was, when they do laugh and are merry; and Hell, when they are in Sorrow, Grief or Pain. And lastly, they believed, that al Things came by Nature. This was acknowledged by one that had been of their Society, to be held by them, when he kept them Company: and many other Things as bad, or worse.

VOL. II.

CCC 2

The

A N N O
1575.

*Other Sects, by
the Name of
Families.*

*Etchard, one
of this Sect, his
Letter.
Pap. Offic.*

*The Family of
the Mount.
Pap. Office.*

ANNO The Family of the Essentialists had their Opinions from one Mrs. **1575.** Dunbar, a Scotch Woman. These held there was no Sin at al: but what is done, God doth al, in what kind soever it be. One Lockley, a Taylor, one of these, used to say, *Sin? What Sin, Man?* There is no Man sinneth at al. He said further, in Contempt of the holy Altar in the Church, where the Lord's Supper is celebrated, that the Altar did stand like a Cook's Dresser Board. This Man had many Meetings up and down, and would spend 20 or 30 l. at a Sitting.

H. Nicolas's Books, the Ground of these Sects.

These and the like were the Spawn and Improvements of this Family of Love: of the which Henry Nicolas of Holland, was the Founder: whose Books and Writings were brought over hither and translated; and secretly dispersed and sold, as wonderful Discoveries. One of them was his *Rules of Perfection*; especially his Book called, *Theologe Germane*. There were of them in Latin MSS. And one Fisher, a Barber, wrote them out, and sold them, after, (as it is likely) they were translated into English. In these Papers, whence I extract these Things, there were also set down the Names of those of these Sects, and the Places where they dwelt. Which were undoubted the Confessions of some of them brought before the Commissioners Ecclesiastical.

Anabaptist Sect, that sprang from Germany, was now not uncommon here, especially such as were of the Dutch Nation. This Year five of them condemned for Heresy, submitted themselves, namely, Hendric Ter Woort, Gerard Van Byler, Jan Peters, Hans Vanderstrate, Hemels. Confessing now to believe Christ's Incarnation, the Baptizing of Children, the Office of Magistrates, to be necessary, and owning the Lawfulness of swearing. The Form of their Recantation and Penance at Paul's Cross is set down by John Stow under this Year, being performed by them there on Easter Day. Yet I find two Anabaptists were burnt in Smithfield not long after, viz. July 22, namely John Wielmacker, and Hendrick Ter Woort (who it seems had recanted before, if it were the same) after that they had been sixteen Weeks in Prison. The Privy Council would not spare them; notwithstanding the earnest Intercession of the Dutch Congregation, for divers weighty Reasons laid before them. But the chief Causes of their Executions were, because they would not own them for Christian Magistrates; and had been banished a Year before.

Cartwright's Second Reply comes forth. But the Sectaries of most Account, and that created the State most Trouble, were those that followed Tho. Cartwright, and others of that Sort, who condemning the Episcopal Government of the Church, laboured the Overthrow of the Bishops and their Revenues, and much of the Form of the Liturgy established and used. Some Account hath been given elsewhere of his Writings in Behalf of the *Admonition to the Parliament*, and against the learned Books of Dr. Whitgift, confuting that *Admonition*, and in Vindication of this Church. The said Cartwright's last Book, wherin he had the last Word, (called his *Second Reply* to Dr. Whitgift) came out this Year; printed, (as it seems by the Letter) in Holland. This hath been sufficiently taken Notice of in Archbishop Whitgift's Life. I shall only here observe the haughty and abusive Spirit of the Man, by

two

Life of Arch-bishop Whit-gift.

Book I. c. 11.

two or three Passages in the said Second Reply. Wherof this was A N N O one : ' Because the Answeret [i.e. Whitgift] wil yield no Obedience unto the Truth, unless she take him by the Collar, and have her Hand upon his Throat ; the Fondness of the Collection shal thus appear unto him.' This was his Expression against a Period of Dr. Whitgift's, who disliking an Inference of Mr. Cartwright's, had called it a *pretty and fond Collection*.

Again, ' I doubt, whether for the Vanity of his Accusation, I should vouchsafe it of Answer ; which for his strong and bitter Words, might seem to require a large Defence.' Again, ' If I had met with the vainest Trifler and Hawker after Syllables, which can possibly be, yet the Sentence I set down is sufficiently fenced agaist al his Greediness of snapping at it.'

Once more, ' Mr. Doctor, seeking busily to hide his Nakedness, findeth not so much as a Fig Leaf to cover his Shame withal ; nay, in seeking a Hole to hide it, hath met with a Hill to shew it further off.' This is a Specimen of Cartwright's Way of Writing, and treating his Adversary. Who thought not fit to give that Reply any Answer ; when it was come thus to Words.

It was the Favour of the Tithes towards Cartwright, and others Sampson, Master of the Hospital at Leicester, deserves Places of another Nature than Parochial Cures ; as Hospitals endowed : and they dispensed with thet in. Thus as the aforesaid Mr. Cartwright was Master of an Hospital in Warwick, and *Lover* another near Durham ; so Dr. Sampson had the Hospital in Leicester, wherin, to his Commendation, he was very useful in Respect of his Care of it. And twice did good Service to it, for its good Estate, and the Preservation of its Revenues. Which he did by his Interest with, and Application to the good L. Treasurer. It was a few Years before in Danger of Ruin by the Decays of it, which was remedied by the Favour and Interposing of that Lord. And now, certain Tithes granted to it for the Maintenance of Hospitality there, by a long Lease from the Abby of Leicester, had been begged by some, after the Expiration therof. Which would have sunk the Rents of the Hospital much. Wherupon Sampson in the Month of October, thus applyed himself in a Letter to the Treasurer, by the Hand of another, himself being lame of the Palsey ; (wherin the State and Case of the Hospital wil appear.)

THAT the Experience which he had of his Favour towards that Hospital in a great Matter (as himself knew) truly tried, did encourage him in another Matter of less Moment, by humble Suit to assay his Favour again for it. The Case was this. The Founders of that Hospital had by Testament at their Deaths, bequeathed unto it one Lease of a Tuyth [Tith] of one Field, lying by Leicester, called *The South Field* : which they had taken of the Abby of Leicester standing. The yearly Rent of which Tuyth was 5*l. 6*s.* 8*d.** Which was from Time to Time received there [at the Hospital] by one Mr. Hunt. Who, as he understood, was an Accomptant in the Exchequer. That the Founders had in this wise left the same for a necessary Maintenance of Hospitality unto this poor

*His Letter in
Behalf of it.
Par. Offic.*

ANNO: poor Hospital. And that so it had been continued unto that Day, 1575: In which said Lease, granted by the Abbot, this House had yet nigh thirty Years to come, to enjoy. But that such was the Unsatiableness of some Minds, that (as he was credibly informed) one which was toward an Office, made an assured Account among his Friends, that he had already gotten this Tuyth by Lease in Reversion, and thinketh in short Space, to make an Entry into the same.

Indeed, my good Lord, (as he proceeded in his Letter) for my own Part, I need not to be greatly careful here, considering the Length of the Term, which is yet to come, to the Use of this Hospital: as, if it pleased his Honour, he might see by the Lease, itself; which he had committed to the Keeping of the Bearer thereof, Mr. Francis Hastings. Whom he had, he said, also desired, in his Defect, to be their Procurator in this Behalf, to his Honour. That as the Founders had both carefully and charitably conveyed that Lease by Testament to this Hospital, for Maintenance of Relief and Hospitality therin; so would he [Sampson] be right glad to procure, by such Means as he could, that this same their charitable Devise, might still continue accordingly. And both would he be, to have the same cut off in his Time.

And therefore, he was in this Behalf humbly to make two Suits to his Honour: the granting of one of which, should suffice: Either that this Hospital might have this Lease, which now it enjoyed, confirmed; and the Term of Years augmented by her Majesty, under her Great Seal of the Exchequer: Or else, that it might please her Highness, by his Lordships favourable Procurement, to grant this same Tuyth to this Hospital for ever, paying to her Highness, her Heirs and Successors the annual Rent of £5 l. 6 s. 8 d. And that if either of these might through his Goodness be procured to this Hospital, he would bind it to pray for him, as for a singular Benefactor: not only for repairing of it, when it was in Danger of Ruin and Decay; but also for this Recovering of this poor Maintenance: without which it must needs decay. And thus hoping for his favourable Answer by Mr. Francis Hastings, the Bearer hereof, he humbly took his Leave, recommending him to the Grace of God. Dated from Leicester, October the 28th, 1575.

*Act for the Hospital at Leicester.
D'Ew's Journ.
p. 252.*

And it appeared how ready the Lord Treasurer was to do this Good thus moved. For an Act was procured (undoubtedly by this Means) the Parliament now sitting, for Confirmation of this Hospital. And the Bill being brought down from the Upper House was the next Day read the first, second, and third Time, and passed. So quick a Dispatch it had; that the Publisher of the Journal of that Parliament set this Note at it; *Quod nota.*

Bp. Pilkington applies to the Treasurer for a Favour to his See.

As Dr. Sampson had thus betaken himself to the L. Treasurer for his Hospital; so for some other Favours did Pilkington, the good old Bishop of Durham do (the last Year of his Life, and the last Time we shall hear of him) to this common Patron of the Clergy and their Causes. The one was relating to his Office as Treasurer: viz: That he [the Bishop] for preventing the Trouble of his sending

ing the Clergy's Tents, and the Danger of Robbery by the Way, ANNO might pay them in at *Berwic*, as the other Bishops in those Parts did. The other Matter which he desired of his Lordship, was, to know, how his Answer for the Lease that was required of him, for the fishing in the Bishop's Waters at *Norham*, was taken; to be made, it seems, for the Benefit of some Courtier. Which he would not yield to, to the Injury of the Bishoprick. Tho' *Barnes* his next Successor, did. Surely, added he, the State of that Place is miserable, and would be looked to without Delay. And so concluded, praying the Lord of Hosts to strengthen the weak Body of his Lordship, long to serve him, to the Comfort of his People. I add this the rather, it being the last I find of this pious, Apostolical Bishop and Confessor.

By the Means of this kindly affectioned Nobleman, *Peter Baro*, a French Protestant, of good Learning, fled from his own Country, for avoiding the Persecution, was made this Year the Lady *Margaret's* Professor of Divinity at *Cambridge*. And held the said Lecture to the Year 1596. When he resigned it; foreseeing, that, for maintaining some Doctrines about *Universal Grace*, he could not hold it much longer. His Cause, and *Barrets* of *Caius College*, may be seen at large in a MS. sometime belonging to Archbishop *Whitgift*, now lodged in *Trinity College, Cambridge*.

*Peter Baro
a Foreigner,
made Marga-
ret Professr.*

CHAP. XXXVI.

The Lord Treasurer suspected by the Queen, to favour the Queen of Scots. His Thoughts therof in a private Letter, to the Earl of Shrewsbury. News at Court. The Prince of Orange offers the Queen the Low Countries. Addresses to her from France and Spain. Divers fly hither from the Low Countries. New Privy Counsellors. A Project for translating of Bishops. The State of Ireland. The good Service of the Earl of Essex there. Nic. Morton, the Pope's great Factor: His Family. Their Treasons, and Conspiracies. A Deappropriation. Knights Fees, And Relief, due from the Earl of Salop. The Queen's Progress.

THIS good L. *Burgbley*, the great Patron and *Asylum* of learned and pious Men, met himself with great Difficulty at this Time by Means of the Queen's Jealousy; as tho' he secretly favoured the *Scottish Queen* against her: which some of his Back-Friends at Court had buzzed in her Majesty's Ears in his Absence at *Buxton Well*; where with the Queen's Leave he was gone for his Health sake. This some had busily persuaded the Queen, was but a Pretence; that he might thereby meet the *Scottish Queen*, and privately confer with her. By the Likelihood wherof, it took its Effect

*The Queen sus-
pects the Treas-
urer's Favour
towards the
Scottish Queen.
And Why.*

ANNO Effect with the Queen. But when he perceived this by her Behaviour towards him, it created him great Anxiety. And in Truth he was in Danger of her Frowns, and consequently therupon of more and greater Harms. This he wrote very privately, upon a particular Occasion, to the Earl of Shrewsbury: who now had made an Offer of marrying his Son to that Lord's Daughter. Which he therefore declined at that Juncture, lest it might more confirm the Queen in her Suspicion; since this Earl was that Queen's Keeper at this Time. And therefore, that he might not seem to slight so honourable a Favout offered him by the Earl, and so draw on him his Displeasure, and yet decline the Motion at present, he, with his own Hand, gave him to understand his present Circumstances, to this Purport:

*His Letter to
the Earl of
Shrewsbury
therupon.*

' That he could not sufficiently express in Words his inward hearty Affection, that he conceived by his Lordship's friendly Offer of the Marriage of his younger Son: and that in such a friendly Sort, by his own Letter, and proceeding from himself. Now, as he thought himself much beholden to him for this his Lordship's Kindness, and manifest Arguiment of a faithful good Will; so must he pray his Lordship to accept his Answere, with his assured Continuance in the same towards him. That there were especially two Causes, why he did not in plain Terms consent by Way of Conclusion hereto. The one, for that his Daughter was but young in Years; and upon some reasonable Respect, he had determined (notwithstanding he had been very honourably offered Matches) not to treat of marrying of her, (if he might live so long) until she shold be above 15 or 16. And that if he were of more Likelihood himself to live longer than he looked to do, she shold not, with his Liking, be married before she were 18 or 20. But the second Cause, why he deferred to yield to conclude with his Lordship, was grounded upon such a Consideration, as, if it were not truly to satisfy his Lordship, and to avoid a just Offence which his Lordship might conceive of his forbearing, he would not by Writing, or Message, utter, but only by Speech to himself. And then he proceeded to the Cause in these Words:

' My Lord, it is over true, and over much against Reason, that upon my being at Buckston's last, Advantage was sought by some that loved me not, to confirm in her Majesty a former Conceit, which had been laboured to be put into her Head, that I was of late Time become friendly to the Queen of Scots; and that I had no Disposition to encounter her Practices. And now, at my being at Buxton's her Majesty did directly conceive, that my being there, was by Means of your Lordship and my Lady, to enter into Intelligence with the Queen of Scots. And hereof at my Return to her Majesty's Presence, I had very sharp Reproofs for my going to Buxton's, with plain charging of me for favouring the Queen of Scots; And that in so earnest a Sort, as I never looke for; knowing my Integrity to her Majesty: but especially, knowing how contentious the Queen of Scots conceived of me, for many Things past, to the Offence of the Queen of Scots. But it was true, as he continued, that he never indeed gave just Cause by any private Affection of his own, or for himself to offend the Queen of Scots:

Scots : But that whatsoever he did, was for the Service of his ~~ANNO~~ own Sovereign Lady and Queen. Which if it were yet again to be done, he would do, he said. And that though he knew himself subject to contrary Workings of Displeasure, yet would he not, for Remedy of any of them, both decline from the Duty he owed to God, and his Sovereign Queen. For he knew, and did understand, that he was in this contrary Sort maliciously depraved: and yet in secret Sort on the one Part, and that of long Time, that he was the most dangerous Enemy and Ill-willer to the Queen of *Scots* ! on the other Side, that he was also a secret Well-willer to her, and her Title; and that he had made his Party good with her.

Wherupon he makes this Reflection: ' Now, my Lord, no Man can make both these true together. But it sufficeth for such as like not me in doing my Duty, to deprave me, and yet in such Sort it is done in Darkness, as I cannot get Opportunity to convince them in Light. In al these Crossings, my good Lord, I appeal to God, who knoweth ; yea, I thank him infinitely, who directeth my Thoughts, to intend principally the Service and Honour of God, and jointly with it, the Surety and Quietness of my Sovereign Lady, the Queen's Majesty. And for any other Respects, but that may tend to these two, I appeal to God to punish me, if I have any. As for the Queen of *Scots*, truly I have no Spot of evil Meaning to her. Neither do I mean to deal with any Titles to the Crown. If she shal intend any evil to the Queen's Majesty, my Sovereign, for her Sake, I must and will meate to impeach her: And therin I may be her Unfriend, or worse.

And then turning to the private Matter between them, that gave Occasion to al his Discourse above, he subjoyned: ' Wel, now, my good Lord, your Lordship seeth I have made a long Digression from my Answer. But I trust your Lordship can consider, what moveth me thus to digress. Surely, it behoveth me not only to live uprightly, but to avoid al probable Arguments that may be gathered, to render me suspected of her Majesty ; whom I serve with al Dutifulness and Sincerity. And therefore he gathered this, that if it were understood, that there were a Communication, or a Purpose of a Marriage between the Earl's Son, and his Daughter, he was sure there would soon some Advantage be sought to encrease these sinister Suspicions. For which Purpose, considering the young Years of their two Children, and supposing the Matter were fully agreed between them, the Parents ; yet, since at present, the Marriage could not take Effect ; he thought it best to reserve and keep this Motion in Silence. And yet so to order it with themselves, that when Time should hereafter be more convenient, they might, and then also, with less Cause of vain Suspicion, renew it. And in the mean Time, he must confess himself much bounden to his Lordship for his Goodness: Wishing his Son all the good Education that might be meet to teach him to fear God, to love his Lordship, his natural Father, and to know his Friends, without any Curiosity of humane Learning : Which, without the Fear of God, he saw did great Hurt to al Youth in

ANNO "that Time and Age." And so this wise and wary Nobleman com-
1575. pluded, prizing him to bear with his Scribble, which he thought
 his Lordship would hardly read; and yet he would not, he said,
 use his Man's Hand in such a Matter as this was. Dated from
 Hampton Court, the 24th of Decem. 1575.

News at Court.
Epist. D. Com.
Salop.

Cand. Eliz.
p. 208.

The News at Court now was, (as I take it from a Letter of *Francis Talbot*, then at *Hampton Court*, to the abovesaid Earl of *Shrewsbury*, his Father) That the Matter of choosing Counsellors remained doubtful, but daily it was locked for, that some new ones should be chosen, [several of the old ones being by this Time dead.] That there were Ambassadors now at Court from *France*, both from the King and *Monsieur*, [Duke *D'Alençon*, who joyned himself with the Protestants, in those Civil Wars, and Confusions, then in that Kingdom.] That there was a Bruit that *Monsieur* was poisoned: But no Advertisements were come to the contrary. That he had referred his Cause to be dealt in by her Majesty, between him and his Brother, the King. How her Majesty would please to deal in it, was not yet known. But the Ambassadors made few of Desire to be dispatched. That Sir *Henry Cobham* was there, returned out of *Spain*, with Answer of his Message. [Which was to perswade that King to make Peace with the *Netherlanders*, shewing him how dangerous their Revolt would be, especially the French being solicited to assist them: Which the Queen herself was jealous of.]

The Prince of Orange offers the Queen the Low Countries.

He went on with his News, That there was come one from the *Prince of Orange*, out of the *Low Countries*, with a Couple of chief Merchants of *Flanders*; to make Offer of the Country, to be defended, into her Majesty's Hands. And that if it would please her to keep it, they would betake themselves to Merchandry, and pay her Majesty such Tribute, as before they paid to the King of *Spain*. And that they also required speedy Answer. That the Council were al at the Court. That the City daily, and the Ambassadors, came to them. And the Ambassadors had had Audience twice. That her Majesty was troubled with these Causes: Which made her very melancholy; and seemed greatly to be disquieted. And what should be done in these Matters, as yet it was unknown. But she heard the Ambassadors on al Sides: who laboured greatly one against another. And that her Majesty had it put unto her, to deal both between the King of *Spain* and the *Low Countries*, and the King of *France* and his Brother. And that her Majesty might deal as it pleased her. For, he thought, they were both weary of the Wars; especially, *Flanders*. Which, as the Report went, was utterly wanting of Money, Munition, and Powder. And therefore had offered their Country to the Queen's Majesty. This was dated from *Hampton Court* the 4th of Febr. 1575. And subscribed, Your Lordship's loving and most obedient Son, *Frauncis Talbot*.

Foreigners fly hither from Flanders: Desire to be Members of the Dutch Church.

And such, indeed, was the sad Condition of the People of the *Low Countries* at this Time, that great Numbers of them had fled over hither; and desired to join with the *Dutch Church* in *London*, and to become Members therof. Yet so tender was the Queen, of breaking with that proud and powerful Prince, the King of *Spain*, that she would not admit of this, nor give Countenance to such

as fled away out of these Countries under his Subjection. For ANNO it is remarkable what is set down and recorded in a Journal of the Dutch Church in London, written by Simeon Ruytinck, one of their Ministers in those Times, and yet preserved in their Ruytinck's Journal. Libr. Dutch Ch. Church: 'That when divers Foreigners had come hither on Account of Religion, and desired to be admitted in Communion with the rest of the Dutch Church, the Queen hearing of it, commanded the L. Maior to disperse them from London. Wherupon they applyed to the Bishop of London, to represent their Case to the Queen and Council.' Who did so. And the Council sent a Letter in Answer to the said Church, June 29, 1574, in Favour, That that Church should advise those new Members to depart from London, [where they were more obvious to be taken Notice of by King Philip's Spies] and to go to other Parts of the Kingdom; [where there were also Churches of Protestant Professors]. Which that Church did accordingly.

Wheras Mention was made above in Mr. Talbot's Letter concerning the Discourse at the Queen's Court of some new Privy Counsellors; the Reason therof was, because by this Time a great many of the old ones were dead, and likewise of the old Nobility. I find among the L. Burghley's MSS. a Paper of his own Hand-writing, containing the Names of such as were dead, and such as fit remained alive, and also of such as were thought fit by Reason of their great Possessions to be received into the Rank of the Nobility. Which I make no Doubt was to be laid before the Queen. First, there be set down the Names of Noblemen and Knights, and other Gentlemen, Counsellors in the Time of King Edward, from the First of that King, that were dead; forty in Number. And only four in this Year 1575 remained alive: viz. Henry Earl of Arundel, Edward Earl of Lincoln, William L. Burghley, and Sir Ralph Sadler. And of the Catalogue of Queen Mary's Council, which were twenty one; two only remained then alive, viz. Archbishop Hathe, and Sir Francis Englefield. Likewise of Queen Elizabeth's Counsellors, six were dead, viz. Thomas Duke of Norfolk, Sir Edward Rogers, Sir Tho. Parry, Sir Ambrose Care, Sir Richard Sackville, and Dr. Wotton. Remaining alive, L. Keeper Bacon, L. Treasurer Burghley, Thomas Earl of Suffex, L. Chamberlain, Edward L. Clinton, L. Admiral, Henry Earl of Arundel, Ambrose Earl of Warwick, George Earl of Salop. So that there were but seven old Privy Counsellors, of the Nobility, alive.

There was now also upon the Death of Matthew Parker, Arch-bishop of Canterbury, Deliberation had about the Translation of the Bishops, for the advancing them to better Sees. The Reason wheroft, whether for their Encouragement, or with an Eye rather to the Benefit arising to the Treasury by First Fruits, I do not determine. Some Respect, it seems, was had to the latter, because in the Catalogue drawn up, the First Fruits of each Bishoprick is noted. And it seems probable to have been propounded to the Treasurer. I shal here give a Transcript of this Paper, intituled, *A Note, how the Bishopricks in England may be transferred without any just Cause of much Offence to the Bishops.* Novemb. 1575.

*A Project for
translating the
Bishops to other
Sees.*

York to Canterbury	per annum	3093	18	9
London to York		1609	19	2
Durham to Ely		2134	18	8

VOL. II.

D d d 2

Ely

ANNO 1575.	Ely to Winchſter	2491	9	8
	Winchſter to Durham	1821	0	6
	Norwich to London	1109	8	4
	Sarifbury to Norwich	899	8	7
	Worcester to Sarifbury	1357	11	8
	Lincoln to Worcester	1049	17	3
	Bath to Lincoln	894	18	1
	Glouceſter to Bath	533	1	3
	Exeter to Glouceſter	315	7	3
	Litchfield to Exeter	500	0	0
	Hereford to Litchfield	703	5	2
	Chicheſter to Hereford	768	10	10
	Carlisle to Chicheſter	677	1	3
	Peterborough to Carlisle	531	4	11
	Cheſter to Peterborough	414	19	11
	Cheſter: to be never placed, being void	420	1	8
	Rockeſter: to be never placed, being void	358	3	7
	Bangor			
	St. Asaph's } to stand ſtil, because they be but poor, and in Wales.			
	St. David's }			

This was the Device of ſomebody, unknown, (surely) to raife Money out of the Church and Churchmen, for the Queen, or rather for themſelves: and for that End, to swallow up the Revenues of two Bishopricks wholly.

The State of Ireland: in a Letter from the Master of the Rolls there. Oct. 27.

Earl of Essex.

For the preſent State of Affairs in Ireland, I ſhall relate them from a Letter of Sir Nicholaſ White, Maſter of the Roils there, to the L. Burghley; written from Waterford, in the Month of October. And now to follow my Promife of Advertiſement to your Honour, I wil briefly touch ſome Things of the Matters of this State: and that freely without Miftrust. Because I know to whiſt I write, and have alſo determined to write of Certainties that I know. And in the reſt to utter but mine Opinion. And firſt, Touching the Earl of Essex [General of the Queen's Forces in Ireland] I find, that he hath brought the North of Ireland to a maniſt Appearance of Reformation: when the Greatest there were contented to accept ſome ſmal Portions, to yield both Rent and Duty for the ſame. And I doubt not, with the Expences of a little more Time and Charges, would have reduced that Province [of Ulſer] to perpetual Obedience. [The Queen, it ſeems, had now in the Middle of his Successes, ſent for him Home. It was by the Inſtitution of the Earl of Leiceſter. Who afterwards had him ſent over again, and got him poifoned.]

But, (as White went on) what good Thing can be hoped for here, when a Prince's Determination, touching ſo great an Enterprize, in the Hands of ſo ſufficient and ſo honourable a Subject, to perform it, ſhal be ſo ſuddenly revoked. And if I might with al Humility ſay it to her Highneſs, there are two Things of great Moment that ſeem ſtrange to us here, if they be true. The one is, the Letting of the Realm [of Ireland] to Farm: wherin ſo many Hearts may be alienated from the Landlord to the Farmer. And the other is, the casting up of the Earl's Enterprize betwixt the Fallow and the Seed. Which wil make Ulſer deſperate; and al-

the rest doubtful. And truly, if she look not back where she ~~be~~ ^{ANNO} gan, and revey both the Man and the Matter, she shal puff up the ^{1575:} Irish into incorrigible Pride, and pul down the Hearts of al good English Subjects, to a perpetual Diffidence of any settled Government in this Realm.' And he addeth, to the Honour of that Earl, 'There cannot go out of this Land, a Man with greater Fame of Honour, nor can come in, whose Bounty hath deserved more.' And if that noble Mind of his, desirous of Honour, and so careless of Gain, were employed, with the Association of grave Council, I believe, God hath ordained him to do great Things. But here I leave him, and the Success of al his Causes, to God's holy Will. I told Sir William Fitz-Williams mine Opinion touching the Earl of Kildare, who deserveth wel to be corrected, but hardly to be cut off, for any traitorous Intent against the Prince; howsoever Covetousness might move him to envy the Gain of Captains here.

About this Year I meet with some Account of the Family of Nicolas Morton, Priest, a notable busy Factor for the Pope in England in these Times. Who stirred up the Rebellion in the North, Anno 1569, headed by the Earls of Northumberland and Westmorland.

And who was sent from Rome, to pronounce Queen Elizabeth an Heretick: and thereby to have forfeited her Crown and Kingdom.

One Afferton in the North, was apprehended about this Time, and so closely examined by Topcliff, (a great Instrument of the Queen's for discovering of Popish Traitors and Treasons) that he was brought to reveal strange Conspiracies. He was Servant to Sampson Morton,

Nephew to the said Nicolas. Which Nicolas and Robert his Brother,

were the Sons of Charles Morton of Bautree, Esq; that married the Daughter of Dalyson: Whose Race was universally Papists,

descended as wel by the Man as Woman. This Charles married three Wives.

The first was Plumpton of Plumpton, Esq; The second was a Daughter of Norton, Sister to the two Rebels of that Name, Richard and Thomas, and Sister to the Mother of Thomas

Markamvil, the Rebel. His third Wife was Olive, first Wife to Thurland, another great Papist.

One of which Fatnily was Thurland, Master of the Savoy, discovered to be a Priest, and outed.

Sampson and Daniel, Sons of the said Robert, and Nephews to Nicolas, this Year, or the next, fled over to their Uncle, upon the apprehending of the said Afferton.

Who revealed the desperate Conspiracies, as wel of that Priest's resorting into England, as of his sending and receiving Intelligence to and from the North; and other Matters of Weight: And that these were notorious leud Papists, and ready to execute any Act of Mischief.

The said Robert had also, beside Sampson and Daniel, another Son Robert Morton, a Fugitive.

Elder to them, a Fugitive too, and married to a Sister of Edmund Thurland.

Which Edmund was described to be a Man altogether Hispaniolized, being brought up in Spain, and living an obscure Life;

as did his Brother Robert Morton. He also was a good Space with his Uncle Nicolas, a Fugitive at Rome; and brought over

from thence strange Intelligence; and continually hath done. His

Resort was to Bautree; and lived obscurely there at that Town of Danger;

being open to al Parts of England and Scotland, being within half a Mile of the Highway. He used to ride secret and suspect

A N N O suspect Journeys to the Sea Coast, and to and from the North, as
1575. *Plumpton, Cleveland, &c.* it was situate within 15 or 16 Miles of
Sheffield Castle, where the Queen of Scots was kept : [And so con-
veniently placed to take an Opportunity of favouring her Escape,
or otherwise for carrying Intelligence.]

*A dangerous
Nest in the
North.*

*The Church of
Staplegrove
deappropriated.
R. Bath
and Wells.*

*Knights Fees,
due from the
Earl of Salop.
Ex Offic. Ar-
mor.*

This was a dangerous Nest in the North. And those of the Gang were under the Guidance of this notorious bigotted Priest, *Nicolas Morton*; who fled to *Rome* presently after her Majesty's Coronation : and stil both resorted into *England*, and sent Messages hither, as he used to do before the Rebellion. His Arrival and taking Ship was at *Grimesby*, a Port fit for his Purpose, and at *Boston*. And his Place of Stay was *Bautree* aforesaid, a dangerous Place, where he was born ; and where his Nephews also harboured.

I shal insert into this History one particular Matter, which how little soever it may be thought, yet because of the Strangeness and Rarity of it, may deserve to be recorded. It was the Deappropriation of an Impropriation in the Diocese of *Bath and Wells*: Which was restored back to the Church by *Dier*, Lord Chief Justice in the Reign of K. Philip and Q. Mary; and by *James Dier*, and his Heirs for ever made Presentative, or Presentable lawfully, and by Royal Authority. It was the Church of *Staplegrove* *juxta Taunton*. And *James Dier*, Kt. and Capital Justiciar of the Bench, presented Ch. *Dyring* therunto, Sept. 17. void by the Death of *Walter Gardiner*.

The Earl of *Sherbury* was called upon this Year, by the Chancellor of the Duchy of *Lancaster*, for certain Knights Fees, due from him to the Queen ; and likewise for his Relief, upon the Death of the Earl his Father : which were behind hand unpaid for some Years. And to shew the Manner of these Payments to the Crown in these Times, I wil set down a Letter sent in March to the said Earl, by the said Chancellor *Sadleir*, and *G. Bromley*, Attorney General, viz. ' That it would like his Lordship to understand, that wheras he did hold of her Majesty, as of her Castle and Honour of *Tickbil*, Parcel of her Duchy of *Lancaster*, in the County of *Nottingham*, the Manour of *Wirkson*, with the Members of the same, by the Service of five Knights Fees, and the fourth Part of a Knight's Fee : for the which his Lordship was to pay yearly unto her Majesty, for his Respect of Homage of and for the same, the Sum of xxxv Shillings, after the Rate of 6s. 8d. for every Knight's Fee : And also where his Lordship was to pay more unto her Majesty, for his Relief, due after the Death of my Lord his Father, the Sum of 26l. 5s. after the Rate of an Hundred Shillings, for every of the said Knights Fees. Which said several Sums, as they did understand, were not yet satisfied, nor paid by his Lordship to the Feodary of the said Castle, according to an Extract to him delivered, for the Collection thereof, among others, under the Seal of the said Duchy.

' These were therefore to desire his good Lordship to give Order for the Payment of the said several Sums unto the Hand of *Thomas Bulbak*, her Majesty's Feodary there: Or else, if by the Search of his Evidence, he should find any good Matter for the Discharge therof, or of any Part or Parcel therof, it might please his Lordship to send some one, the next Term, sufficiently instructed, to satisfy

satisfy the Court of the Dutchy in that Behalf. From the Dutchy ANNO
House at the Savoy, the 1st of March, 1575. Subscribed by R.
Sadlier, and G. Bromley.

The Queen's Progress this Summer was towards Warwickshire; of which, and of her most splendid Reception by the Earl of Leicester at Kenelworth Castle, I find not a Word in our Historians, except a short Mention of it in the Additions to the late Edition of Camden's Britannia: An Account wherof may wel deserve a Place here. There is a particular Relation of it, which I have seen: writ at that Time by way of Letter, from an Officer, Attendant then at Court, to a Friend of his, a Citizen of London; printed upon thin Vellam. The Writer was Rob. Lanham, Gent. Clerk of the Council Chamber Door; the Person written to was Humphrey Martin, Mercer. The Purport wherof was as followeth.

That the Entertainment was so great and noble, that for Person, Place, Time, Cost, Devices, Strangeness, and Abundance of all that ever he saw, and wherever he had been, in France and Flanders, long, and many a Day; he never saw anywhere, so memorable as this.

The 9th of July (being Saturday) at Iabingham, a Town and Lordship of the Earl of Leicester's, within three Miles of Killingworth, [Kenelworth] he, the said Earl, made the Queen a great Cheer at Dinner; and gave her pleasant Pastime, in Hunting by the Way after Dinner. So that it was eight a Clock before she came to Killingworth. Where, in the Park about a Flight Shot from the Brays, and first Gate of the Castle, one of the 10 Sybills, ^{A Sybill.} comely clad in a Pall of white Silk, pronounced a proper Posy in English Rhime and Metre; in Effect, how great Gladness her gracious Presence brought into every Steed, [i.e. Place] where it pleased her to come: and especially now, into that Place, that had so long longed for the same. Ended with Prophesy certain, [as the Sybills were Fatidue] of much and long Prosperity, Health, and Felicity. This the Queen graciously accepting, passed by the next Gate of the Brays, which they called, *The Tiltyard*, for the Length, Latgeness, and Use.

Here a Porter, tall of Person, big of Limbs, stark of Countenance, wrapt al in Silk, with Club, and Keys of Quantity according; in a rough Speech, ful of Passion in Metre, whild the Queen came within his Ward, burst out in a great Pang of Impatience, to see such uncouth trudging to and fro, such riding in and out, with such Dinn and Noise of Talk, within his Charge; wherof he never saw the like, nor had any Warning once; ne yet could make to himself any Cause of the Matter: At last, upon better View and Advisement, as he prest to come nearer, confessed anon, that he found himself pierced at the Presence of a Personage, so evident expressing an Heroical Sovereignty over al the whole Estate. This calmed his Storms; proclaims open Gates, and free Passage to al: Yields over his Club, his Keys, his Office and al: and on his Knees humbly prays Pardon of his Ignorance and Impatience. Which her Highness graciously granting, he dausod the Trumpeters

*Her Reception
at Kenel-
worth Castle,
by the Earl of
Leicester.*

ANNO 1575. Trumpeters that stood upon the Walls of the Gate there, to sound up a Tune of Welcome.

These Trumpeters, six in Number, every one eight Foot high, and in due Proportion of Person beside; al in long Garments of Silk suitably, each with his Silver Trumpet, of a five Foot long, formed Taper-wise, and stait from the upper Part, unto the other End; where the Diameter was a sixteen Inches over; and yet so tempered by Art, that being very easy to the Blast, they cast forth no greater Noise, nor a more unpleasant Sound for Time and Tune, than any other common Trumpet, be it never so artificially framed. These harmonious Blasters began from the Fore-side of the Gate, at her Highness Entrance, and walked upon the Walls, unto the Inner, making their Music; while her Highness al along this Tiltyard, rode unto the inner Gate, next the Base Court of the Castle.

The Lady of the Lake. And here the *Lady of the Lake*, famous in King Arthur's Book, [for there was a fine Lake near this Castle] with two Nymphs waiting upon her, arrayed in Silk, attended her Highnes coming, fleets to Land, from the Midst of the Pool, upon a moveable Island, blazing with Torchies; meeteth the Queen with a wel penned Metre; consisting of the Auntienty of the Castle: who had been Owners of the same even 'till this Day; and were for the most Part Earls of Leicester: How she had kept this Lake, since King Arthur's Days: And now understanding of her Highnes coming hither, thought it her Office in humble-wise to discover herself, and her Estate; offering up to the same her Lake and Power therin, with Promise of repair unto the Court. The Queen thanked this Lady: And to add withal, We had thought, indeed, the Lake had been ours. And do you cal it yours now? Wel; we wil herein coimmon more with you hereafter.

Earls of Leicesters. This Pageant was closed up with a delightful Harmony of Haut-bois, Shalmes, Cornets, and such other loud Music, that held on whilst she passed from thence, toward the Castle Gate. Whereunto, from the Base Court, over a dry Valley, cast into a green Forin, was framed a fair Bridge of a twenty Foot wide, and a sevnty Foot long; gravelled for treading; railed on either Part, with seven Posts on a Side, that stood a twelve Foot asunder, thickned betwenn with wel proportioned Pillars, turned. Upon the first Pair of Posts were set two comely, square Wyer Cages, each a three Foot long, two Foot wide, and high — In them live Bitterns, Curlicus, Shovelars, Herneshaws, Godwits, and such dainty Birds, of the Brats of *Sylvanus*, the God of Fowls. On the second Pair, two great Silver Bowls, fitted for the Purpose, ful of Apples, Pears, Cherries, Filberds, Walnuts; fresh upon their Branches; and with Oranges, Pomegranates, Lemons, and Pippins; al the Gifts of *Pomona*, the Goddess of Fruit. The third Pair of Posts, in two such Silver Bowls, had al in Ears, green and old, Wheat, Barley, Oats, Beans, and Pease; as the Gifts of *Ceres*. The fourth Post on the left Hand, on a like Silver Bowl, had Grapes in Clusters, white and red, graced with their Vine Leaves. The match Post against it, had a Pair of great, white, Silver Livery Pots, for Wine: and before them two Glas-

ses,

‘ses, of good Capacity, filled full ; the one with white Wine, and ANNO
 ‘the other with Claret ; so fresh of Colour, and of Look so lovely
 ‘smiling to the Eyes of many, that by their leering, they could
 ‘have found in their Hearts, as the Evening was hot, to have kissed
 ‘them sweetly. And these the Presents of *Bacchus*, the God of
 ‘Wine. The fifth Pair had each a fair large Tree, strawed a little
 ‘with fresh Grass ; and in them Conger, Burt, Mullet, fresh Her-
 ‘ring, Oisters, Salmon, Crevis, and such like, from *Neptune* the
 ‘God of the Sea. On the sixth Pair of Posts were set two ragged
 ‘Staves of Silver, as my Lord [Earl of *Leicester*] gives them in
 ‘Arms, beautifully glistering, with Armour therupon depending,
 ‘brafs Arrows, Spear, Shield, Head-piece, Gorget, Corsets, Swords,
 ‘Targets, and such like ; for *Mars* his Gifts, the God of War.
 ‘Importing the Protection of her Highness Person, that was so kind-
 ‘ly pleased here to take her Harbour. On the seventh Posts, the
 ‘last, and next to the Castle, were pight two fair Bay Branches, of
 ‘a four foot high ; adorned on all Sides with Lutes, Viols, Shalms,
 ‘Corns, Flutes, Recorders, and Harps ; as the Presents of *Phæbus*,
 ‘the God of Mirth ; for rejoicing the Mind ; and also of *Physic*,
 ‘for Health to the Body.

‘Over the Castle Gate was fastened a Table, beautifully garnished
 ‘above with her Majesty’s Arms, and set with Ivy Wreaths, bor-
 ‘dered about, of a ten Foot square : The Ground black : where-
 ‘upon, in large, white, Capital Roman, fair written, was a Poem,
 ‘mentioning these Gods and their Gifts, presented unto her High-
 ‘ness, and was as followeth :

Ad Majestatem Regiam,

*VerSES over the
Castle Gate.*

*Jupiter buc certos cernens TE tendere Gressus,
Cælicolas, PRINCEPS, actutum convocat omnes.
Obsequium præstare jubet, TIBI, quæunque benignum :
Unde suas Sylvanus aves, Pomonaque fructus :
Alma Ceres fruges, hilerantia vina Lyæus :
Neptunus pisces, tela & tantantia Mavors :
Suave melos Phœbus, solidam longamque salutem :
Dii TIBI, REGINA, hac, cum sis DIGNISSIMA, præbent
Hæc TIBI, cum Domino dedit se & Werda Kenelmi.*

*The Capitals
here, were in-
scribed in Gold.*

‘These Verses were pronounced by a Poet, in a long cerulacious *Habits.*
 ‘Garment, with fide and wide Sleeves, *Venetian-wise*, drawn up to
 ‘the Elbows. His Doublet Sleeves, under that, Crimson : nothing
 ‘but Silk : a Bay Garland on his Head ; and a Scroll in his Hand :
 ‘Making first an humble Obeisance at her Highness coming ; and
 ‘pointing unto every Present, as he spake.

‘And so she was received with a fresh delicate Harmony of *Lights.*
 ‘Flutes. And so she passed into the inner Court : and there she
 ‘lighted down from her Palfray : and was conveyed up to her
 ‘Chamber. After followed a great Peal of Guns, and Lightning *Fireworks.*
 ‘by Fireworks, a long Space together. As tho’ *Jupiter* would shew
 ‘himself to be no further behind with his Welcome, than the rest
 ‘of the Gods ; and that he would have al the Country know.

A N N O ' For indeed the Noise and Flame was heard and seen twenty Miles
1575. ' off.

Sunday kept. ' On Sunday, the Forenoon was occupied (as the Sabbath Day)
in Quiet and Vacation from Work, and in Divine Service, and
Preaching at the Parish Church. The Afternoon, in excellent
Music of sundry sweet Instruments ; and in dancing of Lords and
Ladies, and other worshipful Degrees ; uttered with lively Agili-
ty and commendable Grace.

' At Night late, after a Warning Piece, or two, [as *Jupiter's Re-*
spects to the Queen] were Blazes of burning Darts, flying to and
fro ; Beams of Stars coruscant ; Streams and Hail of fiery Sparks ;
Lightening of Wildfire in Water and Land ; Flight and Shot of
Thunder Bolts : Al with Continuance, Terror, and Vehemency :
As tho' the Heavens thundered, the Water scourged, and the Earth
shook. This lasted til after Midnight.

She hunts in the Chase. ' On Monday, being hot, she kept in 'til five a Clock Evening.
And then went forth in the Chase, to hunt the Hart, &c. And
so from Monday to Tuesday, and al the other Days, was enter-
tained with Variety of Sports and Pleasure, 'til Sunday : When
they went to Church, and heard Prayers and a Sermon. And in
the Afternoon Sports again. — That Afternoon, [as the Re-
lator expresseth it] in Honour of this *Kenelworth Castle*, and of
God and S. *Kenelme*, (whose Day by the Kalendar this was) was a
solemn Country Bridal ; with Running at *Quintin*. The Queen
stayed here nineteen Days, entertained al the while with Recrea-
tions, Speeches, Plays, &c. 'til July 27.

Knights made. While she was here at *Kenelworth*, she knighted *Thomas Cecill*, the
Lord Treasurer's Son ; *Henry Cobham*, the Lord Cobham's Brother ;
Thomas Stanhope, *Arthur Bassett*, and *Thomas Tresbham* : Men of great
Worship all.

Touched for the King's Evil. And she also touched nine of the King's Evil. Which is thus ex-
pressed by this Writer : ' That of her Mercy and Charity, nine
were cured of a painful and dangerous Disease, called *The King's*
Evil. For the Kings and Queens of this Realm, without other
Medicine, (save only by Handling and Prayer) only do cure it.

Ammunition brought to Kenelworth Castle Leicest. Com. Wealth. Concerning *Kenelworth Castle*, and some of the Preparations made
by the Earl against the Queen's coming thither, one in those Times
writes : ' That in this Castle there was sufficient to furnish ten
thousand Soldiers, of al Things necessary for Horse and Man ; be-
sides al Munition, and Artillery, brought thither when her Maje-
sty was there ; never carried back again.

ANNO
1576.

BOOK II.

CHAPTER I.

The Plunder and Massacre at Antwerp, by the Spaniard. The Damage sustained by the English Merchants there; and the barbarous Usage of them. Other Cruelties exercised in the Low Countries. Which causeth the Queen to interpose in their Behalf; and of her own Subjects; by Embassies to the States; and to the King of Spain. Jealousy of the French's coming into the Low Countries, to aid them. The French Protestants prepare to fly into England. News out of France. Order for intercepting Letters to the Scottish Queen. The Bishop of Chichester visits his Diocese. The Disaffected to Religion there. Account of his Proceedings with them. His Letters to the Lords of the Council. Many of the Queen's Subjects at Mass in the Portugal Ambassador's House, at the Charter House. The Recorder of London gives Account to the Court, of what was done there. Names of Popish Fugitives; Certified into the Exchequer.



N the Month of November, the next Year, viz. 1576, *The Sacking of Antwerp.*
the King of Spain's Soldiers sacked and spoiled the famous City of *Antwerp*: wherin they committed most cruel Massacres, and many barbarous Violences and Oppressions; not only at the first Heats, when they entered and took it, but many Days after; killing in cool Blood any *Walлоons* they met with, and seizing upon the Wealth, Treasure, Goods, and Merchandise of all in the Place, the *English* Merchants not excepted, notwithstanding the King's Privilege of peaceable Living and Trade granted them. Which Insolences I shall here the rather give some brief Account of, because of several earnest Embassies the Queen dispatched on this Occasion soon after. Which I take from an *English* Gentleman, that was at that very Time at *Antwerp*, and was an Eye Witness of what was done, and escaped thence, after imminent Danger of his Life,

A N N O Life, and faithfully reported, when he came Home. He seemed to
 1576. be some publick Person and Agent of the Queen's, and (as I am
 apt to believe) was Dr. Thomas Wylyson, who was sent over but
 the Month before. Which Account was soon after published by
 him.

*Account thereof
by an English
Gentleman pre-
sent. Spoyl of
Antw.*

' That there lay 1700 dead Bodies of Men, Women and Children, in the Town, slain at that Time by the Spaniards. That they neither spared Age nor Sex, Time nor Place, Person nor Country, Profession nor Religion, young nor old, rich nor poor, strong nor feeble; but without any Mercy did tyrannously triumph, when there was neither Man nor Means to resist them. For Age and Sex, young and old, they slew great Numbers of young Children, but many more Women, more than fourscore Years of Age. For Time and Place, their Fury was as great ten Days after their Victory, as at the Time of their Entry. And as great Respect they had to the Church and Churchyard (for al their hypocritical Boasting of the Cathblich Church) as the Butcher hath to his Shambles or Slaughter House. For Person and Country, they spared neither Friend nor Foe, Portugal nor Turk. For Profession and Religion, the Jesuits must give their ready Coin; and al other Religious Housles, both Coin and Plate, with al other Things that were good and portable in the Church, were spoiled; because they had; and the Poor was hanged, because they had nothing. Neither Strength could prevail to make Resistance, nor Weakness move Piety to refrain their horrible Cruelty. And this was not done, when the Chase was hot, but when the Blood was cold, and they now Victors without Resistance.

' I refrain to rehearse the Heaps of dead Carcasses which lay at every Trench they entred: The Thickness wherof did in many Places exceed the Height of a Man. I forbear also to relate the huge Numbers drowned in the new Town. I list not to reckon the infinite Number of poor Almains, who lay burnt in their Armbur. Some their Entrals scorched out, and al the rest of the Body frēe. Some their Heads and Shoulders burnt off, so that you might look down into the Bulk and Breast, and take there an Anatomy of the Secrets of Nature. Some standing upon their Wastes, being burnt off by the Thighs; and some no more but the very Top of the Brain taken off with Flite, while the rest of the Body did abide unspeakable Torments. I set not down the ugly and filthy polluting of every Street with Gore and Carcasses of Men and Horses, &c. I may not pass over with Silence the wilful burning and destroying of the stately Town-House, and al the Monuments and Records of the City: Neither can I refrain to tel their shameful Rapes and outrageous Forces presented unto sundry honest Daines and Virgins. It is a Thing too horrible to rehearse, that the Father and Mother were forced to fetch their young Daughter out of a Cloister, (who had fled thither as unto a Sanctuary, to keep her Body undefiled) and to bestow her in Bed between two Spaniards, to work their wicked and detestable Wil with her.

*The English
Merchants in-
humanely dealt
withal.*

' And now to come to their dealing with the English there. A poor English Merchant, having redeemed his Master's Goods for 300 Crowns, was yet hanged until he was half dead, because he had not

not 200 more to give them: and the Halter being cut down, and ANNO
he coming to himself again, besought them upon his Knees with bit-
ter Tears, to give him Leave to seek and try his Credit and Friends
in the Town for the rest of their unreasonable Demand. At his
Return, because he sped not (as indeed no Money was then to be
had) they hung him again outright. And afterward of exceeding
Courtey, procured the Friars *Minors* to bury him. And of the
17000 Carcasses found, when the View of the slain was taken, I
think in my Conscience, that 5000, or few less, were massacred
after their Victory, because they had not ready Money to ran-
some their Goods, at such Prizes as they pleased to set on
them.

As for the Injuries done by them on this Nation, he thus described
the same. We were quiet in the House appointed for the Mansion
of the English Merchants under safe Conduct, Protection and Pla-
card of their King: having neither meddled any way in these
Actions, nor by any ways assisted the Estates of the Country with
Money, Munition, or any kind of Aid. Yea, the [English] Governor
and Merchants (foreseeing the Danger of the Time) had often de-
manded Pasport of the King's Governours and Officers to depart.
And al these with sundry other Allegations, we propounded and pro-
tested unto them before they entred the English House, desiring to
be there protected, according to our Privileges and Grants from the
King their Master; and that they would suffer us there to remain
free from al Outrage, Spoil, or Ransome; until we might make our
Estate known unto the Castellane, and other Head Officers, which
served there for the said King. Al which notwithstanding, they
threatned to fire the House, unless we would open the Door. And
being once suffered to enter, they demanded presently the Ransome
of 12000 Crowns of the Governor. Which Sum being not indeed
in the House, neithet yet one third Part of the same, they spared not,
with naked Swords and Daggers, to menace the said Governour,
and violently to present him Death, because he had not wherewith
to content their greedy Minds. But in the End, al Eloquence not-
withstanding, the Governour being a comely aged Man, and a Per-
son whose hoary Hairs might move Pity, and procure Reverence
in any good Mind (especially the Uprightness of his Dealing con-
sidered) they forced him with great Danger, to bring forth al the
Money, Plate, and Jewels which was in the House; and to prepare
the Remnant of 12000 Crowns at such Days and Times as they
pleased to appoint.

And of the rest of our Nation, which had their Goods remain-
ing in their several Pack-houses and Lodgings elsewhere in the
Town, they took such Pity, that four they slew, and divers others
they most cruelly and dangerously hurt; spoiling and ransoming
them to the utmost Value, that might be made or esteemed of al
their Goods. Yea, some they forced to ransome his Goods twice,
yea thrice: And al that notwithstanding, took the said Goods vi-
olently from them at the last. And al these Injuries being opened
unto their chief Governours in Time convenient, and while yet the
whole Sum set for several Ransomes of our Countrymen; and the
English House in general, were not half paid; so that Justice and
good

ANNO good Order, might partly have qualified the former Rigors proffered by the Soldiers; the said Governors were as slow and deaf as the others were quick and light of hearing to find the Bottom of every Bag in the Town.

' So that it seems, they are fully agreed in al Things. Or if any Contention were, the same was by Strife, who or which of them might do greatest Wrongs: keeping the said Governour and Merchants there still (without Grant of Passport or safe Condu^ct) when there is scarcely any Victuals to be had for any Money in the Town: nor yet the said Merchants have any Money to buy it, where it is. And as for Credit, neither Credit, nor Pawn can now find Coin in *Antwerp*.

' In these Distresses, said this Writer, I left them the 12th of this Instant November, 1576, when I parted from them; not as one who was hasty to leave and abandon them in such Misery, but to sollicite their ruful Cafes here: and to deliver the same unto her Majesty and Council, in such Sort as I beheld it there.

So that within three Days, *Antwerp*, which was one of the richest Towns in Europe, had now no Money, nor Treasure to be found therin, as the said English Gentleman reported, but only in the Hands of Murtherers and Strumpets. For every *Dom Diego* must walk strutting up and down the Streets, with his Harlot by him in her Chain and Bracelets of Gold. And the notable Burse, which was wont to be a safe Assembly for Merchants, and Men of al honest Trades, had now none other Merchandise therin, but as many Diceing Tables as might be placed round about it, al the Day long.

The Miseries of the Low Countries by a cruel Government.

And here we may take a View of bloody Duke D'Alva, in the Low Countries: where he set up the Inquisition. Under whose Government infinite were the Numbers, and horrible the Executions of al People falling under his Hands; whose main Crime was their Profession of the Gospel. Wherof take this brief Account from the Relation therof given in at a great and solemn Assembly of the Princes of the Empire at Wormes, Anno 1578. Where the Lord Alder-gon made an Oration before them, shewing them the miserable State

General Hist. of the Netherlands, Translated by E. Grimest.

and the Tyranny of Duke D'Alva and Don John, and the Danger the Empire was in thereby. And how that Duke at a Banquet made before his Departure, boasted, that within the Time of his Government in those Netherlands, being about six Years, he had caused about 18600 Men to be put to Death by the common Minister of Justice, the Hangman; besides an innumerable Number, that were consumed and murthered by the Uproars, Mutinies, Tumults, and Cruelties of the Soldiers in many Places of the same; accounting them also that were killed in the Wars, &c. Besides the Spoil by the Oppression and Insolence of the Soldiers in al Places, where they came. And shewing also by common Account, that they had spent in making War against the two Provinces of Holland and Zealand, and in building Castles, &c. above 36 Millions of Guilders. And that they sought to conquer the Kingdom of England, under Pretence of aiding the imprisoned Queen of Scotland. And thereby to obtain the Dominion of the Sea, and therewith the Rule of the whole World.

For

For these Causes, and upon these Considerations, the Queen dispached three Embassies; al of them chiefly, that she might keep fair with *PHILIP* King of *Spain*, and withal be a seasonable Mediator for the suffering *Low Countries*, as wel as for the Indignities offered her own Subjects. In the Month of *October*, she sent Dr. *Wylson*, Master of the Requests, to the States of the *Low Countries*: to know the Cause of the Alteration: and what the States purposed. And whether her Majesty might do a good Office, to pacify their Troubles. And what Safety and Assurance our Merchants might have for their Traffick there, in these Troubles: To discover, whether the *French* would enter that Country; and to dissuade it: The Instructions bore Date the 22d of *October*. The Substance wherof was, 'To know of them the true Cause of the Arrest and committing to Prison of those that were of the King of *Spain's* Council in those *Low Countries*; and of the besieging of *Gaunt Castle*, kept by a Garrison of *Spaniards*.

' To let them understand the Continuance of Desire, her Majesty always hath had, and yet hath, to help pacify the Troubles of that Country: if from them she might be advertised, which Way she might best deal herein.

' To understand of them what Safety and Assurance our Merchants have, during these Troubles, for their Traffick.

' To procure Access unto *Rhoda*: the better by Talk with him, to discover, whether the said *State* mind to renounce their Obedience to the King his Master: and to cast themselves into the Protection of any foreign Prince.

' To signify to the same *Rhoda*, that her Majesty cannot suffer the States to put themselves under the Protection of any foreign Prince. And that she would do her best to compound the Differences between the King and them.

' To discover, what foreign Forces either the *Spaniard* or the *States* look and hope for: Namely, whether they look for any Aid of the *French*.

The next Month, viz. *November*, Sir *John Smith*, was sent Ambassador to the King of *Spain*. The Cause of sending him was, ' To declare to that King the Cause of her Majesty's sending Dr. *Wylson* into the *Low Countries*. And that in her Opinion, no Way was so good to pacify and retain those Countries under his Government, as to remove his Garrisons, and restore their Privileges. And likewise to present to him the Supplication and Request of the *States* exhibited to that End to her Majesty by *Monsieur D'Obignie*. Likewise to certify, that nothing was performed that was promised Sir *Henry Cobham* at his being last in *Spain*. To excuse the going over of *English Men* to serve the Prince of *Orange*. That her Majesty would not suffer these *Low Countries* to be reduced to a *Martial Government*. And finally, to crave a general Redress of al Wrongs done to her Subjects.

For thus more at large the Instructions given to her said Ambassador, ran, dated the 1st of *November*, 1576. That notwithstanding heretofore, she had often, and al in vain, persuaded him to an honourable Composition with his Subjects in the *Low Countries*; yet, now

A N N O
1576.

*Embassies. Dr.
Wylson sent to
the Low
Countries.*

*Cot. Libr.
Titus B. 2.*

*His Instructions.
Titus B. 2.*

Anno now at the Request of his States, who of late sent the Baron
1576. *D'Obignie* to her, she becometh a Mediator to him in that Behalf.

' That there were two chief Means to the said Composition.
' First, to remove al his Garrisons and Soldiers of foreign Countries
' from thence, the Country being willing to satisfy them touching
' their Pays. Secondly, to restore them to their antient Liberties
' in as ample Manner as they enjoyed them in *Charles* the Fifth's
' Time.

' That the Cause of her sending Dr. *Wylson* to the States, was to
' discover the Entrance of foreign Powers, of which there was
' great Number brought. And whether they minded to swerve
' from his Obedience: Minding to do al her best Offices to keep
' those Countries in dutiful Subjection to him.

' That the keeping of his Garrisons there, which of late had, in
' *Antwerp* and *Maeſtricht*, committed great Outrages, was the Way
' to bring the People and States to such Desperation, that of Force
' they must al combine themselves to shake off his Government.

' That if there were any Offence in them, yet, that it was more
' profitable and more honourable for a Prince, as he was, to recon-
' ver them rather by Pardon, than by Sword.

' That there was no Part of that performed, that the Duke of
' *Alva*, and Secretary *Saias*, by their Hand-writing, in his Name
' promised.

' That he [the Ambassador] deal earnestly with the King for
' the Release of the *English* imprisoned there, and their Goods: re-
' quiring the Continuance of Intercourse, without such Usage here-
' after towards her Subjects. Wherunto if he yielded, to have it
' assured under the Signature of his own Hand.

' To excuse the going over of some *Englishmen*, that served the
' Prince in *Holland*. Which were such as had served in *Ireland*, and
' could not work at home; and went over by Stealth against her
' Commandment. That their chief Captain had been punished for
' conveying of them. And that they could not find in their Hearts
' to setve the King there: hearing how ill their Country-men were
' used in *Spain* by the Inquisitors.

' That the denying Sir *Henry Cobham*'s Request, made in her Ma-
' jesty's Name, to have an Ambassador Resident in each other's Do-
' minions, with Freedom for Exercise of Prayer in their own Fa-
' milies, ministred just Cause of Suspicion, that he made no Estima-
' tion of her Friendship.

' That if he purposed to make a Conquest of the *Low-Countries*,
' and to plant a Martial Government there, that was so prejudicial
' to her State, she neither could nor would endure it.

' Lastly, To crave Redress generally of al Injuries done to her
' Subjects by them of his Dominions: And nainely, for the late
' outrageous Spoil, committed upon them and their Goods in *Ant-
werp*.

And Horſey to Don John of Austria. The next Month, *viz. December*, she dispatched Sir *Edward Hor-
ſey* to Don *John of Austria*, that became this Year Governor of
the *Spaniſh Netherlands*: The Cause of sending him was, to de-
clare the Reason of Dr. *Wylson*'s going into *Flanders*; and of *D'Obig-
nies* coming hither: as also of sending Sir *John Smith* into *Spain*.

To

To wish him to grow to some peaceable End with the States, rather ~~ANNO~~^{1576,} than to put in Peril the Loss of al those Countries. And that her Majesty would not suffer them through Desperation, to cast themselves into the Hands of the French. And lastly, to crave Restitution of her Merchants Goods, and Liberties for them to depart from *Antwerp*.

This was in short *Horsley's Message*; as appear by the Instructions His Instructions. Titus 2. 2. p. 459. more at large given him, bearing Date the 14th of December, viz. That the Cause of sending Dr. *Wylson* to the States, was to discov. ver, whether they had any Purpose to withdraw themselves clean from the Obedience of the King of *Spain*, or no. If he should understand, that they had no such Purpose; but that they stood only upon enjoying of their Privileges, to tel them that she would be glad, if she knew how to be a Mean between the King and them, for a good End of these Troubles. But if they had any Intention to renounce the said King's Authority, which he had over them, in the Right of his Inheritance of the Dukedom of *Burgundy*, that she would, as a Confederate of the said King, aid him and his true Servants, to compel them to their antient Obedience.

That the States had sent *Monsieur D'Obignie* to her Majesty, to assure her, that they meant nothing less than to withdraw themselves from the King's Obedience; that their taking Arms, and doing as now they did, was to defend themselves, against the great Spoils and intolerable Outrages of the *Spaniard*. And that they desired nothing more, than that her Majesty would be a Mean to the King, that these present Calamities there might be appeased otherwise than by Arms. To which Effect, they had a Supplication, which they desired to be presented to the King on their Behalf, by her Majesty.

That therupon her Majesty sent Sir *John Smith* to present the said Supplication unto the King in *Spain*; and the said Mr. *Horsley*, now to *Don John*. Following that Course, which she had always taken, by good Mediation between the King and his Ministers in those *Low Countries*, and the People of the said Countries, to do her best Endeavour, to reduce them to some good Pacification.

That she hoped *Don John*, seeing the present State of those Countries, would follow that Way of Redress, which should seem best for the King's Honour, and the Continuance of these Countries under his Government; and restore them to such Quietness, as the antient Intercourse between her Subjects and that Nation might be recontinued. Wherin, if he took not present Order, the States were entred into such a secret Combination with the French, as would put the King of *Spain* in Peril of the Loss of al those Countries.

That seeing the open Actions of the said States declared that they were otherwise affected than heretofore, and ready to run any Course, rather than to endure the Oppressions which they have long Time felt; making their Demands with the Sword in their Hand; he should do very wel, having large Authority thereto, to grow to some peaceable and quiet End with them. And so to be a Mean to convert the King's Forces against the com-

ANNO mon Enemy of Christendom. Against whom he had done himself
1576. great Honour.

' That if *Don John* shal go on by Force, and seek to alter the
' antient Form of Government in these *Low Countries*; whereby
' they should be forced to cast themselves into the Hand and Pro-
' tection of the *French*, her Majesty saw it a Matter so perillous to
' her State, that as wel in respect of herself, as for the Compassion
' she had for those *Low Countries*, with which her Nation had so
' long Amity, would in no wise suffer the same; but use such Re-
' medies as Necessity required, both for her own Safety, and the
' Preservation of their State.

' That contrariwise, if her Majesty might be plainly made to
' understand, that the *States* Meaning was, to withdraw themselves
' from the King's Government, in demanding that which was not
' honourable for him to grant, she would join her Forces with his,
' against them and their Fautors.

' That in his Way to *Don John*, he should confer secretly with
' some of the chiefest of the *States*; and to persuade them to de-
' mand nothing that was unfit for Subjects to ask, or a Prince to
' grant. Otherwise they should, whatsoever in Word they profes-
' sed, declare their inward Meaing to be other than they pre-
' tended.

' And that if *Don John* should not yield to reasonable Requests,
' but would prosecute the Matter with Force, she minded not to
' see them opprest, but would aid them by al the good Means she
' might.

' That if he could learn the said *States* Proceedings and Intelli-
' gence with *France*; to dissuade them from the same; as wel by
' offering them Assistance from hence, as by threatening; and assu-
' ring them, that she would join with *Don John*, to impeach their
' said Intelligence.

' That while he remained with *Don John*, to observe al his
' Actions, both secret and other, as much as he could: What For-
' ces he had, or was like to have; and from whence: How he was
' affected towards her Majesty: How he was persuaded of her
' sincere Meaning, touching the King of *Spain*: How he accepted
' and liked, that she should interpose herself as a Mediator between
' the King and his Subjects.

' And lastly, that he demand of *Don John*, Restitution and
' Recompence of al Things taken away in *Antwerp*; and of al
' Wrongs offered to her Majesty's Subjects and Merchants there,
' in the late Massacre; with Liberty and safe Conduct for them
' al to depart from thence with their Goods that were left, and
' Ships; according to the good Amity and Intercourse betwixt her
' Realms, and those *Low Countries*.

The Danger apprehended of the French aiding the States.
Titus B. 2.

The Queen was the more jealous of the Disturbances in those
Low Countries, because she was informed of the *French* Designs
there, upon their Application to them for Aid. Which she by no
means liked of; (as appeared above) as being a Course to betray
them to their Enemies. And this a notable Paper of Intelligence
discovered, being sent from somebody nameless in those *Low Countries*: Adding this Advice in the Conclusion, which was as follows:

' They

Chap. I. under Queen ELIZABETH.

' They are about to play such a Tragedy in this Country, touching Matters of the State and Religion, as if her Majesty do not bear therin such a Part as she ought, she is like, out of Hand, to see what she would not.

' The Duke of *Alençon* prepareth great Forces in *France*, which wil be in a Readiness before Midsummer. He doth openly confess, that he doth nothing without his Brothers Wil and Consent: Without the which, Men of Judgment had never any great Hope of him. Hereby the End of his Departure from the King is known. And indeed, it could no longer be hidden from those that are acquainted with *Buffis Voyage to Paris*, and his Conference had with the Duke of *Guise*, the Spanish Ambassador, and such like. His Demands of the *States* are very smal, and in Effect almost of no Weight. He promiseth to drive *Don John* out of the Country at his own Costs and Charges. After which Time, if they do resolve to change their Lord, he prayeth to be preferred before any other. He giveth it out, that he will give an Example, or Pattern, in these Countries, of the Manner, how he meaneth to carry himself in two Enterprizes, which he intendeth against two Kingdoms, which he nameth to be *Naples* and *Sicilia*. But it is feared the Nations he meaneth, are nearer unto *France*. [viz. *England* and *Ireland*.]

' He must needs shoot at one of these two Marks. The first, and that which is most to be feared, under Colour of assisting the *States*, to oppress them. Which is gathered by three sound Reasons: First, by his former Dealing towards these of the Religion. Secondly, by the Interest that the Crown of *France* hath in the Example of dissolving or reforming of this State. [viz. to bring it under a more Arbitrary Government.] And thirdly, by the Amity and secret Intelligence which the King, his Brother, and he, have with the *Spaniard*: Having lately procured a Truce between the *Turk* and him, for the Furtherance of his Affairs in these Parts. By this first Mark, the Tyrannous Authority of the *Spaniard* shal be established in these Countries: to their Prejudice, that know the Inconveniences likely to follow of the same, and have opposed themselves therunto.

' The other Mark is, to be pricked forward with Desire of Greatness, by winning these Countries, or a great Part of the same, to the Crown of *France*: Which, in outward Shew, he seemeth to pretend. And being come with great Forces, and having great Intelligence in the said Countries, to lay wait for Duke *Cassire's* Person, to dispatch him out of the Way: the better afterwards to deal with those of the Religion. Which have none elsewhere to trust unto in *Germany*, but him. And finally, that having possest himself of these Countries, *France* may be able, on every Side, to over-top *England*, while they do practise new Troubles in *Scotland*.

' Having these two Strings to his Bow, he doth so earnestly press the *States* here in this Negotiation; as whether it be to their Liking, or Disliking, he is fully resolved to come. The poor Men having, as the common Proverb is, the Wolf by the Ears, cannot resolve, whether it should be less hurtful and dangerous

1576.
Titus B. 2.
Cott. Librar.
Intelligence
therof sent
over.

ANNO ' for them to have his open Enmity, by refusing of him ; or to
1576. ' have him in continual Jealousy, by accepting him to them.

' To meet these two Inconveniencies, the Queen is to use two
 ' Remedies. The one is, the War earnestly followed. The other
 ' is, to procure a Peace. But that would hinder greatly her Maj-
 ' esty's Affairs. For that by such Means, the *Spaniard* would be put
 ' again in Authority, if not as great as heretofore ; yet likely to come
 ' to that, by the only Accident of the Prince of Orange's Death, if
 ' he should happen to die. Besides, her Majesty should greatly dis-
 ' courage such as were devoted unto her here, by procuring unto
 ' them a very hurtful and dangerous Peace. And further, there
 ' is small Likelihood here of Acceptation of Peace, the Change of the
 ' Lord, or Alteration of the State, being intended, if not already
 ' resolved on.

' It remaineth, that the Queen should take in Hand a secret War,
 ' by strengthening Duke *Casimir*, in such Sort as he may be able se-
 'cretly in her Name to make Head against the King and his Brother,
 ' as long as he shal be here. And to send him over into *France*, if
 ' Need should require, to divert the Course of their Enterprizes. For
 ' it wil be more profitable and necessary, that in Case this State be
 ' driven to change Master, they should rather choose a new one, than
 ' by yielding themselves unto *France*, to make the same so strong,
 ' that they may be able to bridle their Neighbours.

' For which Purpose it were requisite, her Majesty did not only
 ' secretly strengthen the said Duke *Casimir* with the 2000 Corsets
 ' already required ; but also with as many more at her own Char-
 ' ges. To the End, that having armed him to withstand al Enter-
 ' prizes against her, he may do her some worthy Service in these
 ' troublesome Times ; and upon this so happy Occasion ; as if her
 ' Majesty do not take her Benefit of it now, she is not like to have
 ' the like again.

This *Casimir* was Son of *Frederick Elector Palatine of the Rhine* :
 who came into the *Low Countries* about this Time, or before, to assist
 the *States* : to whom Queen *Elizabeth* sent Supplies, according to
 the Advice above given. And so also came *D'Alençon*. But with what
 Success, I leave it to the Historians of those *Low Country* Wars to re-
 late.

*Reasons for ta-
 king the States
 under her Pro-
 tection:*

But the great Desire and Endeavour of those of the *Low Countries*,
 and their Friends here, was to bring the Queen to receive them
 under her Protection and to take the Government of them upon her,
 with convenient Forces. Which they earnestly offered her Majesty ;
 having no great Inclination to venture themselves with the *French* :
 under one of the two they found it necessary to commit themselves.
 And for what Reasons and Considerations the Queen should accept
 their Offer, a discreet and knowing Merchant, (whose Name was
W. Villers) then at *Middleburg*, thus wrote to a Great Lord, Lord
Burgley, as I think : out of whose original Letter, dated *March 26,*
1576, I had the ensuing Lines, *viz.*

*In a Letter to a
 Statesman in
 England.*

' And for further Intelligence, it may please your Honour to un-
 ' derstand, it is no smal Grief unto me to hear in this Country that
 ' which I do hear ; considering the Offers that have been made
 ' by his Excellency [the Prince of Orange] and the States of the
 ' Countries,

' Countries to her Majesty ; and to be utterly refused [viz. to take A N N O
 ' them into her Protection, and openly to aid them against the King 1576.
 ' of Spain's Tyranny.] I cannot think but that there are some great
 ' Hinderers of the same ; wherin they may have a good Meaning.
 ' But I beseech Almighty God to open their Eyes, and to turn
 ' their Hearts : that they may rather be Helpers and Setters
 ' forward of noble and worthy Deeds, than to be Hinderers ther-
 ' of.

' There never could have happened the like Savety to our most
 ' worthy Queen and Country, as for her Majesty to have such a
 ' Government offered unto her ; the which without Comparison are
 ' the strongest, and of the greatest Consequence, that be in the
 ' World. God preserve and keep her Majesty from the Malice of
 ' her Enemies, and ours ; and graunt, that she may long reign over
 ' us : Amen. If it be true, that her Majesty hath utterly refused the
 ' Offer, (as it is here said, she hath) undoubtedly it wil fall into the
 ' Government of the French, or it be VI Monthes. It is of a very
 ' Truthe, that there is at this present with the Prince, certain Com-
 ' missioners out of Fraunce for the same. And it is said, there shal
 ' come X Thousand Men from thence, if her Majesty do refuse the
 ' same. And for the good Wills of the French towards us, we do
 ' wel know, they do make Account of us to be their auntient Ene-
 ' mies : and if the Kings of England in Times past did find it was
 ' not for the Savety of our Realme to have such a Neighbour as
 ' Calais was, before it was taken by King Edward the Third, how
 ' much more are we to consider of these Countries, and of the Con-
 ' sequence of them every way ; and what wil follow if the French
 ' may once possess them ?

' And on the other Side, if the Spaniard should prevail therin,
 ' according to his Desire, (as I pray God that I do not live to see
 ' that Day) unhappy may we then think ourselves to be, and in
 ' worse Case than if the French have it. For the settled Hatred
 ' of the Spaniard doth so abound in their Hearts towards us, that
 ' they do not let to utter their Minds in such Speeches to them at
 ' Serick Seas against her Majesty, that no good Subject with a
 ' patient Mind, can abide the Report therof. I pray God confound
 ' them and their evil Inventions. I am not altogether out of Hope,
 ' but that her Majesty wil be a Meati, that the Enemy may be stayed
 ' from his Purpose. The Provision that the Prince hath made for the
 ' Succour of Serick Seas, is great. God graunt them good Success, they
 ' do stay only for Wind and Weather.

Yet in the mean Time the States by their Privateers, did great Da-
 mage to their Enemies that traded to and with Spain ; and took A-
 bundance of their Ships and Goods : insomuch as the aforesaid Mer-
 chant writes in the same Letter, ' That the great Booties they had ta-
 ' ken within the two last Monthes were to the Value of an hundred
 ' and twenty thousand Pounds Sterling. And yet for the Means of the
 ' great Preparation that was made to remove the Enemy from Ser-
 ' rick Seas, and paying off Mariners and Soldiers, they were stil bare
 ' of Money.

I add one Piece of Intelligence more in this Letter, as it relates to
 England : ' It is said here, there is VI hundred Englishmen arrived
 ' within

A N N O within this Month in *Holland*. I wish it were, or that it may be
1579. very shortly, VI thousand: or else, I would those that be ready
here, to be called Home again: Else they wil be but as a Prey to
the *Spaniard*, or the *French*. For undoubtedly, the Prince must
either receive Succours from the *French*, or else be overcome by
her Enemies, if her Majesty do not even shortly assist them with a
great Force.

*The Protestants
in France en-
deavour a
Flight into
England.*

In the mean Time the Protestants in *France* were in very ill Case; and great Resolutions taken up to be rigorous with them: insomuch that those innocent and poor People meditated nothing now but to leave their Country, and to fly into *England* for their Safety. Against which, *France* made al the Provision she could to stop them. For, notwithstanding the *French* King's Promise to allow them the Liberty of their Religion; and so some Pacification had been made between them; yet now al Things looked towards a severe Persecution of them. And the Popish (called the *Holy League*, between the Pope, the *French* King and the *Spaniard*, was now taking vigorous Effect. Which those of the Religion perceiving, found it necessary to fly to *England* for Refuge: concerning which and the present State of Affairs in *France*, as fresh News brought over to *Portsmouth*, the Lord *Henry Radcliff*, Brother to *Thomas Earl of Sussex*, gave him Intelligence in the Month of *January*, to this Import.

*The Intelligence
therof sent to
the Earl of
Sussex. Epist.
Com. Suff.
Corr. Libr.*

THAT such News as he had received out of *France*, he thought good to advertise his Honour; altho' he knew, as he wrote, that he [the Earl] received the true Certificate, and he [his Brother] but Report from Friends. That on Thursday last, there came a Ship from *Deep*, which arrived there upon Sunday. By which he understood that the *French* King published and proclaimed, that there should be no more preaching of the Gospel in his Country. Wherupon divers of the Religion were fled: and divers that would fly, could not. For that al the Coasts of *Normandy*, and the Sea Coast adjoining, were restrained and stopped. That *Mons. Melleroy*, the Governor of *Normandy*, did assemble Force for the King; and that there had been brought into *Normandy* divers Bands of Soldiers, by smal Companies: which now were discovered: And that *Mons. Melleroy* had taken Order with *Mons. Sagonie*, the Governor of *Deep*, that there should be within *Deep*, four or five Ensigns, which *Sagonie* had agreed to receive. That there should be Garrisons also in most Towns upon the Sea Coast. That the Protestants, as many as could get away, were gone to the Prince of *Conde*: who had been in *Rochel*, and had taken Order there. That *Mons. de Montpensier*, and *Mons. de Bedon*, being with the King of *Navarr*, to know what he should do; the King's Answer was, that if the *French* King would not keep his Promise, he would make War. That there was great Preparation made on both Sides; and cruel War was thought to follow. That the Pope, and King of *Spain*, and the *French* King had al agreed to make the Duke of *Guise* General of these Wars. That Duke *Casimir* had sent Word to the *French* King, that he would prepare great Numbers of Men of War against him. That the Merchants

'thants and common People of France upon the Sea Coasts, were ANNO
'at their Wits End, for Fear of this War towards. That there was 1576.
'Prohibition made, that no French Man be suffered to fly into Eng-
'land.' And then concluding, 'Thus have I certified your Honour
'of such News, as I have received, altho' not confirmed. I humbly
'commit your Honour to God. From Portsmouth, Jan. XV. 1576.

Your Honour's Brother,

Most humble to command,

HENRY RADCLIFFE.

This News was the more strange, because the King, Henry III. but lately come to the Crown, had made a general Peace with the Confederates, proclaimed through France, and had done divers Things in Favour of the Protestants; and would have it called *His Peace*. So that they of the Religion concluded it the more firm. Yet by the incessant Intrigues of the Pope, with the Duke of Guise, and the Popish Faction in France, that King soon broke his Word, and entred again into a Civil War.

And in fine, by another Letter from Court, namely, from the Earl of Leicester, to the Earl of Shrewsbury, may be observed, how Matters stood at this critical Time, between the Low Countries and the Queen; and likewise with respect to Scotland: and what great Care was then thought to be had, for keeping a fair Correspondence with that King, for her better Security from all her Enemies abroad. The Words of the said Letter, dated Febr. 15, were these. 'For the Matters of the Low Countries, they go hardly. And truly, my Lord, I look for no Good from thence. From Scotland there is even this Day, some Advertisement of better Hope of the King's good Proceedings there, and with her Majesty, than of late we looked for. And it is the greatest Care I have, as he added, that her Majesty may have good Amity with that King. For, if so it may be, I have no great Fears, as the World standeth, of all the rest of her Enemies abroad, whatsoever. And I do not see, but that this King may be had, without any very great Charge to her Majesty. We hear, that of late he hath dealt very wel against his chiefest Papists. God grant, that he may so go forward. For if both these — and the Princes join, in maintaining the true Religion, it wil be the Safety and Preservation of them both, and of their Countries. Your Lordship doth hear, I am sure, that the Ambassadors are departed towards Flanders, on her Majesty's Behalf, six Days ago; but the Wind doth yet hold them on this Side. God send their Travail to bring forth good and profitable Fruit. The best News I can write your Lordship, is of her Highness good and perfect Health. Which God long continue, &c.'

As for the Dangers at home, the greatest proceeded from the Queen of Scots. Between whom, and divers in Scotland, there was much secret Correspondence, as wel as with foreign Princes, her Friends. But Queen Elizabeth was watchful, and had secret Intelligence:

A N N O telligence: As in the Beginning of this Year, she knew that there
1576. were Letters passing, and Messengers coming towards that Queen :
 a Matter which required the Earl of Shrewsbury to have his Eyes
 about him. Sir Francis Walsingham now let the Earl know, that
 her Majesty gave him Order to let him understand, that she was
 lately and credibly informed, of certain secret Messengers, come
 out of Scotland with Letters to that Queen, his Charge : and who
 were already entred England ; and by al Likelihood, not far from
 his Lordship's House. That her Majesty's Pleasure therefore was,
 that he should use al the best and secretest Means he could in be-
 laying the Country round about, for their Apprehension and the
 intercepting the said Letters. And by an enclosed Note sent, he
 should read their Names, and some more Circumstances hereof. This
 was dated from the Court the 29th of March, 1576.

*The Bp. of Chi-
chester visits
his Diocese. Pa-
pists increase.*

*His Letter ther-
upon to the Se-
cretary. Pap.
Offic.*

*The Justices
suspected.*

Besides these Popish Practices in the North, in the South Parts al-
 so the Papists encrease, and Religion went backwards. As appeared
 by what Richard Curteis, Bishop of Chichester signified to Secretary
 Walsingham, concerning what he found in his triennial Visitation,
 finished this Year, viz. that they that were backward in Religion
 in the County of Sussex, grew worse and worse : and that chiefly
 upon the coming of Don John of Austria, the King of Spain's Ba-
 stard Brother, into the Low Countries this Year, to be Governour
 there ; to vex the Professors of the Gospel, and to destroy the Li-
 berties of that free People. The Bishop therefore had cited such as
 were most suspected, by his ordinary Authority in that Visitation.
 And their Names, and the Articles, wherupon he examined them,
 he thought fit to send withal to the Secretary : ' Thinking it fit (as
 he wrote) to shew the same to his Honour, because there were
 some of them [i.e. Justices of the Peace] that pretended wel, and
 yet were not found in Religion, that went about to make the worst
 of it, [that is, of this his Examination and Course he took with
 those he suspected.] And therefore he advised, ' If it might seem
 good to their Honours, and others of her Majesty's most Honourable
 Privy Council, either to have such of them clean put out of the
 Commission of Peace, as were in it, or else at least that there might
 be a *Dedimus potestatem* to some, to take their Oaths openly at the
 next Sessions, to the Queen's Supremacy : which would be a great
 Stay to the Country. For it was commonly and credibly thought,
 that some of them never took that Oath, although it were other-
 wise returned. And so with his most humble and hearty Pray-
 ers, he most humbly and heartily commended his Honour to God
 his good Wil and Pleasure. Dated from Aldingburn, March 24,
 1576. Subscribed, Ri. Cicestren.

*Justices and o-
thers cited by
the Bishop.*

Then follow in the said Bishop's Letter, the Names of those
 Justices, and others, so suspected ; and the Articles ministred to
 them.

The

The Names of them that were called, were these.

ANNO
1576.

Sir Thomas Palmer, the Elder, Kt.	John Navye of Raden, Yeoman.
William Shelly of Michel Grove, Esq;	John Bickley, Gent.
Richard Shelley, late of Wormald- burst, Gent.	John Rimay, Gent.
Tbo. Lewknor of Selsey, Esq;	One Hare, of Mr. Carrell's House.
William Dawtre of Moor, Esq;	Scot of Iden.
Richard Ernly, Esq;	One Tickbourn of Durford, Gent.
Jeffrey Pole	Cryer, Parson of Westmeston.
Edward Gage of Rentley, Esq;	Gray, Parson of Withian.
John Gage of Firles, Esq;	The Curate of Shepley.
Tbo. Gage of Firles, Esq;	John Taylor, Parson. And
Edward Gage of Firles, Esq;	Dr. Bayley; with others.
George Gage of Firles, Esq;	
John Shelley of Pateham, Esq;	
Henry Gosford of Stansted Lodge, Gent.	
Jasper Gunter, Gent.	

But for summoning so many, he seemed to have some Repri-
mand from above. For which he made his Vindication afterwards, as we shal see.

The Articles were these.

I. How often have you been at Common Prayer in your Parish Church, since the first of January, 1575, last.

II. How often have you been Partaker of the Sacrament, otherwise Cœna Dominicæ, since the same Time.

III. How many Sermons have you heard, since the same Time.

IV. Whether do you send any Letters, or Money; or receive any Letters, from such as be fled beyond Seas.

V. Whether have you any of the Books of Harding, Stapleton, Rastal, Saunders, Marbald, or of such others as be supposed to be beyond the Seas; and answered by the learned Father, Bishop Jewel, or some other learned Men of the Religion; or of such as they have answered, printed without their Answers.

VI. Whether do you keep in your House any that come not at all to Common Prayer: Or, whether do you dwel in the House of any that do not come. Or doth receive any Books or Pictures from such as be beyond the Seas, since the first of January, 1575.

This Visitation was the more carefully managed by the Bishop His Method of proceeding with them. beforementioned, by diligent Inquisition after the Disaffected in Religion; because of certain Letters sent from the Privy Council, and some Orders of the Ecclesiastical Commission. The Proceedings and Effects wherof, with the discreet Method used, the Bishop thought fit the next Month, to acquaint the Lords withal: to this Tenor: That it might please their Honours to understand the true Circumstances of his late Proceedings in the Matters of Religion. That in his late Visitation, the Ministers, and others of that Country, complained to him, that divers had come out of Kent, Surrey,

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G g g

ANNO and *Hampshire*, not found in Religion. And that of late some of
1576. them in that Country waxed worse and worse: Wherupon he
thought it his Duty to deal with them. And for the better coun-
tenancing and strengthening his Ordinary Jurisdiction, he men-
tioned their Lordship's Letters, and the Authority of the High
Commission: Yet using his own ordinary Authority. And think-
ing with himself, that he might be both blamed and charged, if
he called some, and left out others, he thought good to cite them
all: Yet with these Cautions, and Promises, (which in his Op-
nion, might satisfy all reasonable Persons) First, that if any knew
himself clear, he might certify him [the Bishop] under the Hand
of the Curate and Churchwarden of the Parish: and then he
should not need to appear. Secondly, if any hereafter meant to
conform themselves, notwithstanding any thing past, if they did
but write to him, he released them also from Appearance. Third-
ly, if any were not yet satisfied, and would be content to admit
charitable and learned Conference; if they would but come to him
the Day before, they should have that Time and Respite, which
they could reasonably desire. As divers did, and had it according-
ly granted. And such only to appear, who refused all these. And
that for such as refused them all, and appeared otherwise than they
needed, he granted them both Copies of the Articles, and what
else either for Time or Manner they themselves desired. Conclu-
ding, Thus in most humble and hearty wise he beseeched the Al-
mighty long to preserve their Honours, to the Maintenance of the
Gospel, *Ri. Cicester.* It bore Date April 1577.

*Publike Masses
at the Ambas-
sador of Por-
tugal's House.*

But Popery was discovered yet nearer the Court; Mass being
publickly said in the *Portugal Ambassador's House*, at the *Charter*
House, many *English*, the Queen's Subjects, being present at it, the
Spanish Ambassador being there. *Fleetwood*, the Recorder of the
City, hearing therof, and by Order, as it seems, of the Lord Tre-
asurer *Burghley*, from Court, interrupted them, while they were
at their Ceremony. Upon Complaint wherof made by the said
Ambassador to the Queen, she was so complaisant as to command
the Recorder to be committed: and ordered the Lords of her Privy
Council to enquire more particularly into the Matter, that so she
might the better and more fully understand it: and be able to give
the Ambassador (who made a great Clamour) a more absolute Answer.
Wherupon, the Lords of the Council appointed the Lord Keeper,
the Lord Treasurer, and Sir *Walter Mildmay*, Chancellor of the
Exchequer, to take the Examination of this Matter: Writing thus
to them. ' After our hearty Commendations to your good Lord-
ships. Her Majesty being given to understand, that the Ambassa-
dor of *Portugal* doth not rest satisfied with the Punishment exten-
ded by her Highness Order, upon the Recorder; insisting greatly
upon the Outrage committed by the said Recorder, in the Manner
of his Proceeding, in the late Search made by him of the said Am-
bassador's House; as the beating the Porter; the entring in with
naked Swords; the laying violent Hands upon the Lady his Wife;
the taking of the Host and Chalice, and the breaking open of
certain

*The Privy
Council's Let-
ter about the
said Ambassa-
dor's Complaint
for being di-
sturbed.*

'certain Doors, and such other like Violences ; wherewith the *ANNO*
 'said Ambassador hath acquainted you, the Lord Treasurer ; she
 'thinketh it very convenient, lest happily he might aggravate the
 'Matter more than there is Cause, that due Examination be made
 'by you, of the said Particularities ; by calling before you, as wel
 'such Strangers as you can learn were there, (not being of the Am-
 'bassador's Family) as also such others as accompanied the said
 'Recorder ; whom you shal think fit to be examined in that Mat-
 'ter: Which Examination being by you taken, her Pleasure is,
 'you shal send hither with al Speed. To the End, that therupon
 'her Majesty may be the better able to answer, in case he shal urge
 'any further Satisfaction. And so we bid your Lordships heartily
 'farewel. From *Hampton Court*, the vii. of November, 1576.

Signed,

*E. Lincoln. T. Suffex. Arundel.
 A. Warwyke. R. Leycester. Fra. Walsingham.*

The more Regard was now given to this Ambassador, because lie
 was ready to depart, having concluded upon a Traffic between both
 Nations. So that the Sheriffs and the Recorder, were sent for be-
 fore the Council. Before whom they spake for themselves. And
 the Lords made a true Report therof to her Majesty. And at their
 Return they said to them, that they had done but according to
 Law: Yet notwithstanding, for Honour's Sake, and that now Seignior
Giraldo was upon his Dispatch ; and for that by his good
 Means, there was an honourable Conclusion of Traffic brought to
 pass: Therefore it was thought meet by her Majesty, that they
 should go to the Fleet. And therupon, at the Board, they received
 their Warrant to Mr. Warden of the Fleet, to receive them. Al
 this the Recorder writ out of the Fleet the same Day, (November 7.)
 wherin they were committed, to the Lord Treasurer: And lastly,
 thanking him for his great Care for their wel doing ; and that he
 would thank the Lords, who did as much at that present, as pos-
 sibly they could. But the Queen's Will must stand.

The Lord Treasurer had, by a Postscript to the Council's Order,
 advised the Recorder to give a just and true Relation of this whole
 Matter in Writing. And accordingly so he did ; accompanied with
 his Letter. Which Letter, with his Declaration at large of his Pro-
 ceedings, I wil set down from the very Original, that the Merits of
 the Cause may more fully appear : together with other Passages,
 not unworthy our taking Notice of.

In his Letter, he shewed the Treasurer, together with the Lord
 Keeper, and the Chancellor of the Exchequer : ' That he had re-
 quired Mr. Spinola, [a Merchant in London] in Time past, to give
 Seignior Giraldie (that was the Ambassador's Name) Counsil, to
 amend divers Things, that were amiss : and especially touching
 the Repair of these lewd People, the Queen's Subjects, that came
 to his Mass. That Seignior Giraldie said to his Friends, that he

ANNO [the Recorder] bare him Malice, and that he did this for Malice.

1576. Upon which Occasion he used these Words: My Lord, I refer that to God, and your Lordship's own Conscience, I never said, we heard, that your Lordship ever touched any Man for Malice. And I thank God even from my Heart, that I never used any Man living with any malicious Dealings. He added, That Seignior Galdie's Faults were such, that he did not only malice, but did abhor. Our Lord make him a virtuous Man. And then he beseeched his Lordship to thank Mr. Warden [of the Fleet] for his most friendly and courteous using of him. And he thanked God for it, that he was quiet, and lacked nothing that lie or his Bedfellow were able to do for him; and that it was a Place where a Man might quietly be acquainted with God. And so prayed the Lord God to bless his good Lordship, the Lord Keeper, and Sir Walter Mildmay. It was dated the 9th of November.

*His Information
of what was done
at the Ambassador's House,
when the Mass
was saying.*

Then he began his Information touching his Proceedings in the Portugal Ambassador's House, with this Preface, that he had, according to the Lord Treasurer's Postscript, writ with his own Hand, set down (and sure he was therof) the very Truth, without adding or informing any thing more or less, than the Simplicity of the Matter was in Action.

Upon Sunday last at Eleven a-Clock in the Forenoon, Mr. Sheriff Kimpton, and Mr. Sheriff Barnes, and I the Recorder, did repair unto the Charter-House; and knocking at the Gates, no Man answered: Mr. Sheriff B. by Agreement, went upon the Back-stairs to see that no Mass-hearers should escape. And after divers Knockings at the Gate, the Porter came, being a Portugal, who did speak English, and said, my Lord was not at Home. Then, quoth we, let us speak with you, Mr. Porter, for we have brought Letters. And the Porter answered us very stubbornly. And at the length he opened the Gate, and I, the Recorder, put in my left Leg, meaning to enter in at the Gate. And being half in and half out, the Porter knowing me very wel, said, Back, Villain, and thrust the Gate so sore upon my Leg, that I shal carry the Grief therof to my Grave. Sithence that Time my Pain hath been so great, that I can take no Rest. And if Mr. Sheriff Kimpton had not thrust the Gate from me, my Leg had been utterly bruised into Shivers. And besides, the Porter began to bustle himself to his Dagger, and took me by the Throat. And then I thrust him from me. For indeed he was but a testy little Wretch. And so I willed Mr. Sheriff and the Officers to stay the Fellow from doing any Hurt to any other in his Fury.

After this we past quietly; al Doors being open, out of the Hall up the Stairs. And at the Stair-head there was a great Long Gallery, that in Length stood East and West. In the same Gallery al the Mass-hearers, both Men and Women, were standing. For the Priest was at the Gospel, and the Altar-Candles were lighted, as the old Manner was. After this, we knocked at the outer Door of the Gallery, and al they looked back. And then Mr. Sheriff K. and I, charged al such as were Englishmen born, and the Queen's Subjects, to come forth of that Place. And then came al the Strangers running

ning towards us. Some of them beginning to draw first their DAGGERS, and then after they buckled themselves to draw their RAPIERS: And by that Time, two Bailiffs, Errants of Middlesex, (whose Names I remember not) being at the Door, did draw their SWORDS. And immediately Mr. Kimpton caused the Strangers to be quiet. And I caused the Bailiffs to put up their Swords. And then Mr. K. with al the Mass-hearers, with Seignior Giraldie's Wife, and her Maids, were al in a Heap, forty Persons at once speaking in several Languages.

And then I said to Mr. Sheriff, I pray you, let me and you make a Way for my Lady. And so he making Way before, I kist my Hand, and took my Lady Giraldie by the Hand, and led her out of the Press, to her Chamber Door; and there made a most humble Cursey unto her. And after, I put out my Hand to the rest of her Gentlewomen, and first kist it, and delivered them into their Chamber also. And Mr. Sheriff Barnes came into the Gallery: and so we three examined every Man, what he was. And first, such as were Seignior Giraldie's Men, we required them to depart. And after many lewd and contumelious Words used by them against us, we by fair Means got them out of the Gallery into their Lady's Lodging. And then proceeded we to the Examination of the Strangers that were not of Seignior Giraldie's House, nor of his Retinue. And they most despightfully against al Civility, used such like Words in their Language against us, that if our Company had understood them, there might have chanced great Harm.

But in plain Terms I said unto them, Sirs, I see no Remedy, but ye must go to Prison. For most of you be free Denizons. And then I willed the Officers to lay Hands on them; and immediately every Man suddenly most humbly put off his Cap, and begun to be Suitors; and sought Favour. And so upon their Submission, we suffered them to depart, al, saving Anthony Guerras; who was not willing to depart from us, but kept us Company. And al this done, we examined the English Subjects, and sent them to Prison: who, to say the Truth, provoked the Strangers into Fury and Disorder against us. For if the English then had according to our Direction, departed from the Strangers, and come forth unto us, the Strangers had been quiet, and we without Trouble. But truly the greatest Fault was, that as wel the English Massmongers, as also the free Denizons, for the covering of their own Offences, prised rather to have Murther committed, than to be taken as they were.

Al this while the Mass-Sayer stood at the North End of the Altar; and no Man living said a Word to him, nor touched him; saving that he did give to divers of our Servants singing Cakes: wherewith I was offended with them for receiving that idolatrous Bread. And al being done, and we ready to depart, it was said by a Stander by, If ye look in at that Door, near the Altar, said he, you shal find a Number of Massmongers. And then did the Priest take a Key out of his Pocket; and smiling, opened the Door: and

ANNO 1576. and Mr. Sheriff *Kimpton* with the Priest, looked in, and there was nobody.

' And then *Anthony Guerras* took me by the Hand, to see the Altar, how trimm it was. For Mr. *Barnes* and I stood afar off in the Gallery. And I said to *Guerras*, Sir; if I had done my Duty to God and to the Queen, I had taken 200 here upon *All-Hollow Day* last; and as many upon *All Souls Day* also. Ho, Sir, said *Guerras* unto me, become of this Religion, and surely you wil like it wel; and it wil be a ready Means to make you a good Christian. And so we went near the Altar. Where neither he nor I touched any Manner of thing. And so we bade the Priest, Farewel. Who gently saluted us. And I suddenly looking back, saw the Priest shake his Head at us, and mumbled out Words, which sounded *Diable*, and *Male croix*, or to that Effect. And then I said to Mr. Sheriff, Sirs, let us depart, for the Priest doth curse. And so we departed. *Anthony Guerras* brought us to the utmost Gate. Where Mr. Sheriff and I invited him to Dinner with us: but he departed back to hear out the aforesaid Mass.

' The foresaid *Guerras* at this Busines, said, that he himself was an Ambassador to a greater Person, than —— And so did shake his Head. What, quoth I, do you mean a greater Personage than the Queen, our Mistress? Na, Na, said he, I meant not so. No, quoth I, it were not best for you to make Comparison with the Queen, our Mistress. Whose Ambassador are you then, quoth I? The Pope's? And then he departed further off in an Anger. This *Guerras* was a very busy Fellow in this Action.

' Among al these Strangers I marked one *Saygo*, who is a free Denizon, married to an *Englysh* Woman. He is a Broker, and hath his chief Living by our Merchants. This Fellow made himself more busy than it became him. There was a tal young Fellow, an *Italian*, that was very wanton with us. And it hath been told me sithence, that he and others are kept here for two Causes. The one for uttering the Pope's Allom: and the other to serve for Intelligencer. Which I think, are very Spies. This Youth was very busy, and bestirred him as tho' he had been treading of a Galliard. There was one *John Chivers*, an *Irish* Man, a Student of the Inns of the Chancery: who, as it appeared unto me (I having a vigilant Eye of al Sides) was a great Stirrer of the Strangers against us. This young Man, when he could not prevail, then he gat up to the South End of the Altar; and there he confronted the Mass-Sayer with his Cap on his Head, who was on the other End, and stood there as tho' he had been an *Italian*. His Garments were a Cloak and a Rapier, after the *Italian* Fashion. And when I demanded what he was, he bowed on the one Side and the other, as tho' he had not understood me. Much like the Fashion of *Sieg-nor Giraldie*. By which I did note, that he had been often there.

' This is al that I do remember; and in my Conscience, and as I shal answer before God at the latter Day, we used ourselves with such humble Reverence unto his Lady and her Family, as more we could not do to the Queen, our Mistress, save kneeling.

' I sent

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1576.

' I sent *Seignior Giraldie* Word, as I remember, at *Easter* last, by Mr. *Benedict Spinello*, that he should not suffer the Queen's Subjects to re-pair to his Mass: Yea, and that other Things also should be amended; wherewith the People did wonderfully grudge at him: And I am sure Mr. *Spinello* did my Message to him in a decent Order. This is not the first Time that his House hath been dealt withal by the Sheriffs. Strumpets have been gotten with Child in his House: and we of the Hospital driven to take Order for their keeping. The Masters shal justify this. I never saw any Ambassador sent out of *England*, but that he was both wise and vertuous; and was not indebted to any. And whether *Seignior Giraldie* was an Ambassador, or not; surely, my Lord, I knew not, until my Lords of the Council had told me therof upon Monday last at the Council Board.

This shews, how jealous the State at that Time was of Papists and Mass-mongers, as they called them, and what Watchfulness to prevent the Subjects from lapsing into that Religion.

The State was concerned to be watchful in these Times, the Queen having so many Enemies of the Popish Faction her Subjects, both at Home and abroad; of the latter Sort were the Fugitives, entertained by the Pope and *Spaniard*. This Year 1576, Jan. 29, were certifified into the Exchequer such as were fled over the Seas, of Noblemen, Gentlemen, Priests, and Schoolmasters, to near the Number of four-score; contrary to the Statute Reg. Eliz. 13. Their Names, Conditions and in what Counties they inhabited, may be read, taken from an authentick Paper, in the Appendix.

*Fugitives certi-
fied in the
Exchequer.*

No I.

C H A P.

A.NNO
1576.

C H A P. II.

The Bishop of Exon sends up some that refused going to Church. Another of his Diocese makes nothing of a Book-Oath. His Dealing with him. He opposeth the sending down a Commission Ecclesiastical. And why. The Bishop of Lincoln preacheth at Court. The Suitableness of his Subject, He is concerned as Visitor of King's College, Cambridge. Great Differences in that College. Articles of Accusation against Dr. Goad, the Provost. His Answers. His good Service to that House. Sandys, Bishop of London, translated to York. His farewell Sermon at St. Paul's. Endeavour used to get Bishop-thorp from that Arch-bishop. His Reasons, why he will not part with it. Elmer, that succeeded in the See of London, contests with the Arch-bishop, about the Revenues. The Case brought before the Lord Treasurer.

NO W to come to some Matters occurring this Year, wherin the Bishops were concerned both with the Papists, and with other Schismaticks, and Heterodox Men; or otherwise employed. It was ordered about these Times, that such of either Sort, disturbing the Peace of the Church, and disagreeing to the Religion and Worship established, should be sent up to the Privy Council, or to the Commission Ecclesiastical, held at Lambeth: there to be dealt withal, in order to their Reducement.

*Bp. of Exon's
Dealing with
some of his Dio-
cese, that came
not to Church.*

Bradbridge Bishop of Exeter, had now to deal with both Sorts. Some Cornish Gentlemen, being of his Diocese, came not to Church, and were informed of, and brought before him. But he could not prevail with them to work them to any good Conformity. ' Whether the Cause was, as he conjectured, the Boldness that they had conceived by Reason of the Lenity used in these Days, (mild Usage hitherto being exercised towards the Papists) or rather their Hope of Alteration in Time to come. Because he saw they craved ever Reprieve of Time; and in Time grew rather indurate than reformable: as the Bishop now, December 3, wrote to the Lord Treasurer; ' when three of them were sent up, viz. Rob. Beckote, Richard Tremaun, and Francis Ermyn: and now commanded to wait there above. As he had in some Letters before, so now in this, he desired his Lordship to prevail with the Archbishop of Canterbury or the Bishop of London, to take some Pains with them: they [there of the Ecclesiastical Commission] wanting no Assistance of learned Men and Books: adding, that the whole Country longed and desired to hear of their godly Determination: namely, what Success they should have with these Gentlemen

Such

Such Letters from the Lords, were not unusual in those Times, *ANNO* 1576. to call upon the Bishops to look to Recusants in their Dioceses, that came not to the Public Service. So afterwards, in the Year 1581, the Archbishop received a Letter, reminding of an Act made for the retaining of her Majesty's Subject, in their due Obedience, as abusing her Highness former great Goodness and Lenity, and refusing to conform. And that the Bishops should make Enquiry as wel according to former Certificates heretofore made of Recusants, as by others. And the next Year other Letters came from the Lords to the Archbishop and Bishops, against Recusants, for a diligent Search to be made of such Persons ; and Certificates to be made of such Persons ; and Certificates to be made under their Hands, of such Offenders, and their Residences, and to send them up.

The same Bishop also this Year was concerned, and took Pains about a dangerous Opinion broached in his Diocese. There happened a Dispute between two, a Preacher and a Schoolmaster. Wheroft the one affirmed, that an Oath taken upon a Book of the Holy Evangelists, was of no more Value, than an Oath taken upon a Rush, or a Fly. Because it was nothing, he said, but Ink and Paper. He that asserted this, was one that lived at *Liskeard* in *Cornwall*, and taught a Grammar School ; a young Man, lately come thither, and not entred into the Ministry ; licenced to catechise and expound the Scripture, by Dr. *Tremayn*, who was in Commission to visit for the Archbishop of *Canterbury*, and Commissary in al the Peculiars. This Doctrine being strange, offended the Ears of the simple *Cornish* Men. And the Bishop fearing (as he wrote to the Lord Treasurer on this Occasion) some Danger that might arise thereby, rode himself to the Town of *Liskearden* : Which he found in great Contention and Heat one against another : the young Man stoutly bent to stand in that he had taught. His Assertion he delivered to the Bishop in Writing. But the adverse Party being then absent ; and for that he saw no Truth could be wel tryed in that Tumult, he put off the Hearing therof unto the Assizes next that should be holden at *Launceston* about a Fortnight after. And hereupon the Bishop sent to Dr. *Tremayne*, and other learned of *Exon*, to be there with him : that he might be better able to pacify the Stir that buzzed in Mens Heads. He added, ' That truly the *Cornish* Men were subtil, many of them in taking an Oath. Now, ' if they should conceive, that in swearing upon a Book, no more Danger were, than upon a Rush, the Obedience that we owe unto her Majesty, the Tryals that we have in Assizes and Sessions, ' wherin the Controversies were no otherwise commonly tryed, but by Force of a Book Oath, it might, as he wrote, open a great Gap, and let in a Floodgate (as it were) to great Disorder, and many Mischiefs in a Commonwealth.

' For the appeasing of the which, he thought best to have the Aid and Advice of their Judges in the Assize, being then so nigh at Hand.

The said Bishop of *Exon* was uneasy at this very Time about an Ecclesiastical Commission, that he heard was suing out, to be grant-

An Ecclesiastical Commission for this Diocese, disliked by the Bishop. And whyle.

ANNOED to divers Persons in Devon and Cornwall, the Meaning wherof he
 1576. much mervailed at. And that divers Times before, Dr. Tremain had attempted to have the same granted to him, and certain his Cousins and special Friends. Which the Bishop always withstood: knowing, as he shewed the Lord Treasurer, that there was no need; he himself having so many Officers, and Tremain himself being a Commissary in al the Peculiars belonging to the Church of Exon. That it should be but a Burthen and an Overcharge, to weary the People with so many Officers. Al which must and would lie, he said, upon the Popular Cost.

My most humble and hearty Desire therefore is, (as he subjoined his Request to that great Lord and Favourer of Religion and Peace) that your Lordship wil be good unto the Country, and suffer no such Commission to be sent into these Parties: and that the People, as far as I see, may more quietly be ruled by the Orders and Laws already received, and the Officers already known, than by new Officers which may be appointed, such as wil be hardly ruled themselves, when you have put a new Sword in their Hands. He said further, that he spake somewhat of Experience. That his Diocese was great. And that the Sectaries daily did encrease. And he persuaded himself he should be able easier to rule them whom he partly knew already, than those which by this Means might get them new Friends: which was the only Thing he suspected [as he spake now more plainly] in this new Commission.

Puritans and Sectaries increased in his Diocese.

The Bishop desires to leave his Bishopric, and return to his Deanry.

And one Thing more must be remarked of this good Bishop; that he found the Burthen of his Episcopal Care in that large Diocese so heavy, that he earnestly desired to resign his Bishopric, and (which is seldom heard of) to accept a lower Office in the Church, viz. to return to his Deanry of Sarum, then, as it seems, vacant; using these Words to the aforementioned Lord, to whom he was writing: 'If it please your Lordship to send me hence, and to restore me to the Place from whence I came, you could never do me such a Pleasure. The Time serveth; the Place is open. I wish your Lordship's Favour were no less bent to drive me hence to Sarum again, than in my first Suit for that Deanry; your Lordship's Help was readier than I was to crave it. Which Benefit, if I should forget, I were the ingratest of al Men. I can do no more, (as he concluded) than profess myself to be at your Devotion. And so with his most humble Prayer, recommended his long Preservation to God's most merciful Tuition. Dated from Newton Ferres, the xi. March, 1576. Subscribing,

Your Lordship's own in Christ,

WILLIAM EXON.

The Bishop of Lincoln preaches this Lent at S. Paul's.

From this Bishop, we turn to another, not less worthy, viz. Cooper, Bishop of Lincoln: And take Notice of a Sermon he preached in Lent, this Year, at S. Paul's Cross, upon Luk. Ch. xvi. Reddite rationem

rationem Dispensationis tuae, i. e. Give an Account of thy Stewardship. ANNO
 A proper Text for Magistrates, and al that were in public Place 1576.
 and Authority : and before such, the Bishop now preached. His Sermon he managed with so great Life, and Application to his Auditory, that Fleetwood, the Recorder of London, who was among those that were present, was so affected with the Discourse, that he resolved to forsake a Speech that he had prepared to use before the Queen the next Week, when the Lord Maior was, on some Occasion, to be present before her, and to follow the Matter that Bishop had taken in Hand, altho' he would not do it (as he said in his Letter to the Lord Treasurer) in that very Form, yet to that Effect. And that he was moved to do for two Causes : The one, for that it gave Occasion to remember my Lord Maior, his Brethren, himself, and al other in London, that had Charge and Authority of Government from her Highness, that they should, and we, yield to her Majesty *justam rationem Dispensationis nostræ*. The other Cause was, for that he, the Lord Treasurer, both could and would use the Matter so wisely and learnedly, that it might do the more good to awaken them from their drowsy and negligent Dealings, than the fifty weekly Sermons, and the Easter Sermons, yearly preached in every Maior's Time, either could or should do.

We find the same Bishop this Year also, busy, as being ordinary Visitor of King's College in Cambridge. Into which College, at this Time, were many Evils broken in, by intestine Jars. Which the Lord Burghley, High Chancellor of that University, had taken Notice of. And some of the College themselves desired a Visitation, for the Redress therof. But the Bishop found he could not visit at that Time, whatever Need there were of it, unless he had some extraordinary Authority committed to him for that Purpose. And so first, the Bishop, by his Letters, acquainted the said Chancellor, that divers of the House had made Complaint of sundry great and enormous Disorders, as wel touching the State of the House, as of certain particular Persons in the same : Exhibiting unto him many Articles drawn, and set down to that Effect ; the Bishop of Lincoln for the Time being, being their Visitor. The Bishop found the Articles were such as touched the State of the House very near ; and therefore required speedy Amendment. But he answered them, that though he were their Visitor by Statute, yet he had no Authority extraordinary to visit ; his Visitation being but *a Triennio in Triennium* ; and the Time since his last Visitation there, not yet elapsed. Nor would he take upon him, he said, to visit them extraordinary, without Authority ; lest his Proceedings might be frustrate, and to none Effect. And though they urged him, yet he woud by no means visit ; however they urged, that the Stay of the Visitation would be a great Impediment to the State of their College. Then they requested his Leave, with great Importunity, according to the Appointment of their Statutes, to seek Redress of the higher Authority. Wherunto, in the End, the Bishop condescended.

He wrote this to the Lord Burghley, adding, ' That he was sorry to see so great Tumult in a House of Study ; especially there,

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H h h 2

The said Bishop
required to vi-
sit King's Col-
lege in Disfor-
der.

Anno 1576. where he had before time in some part laboured to join them together in Unity and Concord. Though he knew not in whether Party the Cause of Trouble was. But that in his Opinion it were not ill, if by some lawful and ordinary Means, the Matters might be heard, and some good Order set between them. And that, if both Parties would join together, to desire him to visit, he might, by Order of Statute, deal in it. But because that had not been done, neither could he orderly, nor was he willing to meddle in it. But that, indeed, for Example sake, he could wish they were visited rather by such Order as Statute admitted, than otherwise, if they would on both Parts condescend therunto. But, he added, he was loth to move them unto it, lest he should seem to some jealous Mind, to be desirous more to meddle in their Matters, than Need was. This, as he said, he thought fit to signify to his Honour, leaving the rest to his Wisdom to consider of: Meaning, as it seems, that he should propound it himself to them, being their Chancellor.

His Letter to the Lord Burghley.

The Reason of these Disturbances, was a Malice conceived against Dr. Goad, the Provost of the College, in several of the Fellows, and especially Fletcher, Lakes, Johnson, and Dunning, appearing most in it. The Accusations they drew up against him, were of two Sorts, viz. Hindrance of Learning in the College, and Hindrance of the College Revenues: as granting prejudicial Leases; making an ill Barigain of Grain, to the Damage of the College; taking his Friends and Strangers with him, when he went his Progress, to view the College's Estate; sending some about the College Affairs, without the College's Consent. Further, they complained of his Wife; that she came within the Quadrant of the College: (though she came never twice within the Quadrant, but kept within the Lodgings.) That their Statutes did forbid the Provost to marry. Though the Statutes, as the Provost in his Answer shewed, did not forbid the Provosts Marriage. And that the Visitor's Statutes in the Beginning of the Queen's Reign, and the University Statutes lately made, allowed Heads of Colleges to marry. And many more Articles, they said, they had against him, to the Number of Forty: though they could produce but Five and Twenty. To al which, the Provost gave in his Answers.

The Provost's Answer; and good Deserts towards the College.

For the Matter was now come before the Lord Burghley, the University Chancellor, and others, the Bishop of Lincoln, 'tis like, being one. Who received their Book of Articles, and likewise his Answers to each. And as to the Articles of his being a Hindrance to good Learning in the College, he gave in a Paper; wherin he shewed particularly what he had done for the Furtherance of Learning, since his coming. As, that he had erected a new Library, furnished with Books, especially of Divinity, of old and new Writers; wheras the Library before his Time was utterly spoiled. For the Furtherance of Tongues, he had caused an ordinary Greek Lecture to be read; and a Hebrew Lecture, for Students in Divinity, to be read in the Chapel; and lately in his own Lodging, privately, by one Baro, a Frenchman. For the Furtherance of the Study of Divinity, he had procured a Divinity Lecture to be read

read publickly in the common Hall, by the said Mr. Baro: who had *ANNO*
a Stipend of twenty Marks yearly gathered, without any Charge to *1576.*
to the College, being supplied by Contribution from him, and the
Company. That he himself ordinarily read a Divinity Lecture
twice in the Week at Morning Prayer in the Chapel. Besides, he
had catechized unto the whole House in the Chapel, exhorted the
whole Company to the reading of the Scripture, &c. And wheras
at his first coming to be Provost, there were but four Ministers in the
House, and but one Preacher, now there were half a Score Ministers,
and half a Dozen of them Preachers, Besides, that he had al ordinary Exercises of Learning duly observed, as wel for Lectures, as
Disputations.

He answered also as wel the other Branch of Complaints made ^{Found a Library from Copes sold.} against him, namely, about Injuries done to the good Estate of the College. As for selling the Copes that were found in the House, (which was one Article) he answered, that he turned them into Money, and bestowed that Money upon the new Library, and Books for the furnishing it. That he made away with the Organs, (which was another) he answered, he had done it by express Command of the Bishop of Ely, Dr. Whitgift, Dr. May and Dr. Itbel, the Queen's Commissaries to visit that College some Years before, when they came into the Chapel to prorogue that Visitation. And the Mony for the Organ was converted to the College Use.

Another Article against him was, that he dined not in the Hall on *Easter Day*. The Reason wherof was, as he answered, that he was to preach that Afternoon at St. Mary's, by Desire of the Vice-chancellor; and so ommitted being at Dinner that Day.

One of these Fellows was *Lakes*, of a haughty Disposition, who ^{Lakes:} had been provoked by the Provost, having reproved him for his Habit, unbecoming a Scholar. For he wore under his Gown, a cut Taffata Doublet of the Fashion, with his Sleeves out, and a great Pair of Galligastion Hose. For this disguised Apparel, so unmeet for a Scholar, the Provost punished him a Week's Commons. This had ever after stuck in his Stomach, and he had sundry Expostulations afterwards with the Provost about it: such was his stout Nature and Impenitency to be reproved.

After this Business had had a ful Hearing before their High Chancellor, the Provost was cleared, and the main Instruments in this Disturbance were censured: some of them were put into the Gatehouse at *Westminster*, for falsly accusing of their Provost, and al made their Recantations and Submissions to the Provost. *Rob. Johnson*, a Drawer up of the Articles made his Submission to the Provost for writing those Articles of Accusation against him, for carrying them up, and endeavouring to make Proof of them: *Dunning* and *Lakes* were committed to the Prison of the Gatehouse, the *L. Burgbley* finding them the malicious Inventors of many Lies against the Provost. From thence the former writes Letters, dated in *May*, to that Lord, wherin he wondered at the Blindness of his own Mind, and so great a Privation of his Wit, and Reason; and calls this his Doing, *Facinus hoc sceleratum*. He confessed, how he [the *Lord Burgbley*] had warned him not to proceed in this wicked Enter-

A N N O Enterprize or to persist in it: foretelling him, that if he did, it
1576. would have a bad Issue, til it had reduced him in the End, to the
the utter Loss of his Fortune, Liberty and good Name. The Oc-
cation of that Lord's giving him that Advice was, that Dunning had
refused at first to stand to his Arbitration, and refused his grave
Council. But now he found al true; and did confess, that he hated
the Provost, and for that Reason had raised most false Accusations
against him, and that he had employed himself, *conscindere maledictis*,
in reproaching and reviling a Man worthy to be seen and heard by
Princes: meaning, I suppose, for the excellent Eloquence of his Ser-
mons at Court.

*The Occasion of
this Remon-
strance
against the
Provost.*

Stephen Lakes, who was also committed to the Gatehouse, thence wrote Letters also to the Lord Burghley of Peccavi: confessing, that he was one of them that accused their Provost *Gravissimum Crimi-
num gravioribus verbis*, as of most grievous Crimes, so with more
grievous Words. Then he unrips the whole Matter, namely, that
enduring a great while, many Grievances (And what they were,
appeared by what Fletcher another of these Accusers, wrote to that
Lord, viz. that Preferments went only by Favour, without Merit,
and according as they stood affected to a Party; and no Regard had
to Industry and Learning in their College) and no Redress, they
agreed to make a Complaint; and Lakes, though he pretended very
unwillingly, was the Man appointed to frame the Articles against
the Provost; others were to supply him with Materials for those
Articles: and then the rest were to peruse what he had drawn
up, and to correct, amend and add what they thought good.
For this he was now ashamed, being severely by the Lord Burgh-
ley chidden.

In short, the Provost and some of the Fellows (and they perhaps
such as stood not so wel affected to Religion) had most grievously
fallen out and broken to Pieces. And the Matter being thus opened
before their Judge, he punished the Ringleaders, some by short
Imprisonment, others by Reprimands, al by Recantations and Sub-
missions: and so reconciled them again: and withal took Order
for the Redress of such Things as were Grievances indeed.

*Dr. Goad the
Provost, preach-
eth at Court.*

This Provost, Dr. Roger Goad, preached at Court about four Years
before, in the Year 1572, in Lent, Sir Tho. Smith, Secretary of State
present, who gave the Lord Burghley this Character of him and his
Sermon, That he preached wel, and to him seemed to be a very
grave and considerate Man. This Year, 1576, he obtained the
Chancellorship of Wells, upon the Death of the former Chancellor,
named Hawthorn; presented by Field, Citizen and Mercer of Lon-
don, for this Turn by Reason of the Grant of the Bishop of the
Diocese.

*MSS. Matt.
Hutton, D. D.*

*Bp. Sandes
Farewell Sermon
upon his Re-
move to York.*

Edwin Sandes, or *Sandys*, a Man of great Note for his Piety and
Learning, sometime an Exile and Confessor for Religion, and who had
been Master of Arts of St. John's College in Cambridge, Head of Ka-
tharine Hall, and Vice-chancellor of that University, and after, Bishop
of London, was this Year translated and advanced to the See of Tork,
March 8, and installed in the Person of *William Palmer*, Chancellor of
Tork, March 13, following. At his Departure from London, where
he

he was dearly beloved, he made them a farewel Sermon at St. Paul's A N N O Cross. His Text was in *1. Cor. xiii.* For the rest, Bretbren, Farewel: *1576.*
Be perfect, be of good Comfort, be of one Mind, live in Peace: and the God of Love and Peace shal be with you. In this his last Discourse to the Citizens, as he openly avowed, how faithfully and sincerely he had discharged his Duty among them, so in most affectionate and endearing Expressions he shewed his Love to them, and acknowledged theirs to him, their Pastor. Much pious and good Counsil he leaves with them. And hopes God had placed another very worthy Bishop in his Room; and so would have the less Want of him. He promiseth not to forget to pray for them, as he earnestly desired their Prayers for him. But take his own excellent and right Christian Words.

His Protestation concerning the Discharge of his Duty.

' That his Conscience bare him Record, that he had endeavoured ' to tread in the same Steps [with St. Paul] in his Diligence toward ' this Corinthian Church, That of his Doctrine, which was the chiefest ' Point, he dared affirm even the same which the Holy Apostle ' did, I have delivered none other unto you, than that which I have ' received of the Lord. Yea, safely, in the Sight of the most High ' God, he might say with him, *You have received of us not the Word of Man, but as it was indeed the Word of God.* And that in the Distribution therof, neither had he used Flattery, as they knew, neither coloured Covetousness, the Lord would testify. Neither had ' he sought his own Praise, his Heart was Witness. And this Testimony of Conscience, that he had dealt sincerely in the House of God, as touching Doctrine, had been his great Relief and Comfort in al the storin Troubles; which by the mighty Assistance of Allmighty God, he had waded through.

' That concerning Diligence in the Execution of his Office, altho' ' he had a ready Wil, yet his weak Body being not answerable to his ' Desire, as al Flesh herein was faulty, so for his Part he must plead ' Guilty. One Debt and Duty with St. Paul he professed he had ' truly paid them. For with a tender Affection he had loved them. ' That the Nurse was never more willing to give the Breast unto the ' Child, than he had been, that they should suck not only Milk, but ' also Blood from him, if it stood them in stead, or served to their ' Safety. God he knoweth, added he, that with this Love I have ' loved you. That in using Correction, I have sought Reformation, ' and not Revenge. That to punish, had been a Punishment to himself. That he never did it but with great Grief. That he always ' had laboured rather by Persuasion to reclaim Transgressors, than ' by Correction. With which Kind of Dealing, because stubborn ' Minds would not be bowed, his Softness, he granted, had rather ' deserved Reproof than Praise.

' His Life and Conversation among them, he left wholly to their secret Judgments. That he could not say (For who could?) that ' his Heart was clear. That if in many Things we offend al, how ' could any Man say he was no Sinner, except he said also, that God ' is a Liar? Howbeit this the God of his Righteousness knew, that ' wittingly and willingly he had wronged no Man. If I have, said ' he, *Reddam quadruplum, I wil render four times so much Good.*

' That

A N N O 1576. That if any had wronged him, he heartily forgave them; and
 would forget it for ever. That while he lived, he would acknowledge,
 that he had received more good Liking, Favour and Friendship at their Hands, than he could either look for, or deserve.
 That God had, no doubt, his People; that he had many a dear Child, in that City.

But now that by God's Providence, not by his own Procurement, he was called from thence, to serve elsewhere in the Church of Christ, he would with St. Paul, take his Leave of them: and that the more willingly, as wel because it was God's good Will and Appointment, as also for that he trusted, the Change should be good and profitable unto them: his Hope was, that the Lord had provided one of Choice to be placed over them, a Man to undertake this great Charge so wel enabled for Strength, Courage, Gravity, Wisdom, Skil in Government, Knowledge, as in many other Things, so especially in the heavenly Mysteries of God, that he doubted not, but his Departure should turn very much to their Advantage. And that among them, sith a great Part of his Life was now spent, and a few evil Days remained otherwhere to be bestowed, he must use the Words of the Blessed Apostle, *For that which remaineth, my Brethren, Fare ye wel. My dear and faithful Flock, farewell; My Crown and my Joy, Farewel.* Again, with Grief I speak it; Farewel. I must in Body go from you; yet in Heart and Good Will, I shal be ever with you. You shall ever be most dear unto me. And I shal not cease (God forbid I shoulde) to pour out my Prayers before the Almighty in your Behalf; that the great Shepherd of the Sheep, even the Lord Jesus, may take Care of you, and by his holy Spirit direct and govern you in al your Ways: And in like Sort he most heartily craved at their Hands, that they would not be unmindful to pray also for him, that he might walk worthy of his Calling, &c. So grave, so compassionate, so Pastor-like, did this truly Primitive Bishop take his Leave of his beloved People: which I thought worthy setting down, as some Memorial of this good Man, as also of the obliging Christian Behaviour of the Citizens of London in these Times, to their Bishop.

He wil not part with Bishop-thorp.

But no sooner came the Bishop to York, but he had like to have lost one great Branch of his Bishoprick from it: some moving for the President of the Council in the North, to have Bishopthorp at present for his Use. But the Archbishop saw the Danger therof, fearing the alienating it at last from the See; the Place of the Archbishops of that Province, their frequent Residence. The Archbishop was so honest and resolute, that he refused to do it, but in the most submissive Manner. I have met with a Writing of his own Hand; dilating therin his Reasons: Intituled *Certain Causes and Reasons, why the Archbishop of York should not depart from his House called Bishopthorpe, belonging to the See.* Dated January the 28th, 1576.

And for what Reasons. Pap. Offic.

I. The House was purchased by an Archbishop of that See, and given to the Dean and Chapter there, upon special Trust to reserve the same to the Archbishop for the Time being: and not to let the same

• same for any longer Time than during his Incumbency, as an House *A N N O*
 • for many Opportunities necessary for the Archbishop's Use. And *1576.*
 • therefore especially provided to meet with any Lease or Alienation,
 • which otherwise any Archbishop might be induced to
 • make.

'Item, The Archbishop having no House within the City of *York*,
 where his most Attendance must be, for the Execution of his Office,
 this House lying within one Mile of the City, doth most commodiously serve his Use for that Purpose: That it may not, without great Prejudice to the Execution of his Office, be spared.

'Item, Good Hospitality, required of a Bishop, as one of the Things which give Credit to his Function, and so a special Means to win the People the better to believe his Preaching, shal be greatly, by want of this House, hindred; specially, for that the City of *York* of al other Places, wherein his Charge is, hath the greatest Need, and doth greatest expect Relief. In which City, or any thing near it, he hath no House to keep Hospitality in.

'Item, The Archbishop's other House, called *Cawood*, besides that it is eight Miles distant from *York*, and so shal be Occasion of many troublesome Journeys, unmeet for a Man of his great Years, if he should do his Duty there; it is also at certain Seasons of the Year, by Reason of Waters and Ditches, very unwholesome: and therefore cannot without Danger to his Health, be continually used. The rest of his Houses be set so far off in the utter Parts of the Diocese, and al the Commodities appertaining to them so let out, that he cannot make his Abode in any of them.

'Item, There appeareth no Cause, why the Archbishop which shal be, should not enjoy the said House, as in the Times of this, and other our Presidents, the Archbishops have had and occupied the same. Neither can there be any Colour of Necessity pretended, that hath not been at other Times, or not heretofore not sufficiently satisfied without the Graunt of the House to the Lord President's Use.

'Item, The House being once possessed by one Lord President, it wil hereafter be drawn to like Example. And other Lords Presidents making Suit for the Use therof, shal more hardly be answered; when there is a former Pattern of such Graunt to the Lord President that now is. Wherof wil grow Matter of Grief between the Archbishop and them, to the Hindrance of her Majesty's Service by them both.

'Item, The Graunt of the House from the Archbishop, wil in the Opinion of that Country, seem to tend to the Spoil of that See; the Blaine wherof, wheresover it shal rest, wil be Occasion of great Discontentation to so many as like the Hospitality usually maintained there by the Archbishops heretofore.

'Item, It were inconvenient, that the Archbishop, whose Credit must especially further his good Government, shold enter thither either with the Opinion of yielding to the Graunt of his House, or with Note of Unworthyness to enjoy the Possessions heretofore freely permitted to his Predecessors.

ANNO 1576. Item, The Conscience of the Archbishop now named, is here in to be favoured. Who, as hitherto he hath always professed, so yet assureth himself, that without Offence to his Duty, he may not give his private Assent, to the diminishing of the public Patrimony of the Church.

Item, The Lord President shal herein much impair the good Opinion conceived of him, for the Defence of Religion, and for Sincerity. Whereby hitherto his Government hath had special Success; if he shal give the first Example of taking from that See, which before him hath not been attempted by any Lord President, neither may be, witorut the great Offence, and Discontentation of many.

Bishop Elmer
contends with
Archbishop
Sandys, about
the Revenue.

The same Bishop, soon after his Translation, met with more Trouble, happening by a Contest, *Elmer*, that succeeded him in London, (or some busy Lawyer for him) had with him. Who required all the Incomes of that See, from *Michaelmas* last. *Sandys*, on the other Hand, would enjoy the Benefits from *Michaelmas* to *Candlemas* ensuing; having been to that Time Bishop of *London*, before he removed to *Tork*. And pleaded to the Lord Treasurer, that he had spent upon the Bishoprick of *London* in Hospitality, what he had received, and 550*l.* more, since *Michaelmas* last past. That there was no Example that he should make any Restitution therof to his Successor. That neither Bishop *Tong*, (who was the first Archbishop under Queen *Elizabeth*) neither the late Bishop of *Tork* [Archbishop *Grindal*] was so dealt withal; but enjoyed al that they had received, and yet looked so far backward as he [Archbishop *Sandys*] desired. That indeed, his said Successor had at first required no more than the ensuing *Lady Day* Rent. And that so he had said. And he is Able, added the Archbishop, and I a Beggar. That he had taken the Cost and Pains, and his Successor note. And that if the Restitution Day looked back to the Purification of our Lady, it was as much and more than he looked for.

He appeals to
the Lord Treas-
urer, against
the Archbp.

But it seems, Bishop *Elmer*, by the Advice of some, altered his Mind, and now insisted upon the whole Revenue from *Michaelmas*, to be restored to him. And to take off any Pleas of the Archbishop to the contrary, gave in a Note to the Lord Treasurer, (to whom he laid open this his Cause) specifying, what considerable Benefits and Advantages the Archbishop had received, since his coming to *Tork*: As first, the *Lady Day* Rents, 500*l.* The Demeans, amounting to 400*l.* The Benevolence of his Clergy, 800*l.* And in Wood, to the Value of 3000*l.* This Note the said Lord sent to the Archbishop, by the Hand of one of his Servants, that he might hear and understand both Sides the better. On the Margin therof, which he soon sent back to the Treasurer, with his Letter, he gave his Answer briefly to each Article: viz. To the *Lady Day* Rents, *This is untrue by a great Sam; and perhaps some Part of the Tenchis will be required of me.* Secondly, to the Demeans, he wrote in the Margin, *Not 5*l.** Against the third Sum, viz. the Clergies Benevolence, he wrote, *In two Years to come.* Against the Value

Value he should make of his Woods, thus he answered in the Mar- A N N O
gin, *He might as well have rated the Houses there, to pull down and* 1595.
sell, He [the Bishop of London] hath as much Wood left at Lon-
don.

And his Letter was to this Tenor: ' My good Lord, of late I
came out of *Buckinghamshire*. Since what Time I have kept my
self here, at the *Minoress*, within the Doors: Cogitating, what to
say at the Cross, for my Farewel. If that had not stayed me, I
had, according to my Duty, visited your Lordship ere this. Ye-
sterday I received by *William Seres*, a Note from your Lordship
(as it seemeth) unto me, delivered unto you by the Bishop of Lon-
don, or by his Means. If I should say nothing unto it, I trust
your Lordship can easily espy what spiteful Meaning is in it, and
what Untruth it setteth forth. But I have set a brief and a true
Comment to this false Text, as by the Billet enclosed, your Lord-
ship may perceive.

Coloured Covetousness ; an envious Heart, covered with the
Coat of Dissimulation, wil, when Opportunity serveth, shew it
self. My Lord, I am sore dealt withal, and most shamefully
wronged on every Side. My only Comfort is, that a clear Con-
science wil answer for me before God : And that when I shal be
tryed, *Veritas liberabit me*. To morrow, if I may find your Lord-
ship at home, I wil attend myself, to open this Matter more at
large. Thus, much bound unto your Lordship, and ever yours
to use wherin I can, I recommend you to the good Direction of
God's holy Spirit. From my Lodging at the *Minoreſſ*, this last
of April, 1577.

Your Lordship's in Christ, ever assured,

E. EBOR.

‘ I shal pray your Lordship to keep these Things to your self,
‘ unto such Time as I speak with your Lordship. At what Time
‘ I wil give you the Reason, why I desire it.

In another Letter to that Lord, I find the Archbishop more particularly endeavouring to satisfy him in these Matters urged against him, ‘ That he had served there, at *London*, until *Candlemas* last, ‘ as Bishop, and received the Rents therof, according to Equity and Law: That the Sum was small; and in that Time he spent there one Thousand Pounds and upwards. That he received somewhat of her Majesty’s Liberality at *Tork*, as the Lord Treasurer knew. But that the new Bishop of *London*, being at no Cost, neither serving the Bishopric, received of her Majesty’s Gift in like Sort 397*l.* In Truth more, added the Archbishop, than he had deserved any Way. And besides, he received in the mean time, the Revenues of his other Livings: which amounted not to a little. Concluding with this Reflection upon the Bishop, *A greedy Desire wil never be satisfied.*

He vindicates himself, and reflects upon the Bishop of London.

‘ That for the *Demeans* since *Michaelmas*, at *York*, being in the
‘ Lord President’s Hands, until our *Lady Day* past, it was easy to

ANNO 1576. conceive what Benefit would grow therof to him, the Archbishop,
But that the Demands in London, saved wel in Winter, would be
as much worth.

That if it were lawful for the Archbishop of York to sel al his
Woods upon a Day, as this Bill seemed to insinuate, (rating the
Woods at 4000L) then was it lawful for the Bishop of London to
do the like, who had as much Wood left him, as his was at
York.

That it was desire of Gain, and Envy, that the Archbishop of
York should have any thing, or be so dealt with, as he himself,
that had made him give forth this Untruth, and envious Note:
wherin he laboured to hinder the Archbishop of York, lest her-
Majesty should shew him further Favour; and to set forth the
Commodities there, as might be thought for a *melius inquirendum*;
and hereby, not to gain himself. For how came he to look for
that, that the Bishop of York would give his Revenues to so
unthankful a Man, that so soon as he had holpen him on with
his Rchet, was transformed, and shewed himself in his own
Nature?

C H A P.

ANNO
1576.

C H A P. III.

The Bishop of Worcester made Vice-President of the Marches of Wales. The Presidents therof. Curteis Bishop of Chichester, preaches at Paul's Cross. Process against the Bishop of Gloucester from the Queen. Pilkington Bishop of Durham, dies. His Prayers. Dr. May makes Interest to succeed him. Bishop of Carlisle is made Bishop of Durham: Sues for Dilapidations. And Dr. May succeeds to Carlisle. Holds the Rectory of Darfield in Commendam. Dr. May's Family.

THIS Year Whitgift Bishop of Worcester, was made Vice-president of the Marches of Wales; a great Honour, as wel as Trust; Sir Henry Sydney the President, being absent in Ireland, the Queen's Lieutenant there. That Office was first put into the Hands of a Bishop, viz. Rowland Lee, Bishop of Coventry and Litchfield, the 26. H. VIII. being then sent to be President of that King's Council in those Marches. In whose Time, the Principality and Country of Wales was incorporated and united unto the Kingdom of England: When this Bishop and his Associates did notable good Service. He dyed the 34. H. VIII. and lyeth buried in Shrewsbury. After him another Bishop, Richard Sampson, who was removed from Chichester to Coventry and Litchfield, was (35. H. VIII.) appointed Lord President of the said Marches. Then succeeded first a Layman, viz. Dudley Earl of Warwick, in the Reign of King Edward VI. And next him William Herbert, Knight of the Garter, Earl of Pembroke. After him, Imo Mariae, Nicolas Hethe Bishop of Worcester, became President. Then, 6^o. Mariae, succeeded another Bishop, viz. Gilbert Bourn, of Bath and Wells. Then, Imo Eliz. the Lord Williams of Thame. And then Sir Henry Sydney, and the Bishop of Worcester Vice-President, as aforesaid. Omitted in this Account, Tong, Archbishop of York, who had been also President or VicePresident. And among the Presidents of this Council of Wales, held at the Castle of Ludlow, who were wise Governours, and Men of great Credit Dr. Powel, the Author of the History of Cambria, reckoneth particularly three Bishops, Heath Archbishop of York, Tong Archbishop of York, and Whitgift, then living, Archbishop of Canterbury.

Curteis Bishop of Chichester, Chaplain to the Queen, and a great Court Preacher, preached a Sermon this Year at S. Paul's Cross, upon Revel. xii. 1, &c. And there appeared a great Wonder in Heaven; a Woman clothed with the Sun, and the Moon under her Feet: And upon her Head a Crown of twelve Stars, &c. It was printed.

Chenj,

Anno Cheny, Bishop of Gloucester, was this Year in Danger of falling under the same Fate with Parkhurst Bishop of Norwich, in the Year 1572, running behind hand with the Queen for his Clergy's Tenth.

Process against the Bishop of Gloucester for Tenth.

His Vice-Collector (whose Name was Gifford) having brought him 500*l.* in Debt to her Majesty. So that in the Month of October, Process came down from Mr. Fanshaw and Mr. Godfrey, belonging to the Exchequer, to the Sheriffs, to seize the Bishop's Lands and Goods for Payment. They accordingly called upon the Bishop for the Debt. Who prayed them to forbear executing their Office, and promised to save them harmless. And so speedily dispatched his Letters, dated October 5, to the Lord Treasurer, in his and their Favour. The Sum wherof was, that he was ready to pay what was due, after some Forbearance. Money, he said, he had but little, spending al hitherto in Housekeeping. And in fine, he made two Suits to that Lord. First, that he might have convenient Time to pay the Debt, considering his own Tenth and Subsidies came to 112*l.* yearly, besides Fees, Servants Wages, Liveries, Housekeeping, &c. Resolving, that he would for the future keep fewer Men, cut off his Fare, be at less Charges, that his Debts might be the sooner discharged. His second Request was, that the Sheriffs might have no Fine set upon their Heads for forbearing a little Time with him. And so in Conclusion, humbly craving his Lordship's Favour; fearing the Example (as he said) of the Bishop of Norwich. Which what that was, is set under the Year 1572.

*Archbp Park.
Life.
Book iv. Ch. 5.*

This Bishop, who was a *Lutheran*, and a Free-willer, and touched moreover (as was suspected) with Popish Principles, lay under some Cloud. See somewhat more of him in the Life of Archbishop Parker, under the Year 1571. He dyed in the Year 1578, the Bishopric lying vacant about three Years. One Reason wherof might be; for the Queen, to satisfy her Debt out of the Revenues of the See.

Bishop of Durham dies.

*Book II.
[No.I.] II.
III.*

This Year Pilkington, Bishop of Durham (of whom some Things have been related elsewhere) dyed. And for a Memorial of this pious Exile and Confessor for Religion, I shal record three godly Prayers of his composing. One calculated for the Beginning of the Reformation of Religion under Q. Elizabeth: a Second, For faithful Preachers to be sent forth at that needful Time, to preach the Gospel, and for good Magistrates to countenance it. And a Third against Error and Popery. All seasonable, especially at that Time. See them in the Appendix. The two former are set at the End of his Expositions upon the first and second Chapters of Aggeus, printed about 1559. The Third at the End of his Book, in Confutation of a Popish Paper, about the Burning of S. Paul's.

Dr. May endeavours for Durham or Carlile.

Endeavour was now made for John Mey, or May, (who was elected Fellow of Queen's College in Cambridge, Anno 1550, afterwards created D. D.) a dignified Man, and wel known in the North, being Archdeacon of the North Riding, either to succeed in that See of Durham, now vacant: or if Dr. Barnes, the Bishop of Carlile, were translated thither, that he might obtain that Bishopric.

Bishoprick. His noble Friend, the Earl of *Shrewsbury* wrote to the *ANNO*
great Earl of *Leicester* at Court, to move it to the Queen, and to *1576.*
deliver to her Majesty his Letter in Dr. *May's* Behalf. To whom the
Earl of *Leicester* answered, that her Majesty had received the Let-
ter, and took his Suit in good Part; and added, that he knew the
said *May* was like to have good Speed for one of those Bishopricks.
That he had some Back Friends, but that he was then past the worst;
and was much bound to his Lordship. Adding, that he thought the
Bishop would be appointed shortly.

The same Earl of *Shrewsbury* wrote also a Letter to the Earl of *Sussex*, Lord Chamberlain, recommending to him the said Person, in Respect of his good Preaching and Hospitality: wishing him to be preferred to one of those Bishopricks, or some other: requesting his Furtherance therin, as Occasion might serve. That Nobleman's Answer to the Earl of *Shrewsbury*, was to this Purport, 'That truly he did not know the Man, but giving Credit to his Lordship's Knowledge in those two Points, of sound Preaching and good Hospitality (which he said, were the two principal Matters to be required in a Man to be called to such a Ministry) he would be glad at his Lordship's Request, to give him Furtherance in this or any thing else, wherinsoever he should see Opportunity. As he wished also to do any thing his Lordship would at any Time commit to him.' This was writ from the Court, November the 15th, 1576. Subscribing,

Your assured Friend;

T. SUSSEX.

In short, *Barnes* is translated to *Durham*, by the Lord Treasurer's Interest, upon the Account of some good Services he was to do in that Capacity for the Queen, and Religion, according as that Lord by a Letter had suggested to be expected from him. His thank-fal Acknowledgments for this Favour in commanding him to her Highness, and interposing his own Credit for his [the Bishop's] Ser-vice, he soon after professed in a Letter to the Treasurer. "Protest-ing to devote himself and his Service unto His Honour for ever. And as he had desired him, now in that Place to take some espe-cial Care of certain Matters, (which I suppose was to watch any Mes-sengers or Meffages, that might come from Scotland to the Scottish Queen, or from her that Way, and likewise for the Service of Re-ligion, to check Popery in those Parts, where especially Emissaries were sent to say Mass, and to make Profelytes, and to stir Insurrec-tions.) He assured him that he would not be unmindful to accom-plish his Lordship's Requests, as he trusted, should tend to the Ad-vancement of God's Glory, and her Majesty's good Service. And that he doubted not, he should do it, if he were wel backed at the Beginning by her Highness, and that Lord, and the rest of the Privy Council. And that he had served seven Years at *Carlisle*, and he trusted, had discharged that Promise, that his Lordship then made unto her Highness in his Behalf. The whole Letter with

*Barnes, Bp. of
Carlisle, tran-
slated to Dur-
ham.*

ANNO with an **o.** of shewing himself thankful; may be read in the
1576. **Appendix** that I may preserve some Memorial of Bishop Barnes, as I
No IV. do, as far as I meet with any Matters of Remark, concerning other
Bishops of these Times.

*The new Bp.
sues for Dilapi-
dations.*

But there followed a Contest between the new Bishop and Mrs. Pilkinton, the former Bishop's Widow, about the Dilapidations, which the Bishop made to amount to a great Sum, as by a Brief of the special Surveys appeared; which he sent up to the Lord Treasurer, who concerned himself in the same, in order to make some amicable Conclusion between them; and was desirous to have the Matter ended by Arbitration. Which the Bishop shewed himself ready to comply with: Thus declaring to the said Lord, 'What he had done touching his Lordship's Request to compromit to order of indifferent Men the Controversy between Mrs. Pilkinton and him, for Dilapidations; That he did the last Summer appoint with Dr. Kingsmel, her Brother, to send up some at Michaelmas Term last, to deal with them in that Cause. And that accordingly he sent Mr. Richard Frankland and another for him. Who waited there at that Term Time, and sought for Mr. Kingsmel. And declared unto Mrs. Pilkinton's Proctors, that they attended to that End. But none of them would for her deal that way; nor be known to have any Direction to that End from her and hers. But they had fe'd three Doctors and two Proctors to answer him, as like would. Whereupon they informed him to commence his Suit: And that since they had used such Delays, and so dallied in the Suit, (the Judge more than indifferently inclining to them) they had driven him, he said, to appeal to her Majesty.

So that the next Term, as he proceeded, his Lordship should see the original Surveys under the Hands and Seal of Gentlemen, Wife and Right Worshipful. And that at his Honour's Request he would send up some for him, who should attend upon his Lordship four Days before the next Term. And that it would please his Lordship to command those that were for Mrs. Pilkinton, then to be before his Honour also. And that those whom he should send should deal with them; and offer such Offers on his [the Bishop's] Behalf, as he doubted not, but his Lordship should like of, and think to be reasonable and friendly. Notwithstanding he would not rehearse, how ill he had been handled at Mrs. Pilkinton's Hands, and by hers: which his Lordship should know hereafter. This was written from Aikeland, the 11th Day of February, 1577. Subscribing,

Your Honourable good Lordships,

Ever in Christ Jesu,

As al Commandments,

RJ, DUNELM.

Dr.

Dr. Mey was at length made Bishop of Carlisle, by the Intercession of his said Friend, the Earl of Shrewsbury. Which Favour *A N N O* 1576. he acknowledged by a Letter of Gratitude, dated June the 1st, 1577, from Huntingdon, being then Bishop Elect: Importing, ‘That having received so many good Turns at his Honour’s Hands, he thought it his bounden Duty to write these his humble Letters of Thanksgiving unto his good Lordship; assuring the same, that as he took himself more bound unto his Honour than he could express, so he would never be unmindful of his Duty towards his Lordship, or any of his Lordship’s Friends; but to the utmost of his Power would always be ready to gratify the same any Manner of Way that should lie in him. Requesting further of the said Earl, to obtain a *Commendam* for him, where he might reside, Rose Castle being at present taken up by a Temporal Lord, the Lord Scroop. Therefore he beseeched him to move the Earl of Leicester for his *Commendam*, that among other Things, he might stil enjoy the Benefice of Darfield; which was the only Place that he now had to stay in; considering, that the Lord Scroop had the Use of Rose Castle, ’til Michaelmas next. And that he had also at the said Earl of Leicester’s Request, parted lately with his Master-ship of St. Katharine’s Hall in Cambridge, to one of his Lordship’s Chaplains, [viz. Edm. Hound.]

This Darfield was a Rectory in Yorkshire, containing no less than 2000 Souls, young and old: but not coming al to one Church, there being two Chapels annexed; the one at Wombe, the other at Worsborough. Which Town might consist of 600 Souls more. To which Parish belonged a Parson (who was the Bishop) and a Vicar. Whose Living consisted of a Pension of 22 Marks: the Parson’s, of six or seven Score Pounds by the Year. He allowed to the Curates of the two Chapels (wherof the Vicar was one) five Pounds each yearly. And the Bishop procured quarterly Sermons for his Head Church. But for this, the Bishop was unworthily slandered and clamoured at by the Puritan Faction after this Manner, If one asked, Why these Stipendaries took so little of the Parson, and he receive so much, Answer was made, that if they refused, the Bishop would take one or other that came next to Hand, and create him a Shepherd in one Day, that would be content to serve him for less. Such Slanders were easily raised, and then studiously blown about among the Common People.

This Bishop bore Sable, a Cheveron, Or, between three Cross Croslets, Fitche, Argent. On a Chief of the Second three Roses. Which seemed to be an Addition to the Bishop’s Coat; for his Brother, Dr. William May, Dean of Paul’s, bore it plain. He married Amy, Daughter of Will. Vowel of Creke Abby in Norfolk, Gent. and Widow of John Cowel of Lancashire: and had Issue John, his Son and Heir; Elizabeth, married to Richard Bird, D. D. Alice, married to Richard Burton of Burton in the County of York; Anne, married to Richard Pilkington, D. D. John, the Bishop’s Son and Heir, of Shouldham Abby, Comitat. Nor. Esq; married to Cordela, Daughter of Martin Bowes of London, Esq; And had Issue Henry, John,

VOL. II.

K k k

Steven,

*This Bishop’s
Coat Armour,
and Family
Herald. Offic.*

*Part of a Re-
gister, Folio
277.*

*A N N O Steven, Margaret, married to Richard Fawcet of Catericks, in Com.
1576. Richmond, Clerk, Frances, Fortunata, Frances, Dorothy.*

*His Death.
Rev. Tho. Ba-
ker.* This Bishop's Death, Place of Interment, and Memorial, fol-
low: being taken from the Register of the Parish of *Dalston* in
Cumberland.

*Feb. 15, 1597. Reverendus in Christo Pater, JOHANNES MET,
Divina Providentia Episcopus Carliolensis, bord očavā matutinā Decimi
quinti diei Februarii, mortem appetit, & bord očavā Vespertinā ejusdem
diei, Carliolensi in Ecclesia sepultus fuit. Cujus Justa celebrabantur die
sequentis Dalstonii.*

C H A P. IV.

Rockrey, B. D. of Queen's College Cambridge, inconformable
to the Apparel prescribed by Statute: His Case signified by
the Master of the College. One Gawton, a Puritan, sum-
moned before the Bishop of Norwich. The Matters laid to
his Charge. Is suspended. One Harvey another Puritan Mi-
nister of Norwich, suspended. Gawton's Letter to the Bishop,
disowning his Jurisdiction. A Sect of Libertines. Dr. Laur.
Humfrey, made Dean of Gloucester. Observation of the
17th of November. Irish Priests, Bastards. Dispensed with
by the Pope to take Orders.

*Rockrey of
Cambridge,
inconformable
to the Habits.*

WE turn now to the Puritanical Sort, and such as refused Conformity to the Customs and Practice of the Church, enjoyned. Of this Sort was one Rockrey, B. D. of Queen's College, Cambridge. He was an Enemy to the wearing both of the Apparel, required of the Clergy, and of the University. And so inconformable he had been some Years before: and was cast out of the College for the same Fault, by Command of the Queen's Council. But such was the Tenderness of the Lord Burghley, Chancellor of that University, that he prevailed to have him received again, in Hopes of better Compliance; being a Person, it seems, of some Merit. But instead therof, he shewed himself afterwards more perverse, and obstinate than before. So that stil Complaint being made therof by Dr. Chaderton, the Master, some Time stil was allowed him to reform himself. The Year being expired, and the Man as perverse as before, or more; the said Dr. Chaderton stated the Matter at large to the said Lord, in a Letter dated in October; and requiring his Direction, how to proceed with him, that would not yet conform to the Rites and Customs of the Church and College: viz.

'That

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THAT Rockey S. T. B. stil remained in the College ; one not unknown to his Honour. Who, four Years ago, by the publick Authority of the Queen's Council, was ejected the College for Contumacy : again admitted by his [the Chancellor's] Entreaty, into his Fellowship. But that he from that Time, had been so averse, not from the Rites only, and Ceremonies, but even *a communi- ni etiam vita*, hardly conversing with the rest, that he had offended very many honest Men ; and by his evil Example, had excited others also to the same *ἀλαξία*. That he dealt, as it was fit, with the Man at first friendly and piously, but profited nothing. That afterwards, as their Statutes required, he admonished him three Times, that he should compose himself as wel in *Habitu* as in *Vestitu*, to the common and approved Customs of the University. But he refused to wear either the Ecclesiastical Habit, or the University Cap. That this he had signified to his Lordship the last Year, when he was with him at *Theobalds*. And that then this was his Decree, that he [the Master] should for one Year bear his [*improbabilitatem*] Stubbornness : but that afterwards, unless he conformed himself to the Customs of the University, he should pronounce Sentence according to the Statute. He defird therefore his Lordship's Advice by Letter or Message. For that he could not contain others in their Duty and in Order, if, as he said, every one might live freely according to their own Pleasure : Nor certainly would the Laws of the University have any Force, unless Rebels and stubborn Persons were restrained by Punishment prescribed.

One *Gauton*, formerly of a Trade, now Curate of a Church in *Norwich*, is called before *Freake*, the Bishop of *Norwich*, for his Principles and Practices dissonant from the established Discipline of the Church : and who had also confuted in his Sermon what the Bishop's Chaplain had preached a little before. Being summond before the Bishop in his House, he began to take Notice to *Gauton*, of his taking upon him to confute what his Chaplain had preached ; and that he admonished his Parishioners to beware of such false Doctrine. To whom *Gauton* briskly answered (as he related the Matter himself) ' Was it not meet for me so to do, since he preached such false Doctrine ? As that we had natural Motions to draw us unto God : And, that albeit none came to Christ but such whom the Father draweth, yet al come not whom God doth draw : but that it is in Man, whether he wil be drawn or no.' The Bishop told him, that he did this, but the Sunday next after his Chaplain had preached. And that he had in the mean time explained what he had asserted before, to the Satisfaction of al. The other replyed, Nay, he had made it worse, than at first. The Bishop asked him, Wherin, *Gauton* said, for that in his last Sermon he said, that *Hearing* was ing ; and that *Paul* saith, *Faith cometh by Hearing*. But *Hearing* is a natural Gift. And so we have *Faith* by Nature : and consequently are saved by Nature : as that Minister inferred from the Chaplain's Argument. Hereupon, the Bishop said, he would call him to dispute with him upon this Point. The other answered, that he was

ANNO well enough able to confute his false Doctrine. But the Bishop
 1576. said, that was not the Matter he was sent for. For that he had o-
 ther Matters agaist him.

*Charged for
not wearing the
Surplice, nor
observing the
Book.*

Then the Bishop charged him, that he wore not the Surplice, nor observed the Orders of the Queen's Book, neither in Prayers nor Administration of the Sacrament. He answered, That indeed he wore not the Surplice: But otherwise he was not to be charged for not observing the Order of the Book. And added very confidently, that he had long since heard at the Court, that he, the Bishop himself, liked not so greatly of the Surplice. And that therefore he doubted, that worldly Dignity and vain Glory led him to do against his own Conscience; and wished him to look, if it were not so. Whereunto the Bishop replied, that there was no Cause, why any should think so of him: for he ware the Surplice, or the Apparel that was as ill, in his Account. Or that if he were now to say Service, or to minister the Sacraments, he would wave it. To which the other very pertly answered, That he was the more sorry.

By the Dean and Commissary he was asked, Whether by serving his Cure in *Norwich*, he acknowledged himself subject to the Jurisdiction of the Bishop. He answered, that he did not acknowledge himself subject to such Jurisdiction as the Bishop did use and claim. And when they willed him to beware what he answered in denying Authority: He answered, he was not afraid to deny the unfaithful Authority of Bishops, Archdeacons, Chancellors, Commissaries, and such like.

This Man, so very impudent and malapert with the Bishop, and with his Officers, after divers other Articles alledged against him, was suspended. And when the Bishop told him he would suspend him, and he should go again to his former Occupation; he said, he thanked God, he had an Occupation, and so he said, had *Paul* and *and our Saviour* too.

*The Insolence
of the Puritans.*

The Dean sat a little before at St *George's* about such Ecclesiastical Matters: But now about the Examination of *Gawton*, he sat in the Bishop's Chamber: Against which he excepted; crying out, This your dealing with me in *Hugget mugger*, and in Corners, will not further your Cause, but hinder it, and further Ours. For all Men may see, that you fear the Light. The Dean answered, He was so used at St. *George's* the other Day, that he durst not for his Life sit there any more. But that *Gawton* might without Peril of his Life come to the Bishop's Chamber. One *Harvy*, a Noncomplier and a Disowner of the Bishop's Jurisdiction, was at that Time suspended. But *Gawton* took his Part, and said, that *Harvy* was able by the Word of God to prove his Calling lawful. And further he then said, both to the Bishop and the Dean, that they had no Authority on their Side: But in a confident way of Challenge; bade them both take unto them whom they would in *England*, ' We are here not past half a Dozen in this City, and (if you dare) conferr with us by Learning. And if we be not able to prove that we hold by the Word of God, we will not only yield, but we will also yield our

our Lives. But the Bishop only said to this, That it was uncharitably spoken; they sought not their Lives.

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1576.

I might here subjoin the other Articles exhibited at this Time against him before the Bishop; with his Answers. As that he observed not the Orders prescribed by the Book. To which he answered, that he did not think himself by Law bound precisely to every Part of it. *Item*, That he did not read the Service appointed, nor the Chapters, Gospels and Epistles, nor the Collects; nor married and ministered the Sacraments according to the Book. He answered to this, that by reason of Preaching he omitted some of them, as by Law he might. That he observed the rest, except in Baptism the Cross and Vows. *Item*, That he preached without renewing his Licence, since the Day appointed in the Bishop's Canons. To which he said, he was a Minister of the Word of God, and therefore that was sufficient Authority to preach the Word in his own Parish without their Licence.

*Other Articles
against him.*

One *Harvey* also a Minister in the City of *Norwich* (mentioned before) was summoned before the Bishop of that Diocese *May* the 13th, for some Puritan Principles, and particularly for preaching against the Government of this Church by the Hierarchy of Bishops and their Dignity, and Ecclesiastical Officers. The sufficiency of his Calling also to the Ministry was called into Question. And at a Court held at St. George's Church, where the Court then sat, suspended from his Ministry by Sentence pronounced by the Dean of *Norwich*. At which *Gawton* before-said was present, and much displeased at the Proceedings with him, carrying himself rudely there, and saying afterwards, when his own Business was in hand, that the Dean behaved himself not like a Judge, but very intemperately, like a Tyrant against Mr. *Harvey*: And that he was able by the Word of God to prove his Calling lawful.

But now what more particularly were this Man's Principles, and how affected he stood to this Church's Constitution, may be judged by a confident ruffling Letter that he sent some Days after to the Bishop, (for him I take to be *R. H.* subscribed, the Writer) pretending thereto to render a further Account of his Behaviour before him in the Court where he sat as a Judge: *His Protestation*, he said, *always remembred*; meaning the Denial of his lawful Authority in the Church, by warrant of the Gospel. He first wished him *Peace and Truth*, if he pertained to God. And then began, 'That he might see, if he shut not his Eyes, how the *Man of Sin*, 'He of *Rome*, he meant, did pervert and corrupt the *Doctrine* of 'Christ; so that not one free spot of it did remain. And that in 'like manner touching the *Regiment* of the Church and Discipline, 'wheras our Saviour, Lord and only King of his Church, sate in 'the Seat of Judgment, &c. that *Man* pluckt him out of his 'Throne, and placed himself there. These things he hoped the 'Bishop knew. That then we had to consider, that when Christ 'reigned, his *Officers* were Bishops and Pastors, Elders and Deacons. In the *Scriptures* of God, we found it so. Now when 'the Pope had removed this Government, he placed new Governeurs

*to the Bishop.
Part of a Re-
gister. p. 363.*

ANNO 1576. ‘nours of another kind of Name and Office, that is to say, Cardinals, Archbishops, Lords Bishops, Deans, Chancellors, Commissaries, with the rest of that ungracious Guard. Thus Doctrine and Government, being both thrown down, it pleased the Lord, in his Time, to bestow upon us some Benefit. For he had, by means of our good Prince purged the *Doctrine* of Christ from, devi-
lish Error; being ready also to have restored to us true *Discipline*, if our own miserable Unthankfulness, and lazy Slackness had not hindred. But you (meaning the Bishop) and such as you be, whet the Edge of your Wooden Sword, *viz.* your Counterfeit Authority, to stand in the Way to shut the Gate of Paradise, and to keep us from the Tree of Life.

‘But to come to the *Government* of the Church, he [the Bishop] saw, that it was not at al altered; and he knew, that where the Pope’s Officers, whom he created, did bear Rule, there he bore Rule himself. So that you see, added he, in this State of the Church, the Reins of Government be not in the Hands of Christ, but in the Hands of Antichrist. And that wheras they shrouded themselves under the Shadow of the Prince, saying, that She created them and their Authority, &c. but he could Discourse of that Generation better than so, He knew it of a Truth, that the Archbishop begat them, and the Bishop of *Rome* begat him, and the Devil begat him. So now, in respect of their Offices, they saw who was their Grandfire, and who their great Grandfire.

‘But, as he proceeded, that wheras they said, that tho’ the Prince did not create them, yet she allowed of them: he answered, that forasmuch as Christ was the only Lawgiver in his Church, and the only Ordainer of Officers therin, if any King or Prince in the World ordain or allow other Officers than Christ hath already ordained or allowed, we will, said he, rather lay down our Necks on the Block, than consent thereto. Wherefore do not use to object unto us so oft the Name of our Prince. For you use it as a Cloke to cover your cursed Enterprizes.— That they sought out of her Authority to scratch Poison, i. e. the Hindrance of the Gospel of Christ. He bade them remember what they had done. Have you not thrust out some, whom God had placed over his People? Even such as preached the lively Word, faithfully and sincerely? Have you not plucked out those Preachers, where God set them in?— Do you think that this Plea, *I did but execute the Law*, will excuse you before the high Judge: Where you, except you repent with a deep Repentance, shall stand and tremble like a Thief in the Jayle, and gnash your Teeth.

‘But again turning to their Offices, that seeing he had proved that they were not of God, he asketh the Bishop, Who made you so malapert as to sit in the Seat of Judgment in the Church, having no Warrant for your so doing; sitting and controwling the Ministers of Christ? What shal become of those miserable Caitiffs that have overthrown the Government of the Church under the Gospel? Wel then, if you be an unlawful Judge in the Church (and I have the Truth of God on my Side) then you

' you must needs be an Idol. So that if I had reverenced you *ANNO*
 ' in your Judgment Seat, I should have committed Idolatry. Where-
 ' fore now he saw, it was the fear of displeasing God, and not
 ' Stoutness and Contumacy of Mind [as the Court had then
 ' charged him with] that caused him to deny the Bishop Reve-
 ' rence.

' And therefore at last, he gave him Counsil in Christ, to have
 ' a Care for his Soul; and in haste to renounce that evil Office
 ' which he had usurped; and repent him deeply of his horrible
 ' Iniquity [in suspending these Puritans] and suffer the Flock to
 ' enjoy the Benefit of their Preachers of God's Word. And he
 ' himself to serve God in some other Calling, until he called
 ' him to some right and true Function in his Church. And
 ' these Things he bad him do, lest his Sin were greater than it
 ' was before he told him. And if he would do thus, he with his
 ' faithful Brethren would pray to God, that these things which he
 ' had spoken, might not fall upon him.' These are some brief Ex-
 tracts taken out of his very Letter, and so much esteemed by that
 Party that it was put in Print by them, with several other Tracts
 of the like Sort.

There was now another Sort of Dissenters from the *Doctrine of Libertines*, af-
 fering no Obliga-
 tion to the Moral Law.
 the Church as the former were of the *Discipline*: A Sort of *Li-*
bertines they were, that reckoned themselves not bound to the
 Observation of the Moral Law of the Ten Commandments; as
 being obligatory to such only as were *Jews*. The Broacher of
 this Opinion propounded, for the Advancement of it, two Que-
 stions. First, whether the whole Law of *Moses* was given to
 the *Jews*, or no. [And not to the *Gentiles*.] Secondly, whether
 if it were given to the *Jews* and *Gentiles*, it were abrogated by
 Christ's Coming, in whole or in part. These Questions were
 framed by one *Bird*, living about *Saffron Walden* in *Essex*; where
 there was a Company, or Society of *Pure Brethren*, as they were
 called. To these Questions, sent to Dr. *Whitgift*, he gave a long
 and learned Answer: which I have set down elsewhere, and given *Life of Bishop Whitgift.*
 an Account thereof.

Now was Dr. *Lawrence Humfrey*, the learned publick Professor *Dr. Humphrey made Dean of Gloucester.*
 of Divinity at *Oxford*, advanced to the Deanry of *Gloucester*, by
 the Means of the Lord Treasurer. And upon his Motion was
 at length persuaded to wear the Habits; which he, with Dr.
Sampson, some time Dean of Christ's Church, had refused some
 Years before: and drew up their Arguments, why they could
 not comply therewith. Which made a very unhappy Difference *Life of Bishop Parker.*
 then in the Church, as may be read elsewhere at large. And
 now in the Month of *February*, from *Oxon*, he wrote to this
 Tenor to the said Lord, ' That he had received his Letter, and
 ' perceived his Care for the bettering of his State. That he was *His Letter to the Treasurer,*
 ' loth her Majesty, or any other Honourable Person should think,
 ' that he was forgetful of his Duty, or so far off from Obe- *promising Con-*
 ' dience, but that he would submit himself to those Orders, in *formity. Vid.*
 ' that *Annal. of Re-*
format. p. 43.

ANNO 'that Place where his Being and Living was. And therefore he
1576. had yielded.

The Queen's Day, Nov. 17. to be observed yearly. This Year began the keeping of the Anniversary Day of Queen Elizabeth's Accession to the Crown; And so henceforward to be observed every Year on the 17th Day of November; or at least this Form of Prayer was, by Appointment, to be used: which may be worthy to be here inserted: printed this Year.

The Prayer.

Increase this Number, according to the Years of her Majesty's Reign

'O! Lord God, most merciful Father; who as upon this Day calling thy Servant, our Sovereign and Gracious Queen Elizabeth to the Kingdom, didst deliver thy People of England from Danger of War, and Oppression, both of Bodies by Tyranny, and of Conscience by Superstition: Restoring Peace and true Religion, with Liberty both of Bodies and Minds: and hast continued the same thy Blessings without al Desert on our Part, now by the Space of these Eighteen Years: We who are, in Memory of these thy great Benefits, assembled here together, most humbly beseech thy Fatherly Goodness to grant us Grace, that we may in Word, Deed and Heart, shew our selves thankful and Obedient unto thee for the same. And that our Queen, through thy Grace, may in al Honour, Goodness and Godliness, long and many Years Reign over us; and we obey and enjoy Her, with the Continuance of thy great Blessings, which thou hast by Her, thy Minister, poured upon us. This we beseech thee, to grant unto us, for thy dear Son Jesus Christ's Sake, our Lord and Saviour, Amen.'

Now to cast an Eye over into the Queen's other Kingdom of Ireland.

This Year there was to be an Ordination, to supply the Popish Church there with Mass-Sayers, and Chantry Priests, and for such like Offices. At which Time there were no less than Five Bastards, some of them, and perhaps al, Sons of Priests, that were now to be entred into the Priesthood. And, as it seems, such misbegotten Persons were bred up to some Learning, in order to be made Priests; but because of certain Ecclesiastical Canons, such could not be admitted into Sacred Orders; the Pope was to Dispense with them, and to take off the Baseness of their Birth. And so he did by a formal Bull, and authorized the Popish Bishop Elect, of Dromore, to admit them to Orders. This Dispensation of Pope Gregory (being the Original Bull) was once in my Hands. Which ran to this Tenour & Viz.

The Pope dispenses with five Irish Priest's Bastards to take Orders.

His Dispensation, directed to the Bishop of Dromore.

REGORIUS Episcopus Servus Servorum Dei; Dilecto filio PATRICIO Electo Dromoren. Saltem. & Aplicam. Benedictionem. Ex parte dilectorum filiorum, Joannis Mac Gil-mora, & Nicolai Mac Var, ac Terentii O Bengil, & Patricii etiam O Bengill, Armacan, Dioc. Necnon Terentii Mac Gracba, & Remundi Mac Gracba, Clocboren, Dioc. & Pelmei O Murigan, Dromoren Dioc.

Dioc. Clericor. seu Scholarium, Nobis fuit humiliter supplicatum, **A N N O**
ut cum ipsis afferentib. se defectus Natalium de Presbyteris & **1576.**
 Solutis, vel alijs genitos, pati; ac paucos in illis Partibus, in qui-
 bus Hæretici Catholicis præsunt, existere, qui ad Sacros Ordines
 promoveri velint, super defectibus humoi. ut illis non obstantibus
Joannes, Nicolaus, Terentius, O Bingil & Patricius præfati, ex eo,
&c. ‘The Bishop of Armagh being detained then in Prison by the
 Heretics: having obtained the Letters Dimissory of the neigh-
 bouring Ordinaries, or their Licence, and the rest by the Li-
 cence of the Ordinaries respectively; by whose Testimonies their
 Lives and Manners are commended, *&c.*’ Then follows the Pope’s
 Indulgence, to allow the foresaid Bishop elect to give them Or-
 ders, and to qualify them for any Preferment or Benefices
 whatsoever, in these Words, Ad Ordines prædictos Licentiam
 & Facultatem concedere & impartiri, de Benignitate Aplica, dig-
 naremus; si *Joannes, Nicolaus, &c.* sint idonei, nec paternæ Incon-
 tinentiæ, sint imitatores, sed bonæ Conversationis & vitæ, aliaq;
 ipsis merita Suffragantur ad humoi. Dispensationum gratias obti-
 nendas, *&c.*

ANNO
1576.

C H A P. V.

Manchester College: its Revenues in Danger. The Corn Act procured for the Universities by the Lord Treasurer. The Benefit of Sturbridge Fair, obtained by him for Cambridge. The Lord Treasurer's Letter to the Queen about his Daughter, the Countess of Oxford. His grave Advice to White Master of the Rolls in Ireland. An Edition of the Bible. Some Account of it. Other Books now set forth. The Death of Walter Earl of Essex; And of Sir Anthony Cook. Sir Thomas Smith, and others of the Court, at Buxton Well. The Queen goes her Progress.

*The ill State of
Manchester
College.*

THE College of Manchester in Lancashire, which maintaining several Preachers, Fellows there, had a great Influence through that whole Country, for propagating true Religion among the Inhabitants, many of them ignorant, and many positively affected. Nowel, Dean of S. Paul's, born in this County, was much concerned at the dangerous State of it at this Time; By reason of the Revenue of it leased out to Mr. Killegrew, Gentleman of her Majesty's Privy Chamber, at a very small Rent, by a late Warden therof, a Papist. For the preventing of this great Injury, not only to the College, but to the whole Country, the good Dean interposed, and wrote a Letter to the great Patron of Religion and Learning in those Days, to this Purport:

*Nowel, Dean
of Paul's, seen-
sionably inter-
cedes.*

' That he understood by one Carter, a Fellow of that College, that in the mean time of the Tryal of the Truth of Mr. Warden's Dealings, as was appointed by his Lordship, and Secretary Walsingham, the Lease of the chief Revenues of the College, were under the Great Seal past over unto Mr. Killegrew, upon such Condition and small Rent, as was by the said Warden granted; to the utter undoing of the said College, unless some Remedy might be had therin. And that, forsoomuch as the Cause of the said College was, by her Majesty, committed to them two, these were most humbly to beseech their Honours, in Respect of the good Instruction of the whole People of that Country, in their Duty to God and her Majesty, to be a Means, that the said College might be preserved in some convenient State: And that the said Warden, the Author of the Ruin of the said College, according as their Honours had already taken Order by their Letters, might receive no Rents of the said College, until such Time as his Doings, by the Return of the Depositions to the Articles, from their Honours unto the Country directed, were fully examined and tryed. And that Mr. Carter's great Charge, who by his most necessary Suit, as he [the Dean] thought, was greatly indebted,

' might

' might be considered. Whereby their Honours should do a Deed A N N O
 ' most acceptable unto Almighty God. Who have you (as he con- 1576.
 ' cluded) always in his blessed Keeping. Dated Oct. 28, 1576.

This great and good Lord Treasurer, was now also very instru- *A favourable Statute for the Universities, procured by Cecil.*
 mental to the Cause of Learning and Religion, by procuring some Favours to the Universities, namely, a seasonable Act of Parliament, for encreasing the Commons of the Colleges, there having been but slender Allowances to the Students. It was called, *The Corn Act.* Which *Andrew Willet*, D. D. commemorates with these *Catalogue of Charit. Acts.* P. 1220.
 Words, ' The Statute of Provision of Corn for Colleges in both Universities, made the 18th of her Majesty's Reign [i.e. 1576]
 ' whereby it is provided, that in every Lease to be made, the third Part of the Rent, should be paid in Corn, for the inending and encreasing of the common Diet. Wheat to be served in at 6 s. 8 d. and Malt at 5 s. the Quarter, or so much Money [to be taken at the Wil of the Colleges.] By vertue of which Act, the Benefit upon new Leases, which are actually void, without Reservation of such Provision, are doubled, to the great Relief of the Company of Students. The Benefit wherof may arise to the Increase of more than 1200*l. per Ann.* in both Universities. This Act, saith the beforementioned Author, was devised and procured by the prudent and provident Care of Sir *William Cecil*, Lord Treasurer, and Chancellor of the University of Cambridge. I know this Act is attributed by some to Sir *Thomas Smith*, the Queen's Secretary; but Dr. *Willet*, who lived in those Times, and was then an University Man, no Question had good Information. It is probable, that both the one and the other joined together in devising and procuring it.

This worthy Man procured also the Settlement of the Benefit of *The University of Cambridge hath the Right of Sturbridge Fair, against the Townsmen.*
Sturbridge Fair upon the University of Cambridge. For which I find the Vicechancellor and Senate returning their Thanks to him, their Chancellor, 8 Id. Mar. Thanking him for his seasonable Interposition with the Queen in Behalf of the University, for their Power in that Fair, being in Danger, by the Petition of the Townsmen. And the next Year they wrote a Letter to the Queen, returning their Thanks to her, for what she had told the Townsmen, bringing her a Petition for *Sturbridge* Fair, ' That she would not take away any Privileges that she had granted that University, but would rather add to them.' This Matter was in Transaction a Year or two before; having been first moved by Dr. *Perne*, by whose Means many Privileges and Benefactions were obtained to that University, who, in the Year 1574, applying to their Chancellor, Lord *Burghley*, shewed him, how he was informed, that Suit was made by some of her Highness Privy Chamber, for *Sturbridge* Fair. For that it had stood seized into her Majesty's Hands, sithence the Time of the Reign of her Royal Father. Which, if it might please her Highness to bestow on that University, it might be such a worthy and perpetual Monument made by the Rent therof as her Majesty had most graciously promised at her last being at Cambridge, in her Highness

A N N O Oration made there. And the Townsmen that were then Occupiers therof, yielding a reasonable Rent unto the University, for their several Booths. Thus, as he concluded, being bold to put his Honour in mind of this, referring the whole Matter to his Honour's best Consideration, to do herein, as he should think good.

In a Matter between him and the Earl of Oxford, he writes to the Queen.

To which I shal subjoyn a Passage relating to the abovesaid excellent Nobleman, though of a more Domestic Concern; especially since it reached as far as the Queen's Majesty. About the Year 1571, he had matched his Daughter *Anne*, (most intirely beloved by him, and one of the Queen's Ladies of Honour) to the Earl of Oxford. Who carried himself unkindly towards her; and absented himself from her: and, upon some Discontents, went beyond Sea. She was very vertuous; but he a great Spender. Which Prodigality put him, as it seems, somewhat behind hand. He had some Suit to the Queen, that might turn to his Benefit. Which not succeeding, he reckoned his Father in Law was not so cordial in his Business as he expected. This begat Estrangements in him, both towards his Wife, and this Lord. Tales and Reports in the mean Time were spread, and brought even to the Queen. Which might probably have been prejudicial to the Countess of Oxford, and to the Lord her Father. Therefore, to set himself and his Daughter right in the Queen's Opinion, he penned this Letter, and sent it to her Majesty, by Mr. *Edward Cary*, of the Queen's Chamber.

His Letter to the Queen.

' **T**HAT as he was wont by her Goodness, Permission, and by Occasion of his Place, to be frequently an Intercessor for others; and therin found her Majesty always inclinable to give him gracious Audience; so now, in the latter End of his Years, he found a necessary Occasion to be an Intercessor, or rather an immediate Petitioner for himself, and an Intercessor for another next himself; and that in a Cause godly, honest, and just.' And after some further humble Preface and Apology, he proceeded to his Suit, ' That he, by God's Visitation, was stayed from coming to her Presence; and his Daughter, the Countess of Oxford, occasioned by her great Grief, to be absent from her Majesty's Court: which nevertheless might be diversly reported to her Majesty. But that it would please her to continue her Princely Consideration of them both: Of him, as an old sworn Servant, that dared appear with the best, the greatest, the oldest, and the youngest, for Loyalty and Devotion; and of his Daughter, her Majesty's most humble young Servant, as one that was toward her Majesty, in dutiful Love and Fear, yea, in fervent Admiration of her Graces, to contend with any her Equals.'

' That in the Case between the Earl of Oxford and her, whether it were for Respect of misliking in him, [the Lord Burghley] or of Misdemeaning in her, he avowed in the Presence of God, and his Angels, (whom he prayed, as Ministers of his Life) if in this he uttered any Untruth, he had not, in the Earl's Absence, on his Part, omitted any Occasion to do him good, for himself and his Causes, and that he had been as diligent for his

' his Causes, as he had been for his own. And that if he should, *ANNO*
 ' contrary to his Deserts, be otherwise judged or suspected, he
 ' should receive great Injury.

' That for his Daughter, though Nature would make him to
 ' speak favourably, yet now that he had taken God and his Angels
 ' to be Witnesses, he renounced Nature, and pronounced simply to
 ' her Majesty, that he did never see in her Behaviour in Word or
 ' Deed, or could perceive by any other Means, but that she had
 ' always carried herself honestly, chastly, and lovingly to him.
 ' And now lately, in Expectation of his coming, so filled with
 ' Joy therof, so desirous to see the Time of his Arrival approach,
 ' as in any Judgment, no young Lover could more excessively shew
 ' the same: And whatever Things were past, wholly had repos'd
 ' herself, with Assurance to be wel used by him, and with that
 ' Confidence and Importunity made to this Lord her Father, she
 ' went to him; but there miss'd of her Expectation; and so at-
 ' tended, as her Duty was, to gain some Part of her Hope.

And so this Lord ended his Letter, with this Request, ' That in
 ' any Thing that might hereafter follow, wherin he might have
 ' wrong offered to him, he might have her Majesty's Princely Fa-
 ' vour, to work his just Defence for him and his: though un-
 ' willing to chalenge any extraordinary Favour: for his Service
 ' had been but a Piece of his Duty, and his Vocation had been
 ' too great Reward.' This is in short the Sum of this Lord's
 Letter, wrote in the Beginning of *March* this Year. But the
 whole being writ with that Elegance of Style, and to such a Per-
 son, must not be lost. I have exemplified it in the Appendix.

Nº V.

I have met with an Instance likewise, of this great Lord's Wis-
 dom and Gravity, in the Counsil he gave to *Nicolas White*, (after-
 wards *Sir Nicolas*) Master of the Rolls in *Ireland*. Which falling
 out in this Year, I wil insert. He was dear to that Lord, and
 whom he greatly valued, for his Integrity and Virtue. This Gen-
 tleman was now under some Trouble, the Lord Deputy, *Sir Henry*
Sydney being disgusted at him, something that he had done or spo-
 ken, being ill taken. Which made him shy of Intertmeddling in
 public Busines, to avoid Offence, as much as he could. And to
 this, he made his Friend, the Lord Treasurer, privy. Who on
 this Occasion, thus gave his Judgment and Advice. ' I do allow
 ' of your Wisdom, to forbear dealing in Causes otherwise than
 ' you are called unto by him that hath there the superior Go-
 ' vernment. And yet in Place and Time, you may not *ex pro-*
fesso neglect, by Counsil and Advice, to further God's Cause, and
 ' your Countries. It is likely that some Misconceiving hath been of
 ' you there; that in so many Occasions of Services, wherin you
 ' are skilful, you are not now more used. And so wil I think of
 ' your Abilities to serve, and of your Devotion to further good
 ' Things. And on the other Part, I love the Governor, and wish
 ' him so good Success, both for himself, and for his Office, that
 ' if you shal not prohibit me, upon your Answer to these my Let-
 ' ters, I wil make a Proof, what should be the Cause, why he doth
 ' not

Lord Treasur-
er's Advice to
Mr. White,
Master of the
Rolls in Ire-
land.

ANNO 'not make Profit of your Service.' This was dated from Court,
1576. 'the 24th of July, 1576.'

*His further Advice to the same
for Recovery of
the Lord Deputy's Favour.*

But I find this Displeasure of the Lord Deputy against this good Man, Master of the Rolls, was not so easily removed, but rather encreased. For a full Twelvemonth after, his Friend, the Lord Treasuter, in a Letter, takes Notice of it, and gives him again his grave Advice, to this Tenor; 'That he was sorry to find the Lord Deputy did not use him both as he had formerly done, and as he [the Lord Treasurer] knew, he could merit. But most certainly he perceived, the Lord Deputy conceived not well, nor kindly of his Doings there. But upon what Occasions, whether justly or conjecturally, or by Means of the accustomed Factions and Partialities [among them] there, he could not tell. Wherefore his Advice was, that he [Mr. White] should dutifullie eschew himself to the Lord Deputy ; and if he would, he might say, that by the Lord Treasurer he understood the same. For, added the said Lord, so well I love my Lord Deputy privately, and so much I esteem of him publickly, for the Place he holdeth, that I wish him assisted with al such as I think are wise ; and I also wish, that none such as you are, whom he hath so much in former Times avaunced with Credit, should, for any private Respect, esloyne your good Will from him.

But could we obtain it.

. But how hard it is to recover a Great Man's Favour, when he hath once taken a Distaste, appears by Mr. White's Case. For al the Council aforesaid, taken and used, had no Success. Whereupon, when the Lord Treasurer understood, he thus exprest his Mind, 'That he was sorry, that upon his Advice given him, to seek the Lord Deputies Favour, and notwithstanding his own Writing to him therein, he [Mr. White] could not effectually recover the same. Whereby he feared his Lordship had conceived some deep Matter of Ingratitude, provoked by the said Mr. White. And that if he had given his Lordship any such Cause, he could not blame him; But for God's Cause, who forgiveth us al our Faults, tho' he were hard to be recovered, For, *Qui ingratum dixerit, omne malum dixerit.* Yet, adding, that he should do wel, as he knew his own Estate, to pursue by al honest Means the obtaining of his Favour, or the cancelling of his Displeasure.' All this I write, to preserve as much as I may, any Memorials of one of the greatest and best Statesmen this Nation ever enjoyed. And this Passage, in Part, gives some Character of his Wisdom and Virtue.

The Bible in English, printed in Quarto this Year.

Now to note a few Books that came forth in Print this Year: One was the Holy Bible, in *English*, set forth now a second Time in the Black Letter, in *Quarto*: and printed by Christopher Barker, the Queen's Printer: With the Singing Psalms, and other Prayers; which had been printed by John Day, the famous Printer: And this not the first Time added, and bound up with the *English* Bible; but so done (and that as it seems with Allowance) some Years before, viz. 1569. And the said *Psalmes* there set to Tunes. Of this Bible, which

which seems to be one of the first printed in a *Quarto* Volume, I ANNO think, will deserve some Account to be given. The Translation is 1576. different from the old Translation, before the *Bishop's Bible* came forth, which was in the Year 1572. Each Chapter is continued without any Break, but with Distinction of Verses, which I believe was the first *English* Bible with Verses. The Title is, *The Holie Bible*, and no more: With a Picture of Queen Elizabeth. *Justice* on one Side of her, and *Mercy* on the other, setting, or holding the Crown on her Head. *Fortitude* and *Prudence* upholding her Throne with their Hands. And underneath, a Minister in a Pulpit preaching, before a great Auditory sitting. And on one Side of the Pulpit a grave Senator in his Gown, with his Book, sitting also: which perhaps was designed to be Secretary *Cecil*. Then is there a Preface A Bible in Quarto, print-
ed 1569. into the Bible following: Beginning, ‘ Of al the Sentences pro- Preface to that
Bible. ‘ nounc'd by our Saviour Christ in his whole Doctrine, none is more ‘ serious, or worthy to be born in Remembrance, than that which ‘ he spake openly in his Gospel, *Scrutamini Scripturas*. These ‘ Words were first spoken unto the *Jews* by our Saviour: but by ‘ him in his Doctrine meant to al. For they concern al, of what ‘ Nation or Tongue, of what Profession soever any Men be— For ‘ to al belongeth it to be called unto eternal Life, &c. No Man, ‘ Woman or Child is excluded from this Salvation. And therefore ‘ to every one of them is this spoken; proportionally yet, and in ‘ their Degrees and Ages; and as the Reason and Congruity of their ‘ Vocation may ask, &c. If this celestial Doctrine is authorized ‘ by the Father of Heaven, and commanded of his only Son to be ‘ heard of us all; biddeth us busily to search the Scripture; of what ‘ Spirit can it proceede, to forbid the reading and studying of it? &c. ‘ How much more unadvisedly do such Men boast themselves to be ‘ either Christ's Vicars, or to be of his Guard, to loath Christen Men ‘ from reading, by their covert scandalous Reproches of the Scrip- ‘ ture; or in their Authority by Law or Statute, to contract this ‘ Liberty of studying of eternal Salvation, &c. Search therefore, ‘ good Reader, on God's Name, as Christ bids thee, the Holy Scrip- ‘ ture: wherin thou mayest find thy Salvation, &c.

And thus concludes, ‘ Let us humbly, and on our Knees, pray to Almighty God with that wise King *Salomon*, in his very Words, ‘ thus, O Lord God of my Fathers, Lord of Mercies, Thou that ‘ hast made al Things with thy Word, and didst ordain Man through ‘ thy Wisdom, that he should have Dominion over thy Creatures, ‘ &c. O! send her out therefore from thy holy Heavens, and ‘ from the Throne of thy Majesty, that she may be with me, and ‘ labour with me, that I may know what is acceptable in thy Sight, ‘ &c. This same Preface being before the *Bishop's Bible*, appears to ‘ be done by Archbishop *Parker*.

Then after the Calendar and the Common-Prayer, the Bible begins. Where at *Genesis* is a Print of the Creation of the World, standing before the first Chapter. And the first Capital Letter is set within a Picture, that hath Archbishop *Parker's* Arms impaled with that of the See of *Canterbury*: Which shewes this Bible to have been printed with that Archbishop's Allowance, Order and Care. Genesis.

It

ANNO It hath also some marginal Notes al along. The two first are these,
 1576. at those Words, *The Earth was without Form*, the Note is, *Albo'*
the Works of God, both in the Creation, and in his spiritual Operation in
Man, seem rude and imperfect at the first; yet by the Working of his
Holy Spirit, he bringeth all Things to a Perfection at the End. The next
 Note is on those Words, *The Spirit of God moved upon, &c.* *The*
confused Heap of Heaven and Earth was imperfect and dark: and yet
not utterly dead, but was endued with the Power and Strength of God's
Spirit: and so made lively, to continue unto the World's End.

The Title of *Genesis* is, *The first Book of Moses, called in Hebrew*
Bereshith, in Greek Genefis. The Note in the Margin at *Bereſith*, is,
That is, Generation, or Creation.

Then Chapt. II. where *Paradise* is spoken of, is a Picture repre-
 senting it, with this Title, ‘ This Figure is spoken of in the 10th
 Verse, and representeth the Situation of God's Garden. And thus
 underwritten ‘ If there be any Kingdom under Heaven, that is
 excellent in Beauty, in Abundance of Fruits, in Plenteousness, in
 Delites, and other Gifts, they who have written of Countries,
 do praise above al, the same that this Figure representeth: Where
 with the Praises of those Writers *Moses* exalteth this *Paradise*, as
 duly belonging unto it. And it is very wel like, that the Region
 and Kingdom of *Eden* hath been situate in that Country, as it
 appeareth in the 37th Chap. of *Esay*, 12 ver. and the 27th Chap.
 of *Ezek.* 23. ver. Moreover, whereas *Moses* said, that a *Flood*
 did proceде from the Place, I do interpret it, from the Course of
 the Waters. As if he should have said, that *Adam* did inhabit in
 the Floods-side, or in the Land which was washed on both Sides.
 Howbeit there is no great Matter in that: either that *Adam* hath
 inhabited in the Place where both Floods came together towards
Babylon and *Seleucia*, or above. It is sufficient, that he hath been
 in a Place watered of Waters. But the Thing is not dark to un-
 derstand, how this Flood hath been divided in four Heads, &c.
 But to declare unto you the Diversity of the Rivers Names, besides
 their usual and principal Appellations; and how they be called,
 as they pass through each Province, with the Interpretation of
 the same, I think it rather tedious and cumbersome, than profit-
 able, &c.’ This Discourse goes on: but this is enough to shew the
 Intent of it.

Matrimony.

In *Leviticus*, at Chap. 18, are set two Tables in Columns: The
 one intituled, ‘ Degrees of Kindred, which set Matrimony, as it is
 set forth, *Levit. xviii.*’ The other Colume is intituled ‘ Degrees
 of Affinity, which set Matrimony, as it is set forth, *Levit. xviii.*’

A Chart.

At *Numb.* Chap. 33, is a *Chart*, shewing the Way that the People
 of *Israel* passed, the Space of fourty Years, from *Egypt* through the
 Deserts of *Arabia*. It containeth also the fourty two Journeys, or
 Stations, named in the same Chapter.

Joshua.

Before the Book of *Joshua*, there standeth the Picture of a *Phe-*
nix, feeding her young ones with her Bloud: and on each *Prudence*
 and *Justice*. Underneath this Distick,

Matris

ANNO
1576.

*Matris ut hæc proprio stirps est satiata crux,
Pax item proprio, Christe, crux tuos.*

Taking Occasion for this Meditation from *Joshua*, who was a Type as wel as a Name-sake of Jesus Christ.

After the Books of *Chronicles*, just before *Ezdras* [or *Ezra*] is a *The History of Ezdras, &c.* Piece, intitled, *A very profitable Declaration for the understanding of the Histories of Ezdras, Nehemiah, Esther, Daniel, and divers other Places of Scripture, very dark, by reason of the Discord, that is between Historiographers, and among the Expositors of the Holy Scriptures; touching the successive Order of the Kings or Monarchs of Babylon and Persia; of the Years that the said Monarchies lasted, and the Transmigration of the Jews under Nebuchadonozor, until the Monarchy of the Greeks; and of the Confusion that is in the Names of the Kings of Persia.* It stands in three Columns, thus :

That which hap-
pened to the People
of *Israel*, during
these Monarchies.

The Monarchy of
Babylon.

Of the Years that
the Monarchs of
Persia reigned. Of
the Difference of
Authors therein :
And of the Diver-
sity and Confusion
of the Names of
the said Monarchs.

The Book of *Psalms* hath set before it a Prologue of S. *Basil the Great*; and a Sentence or two of S. *Augustin's*. Then follow, *The Psalms Notes*. Certain general Notes concerning all the *Psalms*. Among the rest, these : This [+] Mark (where it is set) signifieth the Place to be of great Difficulty, and hard to be understood, or interpreted. Which undoubtedly was intended for an Hint to be cautious of putting our own Sense upon such Places, but modestly to leave them to the Learned to be explained. Again, where any Word is added to the *Hebrew Text*, it is enclosed within Crotchetts, thus [].

It is noted likewise, that the Venerable Word, JEHOVAH, was thought more aptly to be translated *God*, than *Lord*. For that it might favour of the Jewish Superstition : Who were persuaded that this Word, JEHOVAH, was not to be spoken or written ; but instead of it ADONAI, in Greek Κύρος, that is *LORD*, *Exod. vi. ver. 3.*

Another Note was this, That altho' we use in our Tongue to suppose Forbidding [or permitting] by this Word, *Let*, as, *Let me do it*, or, *Let him do it* : yet it may seem a hard Manner of Speech, especially, when referred to God : as to say, *Let God do it*. Wherefore, seeing in Hebrew such Phrases be the Future Tense, it was thought best to translate them by the Moods, Indicative, Optative, Potential,

A N N O Potential or Subjunctive. Besides these general Notes, each Psalm
1576. hath its Argument or Contents prefixed before it.

Within the Capital B. the first Letter of the Word BLESSED, which begins the First Psalm, there are included the Armes of Sir William Cecil, Secretary of State, with his Motto set, viz. *Cor unum, via una.* Whereby I conclude, he had a considerable Influence in this Edition of the Bible, together with the Archbishop. This Book of Psalms varieh somewhat from the Translation of them in the Book of Common Prayer; as it doth also from that of Geneva: reading the first Verse thus, in the present Tence, *Blessed is the Man that walketh not in the Counsil of the Ungodly, nor standeth in the Way of Sinners, nor sitteth in the Seat of the Scornful.* Where I observe also the Note made in the Margin, quite different from that of Geneva, at the Place, viz. *A Man, whether he walketh, standeth or sitteth, ought to eschew all manner of evil Devices, Works and Words; and also such Company as be given to those Vices.* It follows in the second Verse; *But his Delight is in the Law of God.* * *And in God, his Law, exerciseth himself Day and Night.*

* Jehovah.
Marg.
New Testa-
ment.

The Title before the New Testament is THE New Testament of our Lord and Saviour Jesus Christ, 1569. And at the End is the Printer's Name, Printed at London by Richard Jugg, Printer to the Queen's Majestie. Which shews it to come out with Countenance and Authority.

A Map of the
Holy Land.

Before it, is a Map, being, 'A Description of the Holy Land, containing the Places mentioned in the Four Evangelists, with their Places about the Sea Coast. Wherein might be seen the Ways and Journeys of Christ and his Apostles in Judea, Samaria, and Gallilee. For into these three Parts that Land is divided.'

The Genera-
tion of Jesus
Christ.

On the Reverse Page is, 'A Table to make plain the Difficulty that is found in St. Matthew and St. Luke, touching the Generation of Jesus Christ, the Son of David, and his right Successor in his Kingdom. Which Description begins at David, and no higher; because the Difficulty is only in his Posterity. The Scheine of this Table is as follows.'

St. Matthew.

David begat

Solomon, King.

Nathan, the King's Son

The Posterity of Solomon left in Ochofias [which was the sixth from Solomon.] Whereby the Kingdom was transported to the Line of Nathan, in the Person of Joas, Son to Judah. Which begat

Amasis.

Levi.

Our Saviour's
Passion.

At the Twenty sixth Chapter of Matthew, is another Table for the better understanding of the said XXVI. of St. Matthew, the XIV. of St. Mark, the XXII. of St. Luke, and the XIX of St. John. Being al these Evangelists Relations of our Saviour's Passion.

St. Paul's
Journey.

Before the Epistle to the Romans, or rather at the End of the Acts, is a Map, intitled, *The Cart Cosmographie of the Peregrination,* or

Journey of St. Paul, with the Distance of the Miles. And another Table, intitled, *The Order of Times*: with this Preface: *Anno 1576.*

Here hast thou, Gentle Reader, for thy better Instruction, the Description of the Journey and Peregrination of St. Paul: which is in this second Book of St. Luke, called, *The Acts of the Apostles*, most intreated of. And for because thou readest oftentimes of Emperors, or Kings, or Deputies, thou hast set forth to thee the Names, the Years, and how long every Emperor, or King, reigned, or Deputy governed; or under whom any of these *Acts* were done, even until the Death of St. Paul. The which Table consisted in these Columnes.

Years of the Emperors of Rome.	Years of the Presidents of the Jews.	Years of the He- rodians.	Years of Christ's Incarnation.	Years of St. Paul the A- postle.
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After the End of the New Testament, follow the *Psalmes in Metre*, Imprinted at London by John Day. Being the same which we now sing in our public Assemblies.

At the End of these Psalms are added divers good Prayers: *Private Prayers.* As a Form of Prayer to be used in private Houses every Morning and Evening. A Prayer to be said before Meat. A Thanksgiving after Meat. A Thanksgiving before Meat. And yet another after Meat. Then a Prayer for the whole Estate of Christ's Church. Which is long and pious. Then follows a Confession of Christen Faith. These Prayers and Devotions, appear by many Passages in them, to have been composed for the Use of the Laity, toward the Beginning of Q. Elizabeth's Reign, and upon the Settlement of the Reformation in the Church of England.

This excellent and best Edition of the Holy Bible hitherto was *This Bible set forth by the Care of the Archbishop of Canterbury.* undoubtedly the Work of learned Hands and Heads, and such as were well versed in sacred Theology, Geography and Chronology: being thereby made so intelligible and useful for common Readers. And I make little Doubt it was the Effect, both of the Pains and Directions of good Matthew Parker, now Archbishop of Canterbury: who had divers Years before in his Mind the setting forth of another Edition of the Holy Scripture in the vulgar Tongue, corrected according to the Hebrew, for the Use and Benefit of the common People: which he now brought to pass in a Quarto, as he did afterwards in the largest Volume, according as hath been shewn in his Life. And thus I have at large given a Specimen of this early Edition of the Bible, printed again Anno 1576. Which may not be unacceptable to some Readers.

Another Book printed this Year was, the *Zodiack of Life*, translated into English long Verse, by Bernabie Googe, and dedicated to the Baron of Burghley. It was written by an excellent Italian Christian Poet, *Marcellus Palingenius Stellatus*. Wherin are contained [under the Twelve Signs] twelve several Labours: 'Painting out 'most

ANNO most lively the whole Compass of the World ; the Reformation of
1576. 'Manners ; the Miseries of Mankind ; the Pathway to Vertue and
 Vice ; the Eternity of the Soul ; the Course of the Heavens ; the
 'Mysteries of Nature, and divers other Circumstances of great
 'Learning, and no less Judgment, as the Title ran.' Which Book,
 the Translator many Years before had dedicated to the same Person,
 and now had peruted, and in every Point, as near as he could, to
 perfect. In this Book *Palingenius* had writ some Things not so confor-
 nant to the *Ramis* Religion. For which he made his Apology to
Hercules II. Duke of *Ferrara* (to whom he dedicated his Book) *viza*
 'That if there happened to be something found in it, that should
 'seem in any Part to disagreee to their Religion, he was not to an-
 'swere for it : for treating on many Subjects of Philosophical Mat-
 'ters, he was driven to alledge the Opinion of sundry Philosophers,
 'especially *Plato's* Scholars. Whose Opinions, if they were false,
 'the Blame was theirs, and not his : Since his Intent was, never to
 'to step a Foot from the true Catholick Faith. It is a Piece of Nat-
 'ural Philosophy, and aimeth at the drawing of Men to Morality and
 Piety, and the Fear of God, taking his Argument from the Immortal-
 ty of the Soul, and a future State.

Sir John
Cheek's Book
reprinted.

This Year was reprinted Sir John Cheek's Book, set forth by him in
 the Year 1549, upon Occasion of a great Insurrection of the Commons
 in the West ; when the City of *Exeter* was besieged by them.
 Wherin the true Subject is brought in, making close Expostulation
 with the Rebel. The Book is intitled, *The Hurt of Sedition; How
 grievous it is to a Commonwealth.* Perused and imprinted by *Seres,*
 1576, in a small Octavo. It was a very elegant Address to the Com-
 mons ; who were for making themselves equal with the Gentlemen,
 under Pretence of their Grievances to be redressed. Perhaps now
 printed again, to meet with some present Danger and Sedition,
 apprehended at this Time. The Book began ; ' Among so many
 ' and notable Benefits wherewith God hath already liberally and
 ' plentifully endued us, there is nothing more beneficial, than that
 ' we have by his Grace kept us quiet from Rebellion at this Time.
 ' For we see such Miseries hang over the whole State of Common-
 ' wealth through the great Misorder, of your Sedition, that it ma-
 ' keth us much to rejoice, that we have been neither Partners of
 ' your Doings, nor Conspirers of your Counsils, &c.

Earl of Essex
dies in Ireland.

I add the Deaths of two Men of great Quality, and Worth, that
 ended their Lives this Year. Wheroft the one was, *Walter* the good
 Earl of *Essex* : who dyed in *Ireland*. Whither he went to serve the
 Queen against her Rebels there : And was thought to have had foul
 Play for his Life. The early News of his Death, *White*, Master of
 the Rolls there, sent in his Letter to the Lord Treasurer. Which
 with great Passion he thus began his Relation of : ' O ! my good
 ' Lord, here I must among others advertise you of the doleful
 ' Departure of the Earl of *Essex* : who ended his Life to begin a
 ' better. the 22d of *September*, in the Castle of *Dublin* : and felt his
 ' Sickness first at *Talaghe*, the Archbishop of *Dublin's* House, in his
 ' Journey

Journey towards *Baltinglass*, to meet the Earl of *Ormond*, accor-
panied with the Chancellor, the last of *August*. That he [*White*] was
much about him in the latter End of his Sicknes ; and that
he beheld such true Tokens of Nobility, conjoyned with a most
godly and vertuous Mind, to the yielding up of his Breath, as
was rare to be seen. That two Days before he dyed, he had Speech
with him of his Lordship, [the Lord Treasurer] and said, he thought
he was born to do him and his good. But now, said he, I must
commit the Oversight of my Son, and al to him. That he spake
also lovingly of my Lord of *Sussex*: with many other Things
which for Prolixity he omitted, and otherwise he ought to have
writ : Adding, That he [the Earl] doubted that he had been poi-
soned by Reason of his violent Evacuation, which he had. And
of that Suspicion he acquitted this Land : Saying, No, not *Tirre-*
laghe Lunnagh himself would do no Villainy to his Person : but
upon the Opening of him, which, faith *White*, I could not abide,
the Chancellor told him that al his inward Parts were sound ; sa-
ving that his Heart was somewhat consumed, and the Bladder of
his Gall empty. That such as took upon them to be his Physicians,
as *Cbaloner*, *Knel*, a Preacher, and the Deputy's Physician, called,
Dr. Trevor, applied him with many Glisters ; and thereby filled
his Body ful of Wind : which was perceived. So as either their
Ignorance, or some violent Cause beyond their Skil, ended his Life.
His Flesh and Complection did not decay, His Memory and Speech
was so perfect; that at the last yielding up of his Breath, he cryed,
Courage, Courage. I am a Soldier that must fight under the Banner of my
Saviour Christ. And as he prayed, always to be dissolved, so was
he loth to die in his Bed. Among others, as Mr. *White* added in
his Letter, the Earl had Care of his [*White's*] second Son, who
was al this while brought up with the young Earl, his Son,
without any Charge to him [his Father] because his Mother was a
Devorax, and required Mr. *Waterhouse* to move his Honour [the
Lord Treasurer] that he might stil attend on his Person, and be
brought up with him ; wherin he referred his Cause to his Lord-
ship's accustomed Goodness.

That his Lordship [the Earl] had committed to his keeping the
Patents of his Creation and Countries there, and made him one of
his Feoffees in Trust. And he hoped with the Deputy's Favour,
to turn those Lands to a reasonable Commodity to his Son. He
sent likewise enclos'd to his Lordship, the Names of such of the
Earl's Servants as were about him in the Time of his Sickness; and
served him most painfully and diligently. For which Respect, he
thought them worthy the Favour of al Men.

Al this he thought good to signify to the Lord Treasuter concern-
the Sickness and Strange Death of this truly noble, wel-deserv-
ing Earl. To which I subjoin the Relation, by Letter to the Earl of
Sussex, Lord Chamberlain, of his Death and Burial. That his ^{A Letter to the}
Corps was brought over by him [who seems to be his Executor.] ^{L. Chamberlain}
concerning the
to be buried at *Caermarthen*, where his Lordship was born : with a
Request Titus B. 2.

A N N O 1576. Request concerning the young Earl; That wheras his Lordship, for the Education of his Children, and Payment of his Legacies, by Assurance in his Life time, and by his last Will and Testament, reposeth especially therin his Lordship, [the said Earl of *Sussex*]; forasmuch as his Lordship had in his Life time divers Offices, as Keeping of the Castle of *Caermarthen*, Stewardship of divers her Majesty's Seigneuries in those Parts of *South Wales*, the whole Fees accustomed to such Offices not amounting to above an hundred Marks: which Fees his Lordship always bestowed upon his Under-Officers: By Occasion of which Offices, the Inhabitants in those Seigneuries, did the rather depend upon his Lordship; and now would be sorry, that any other than the new Earl of *Essex* should have Commandment in such Office over them: And because he [the Writer] wel understood that the having of these small Offices, might be to the new Earl's great continuing of the Hearts of these Countrymen; and besides might be the better able, when he should come to Years, to do Service to his Sovereign; he therefore was in Behalf of his Lordship, and my Lord Treasurer, to request, that al these Offices might be bestowed upon this new Earl of *Essex*. Which should be as wel executed, as if his Lordship were of ful Age. And if Occasion of Service should require, his Lordship might [altho' he were an Infant] have the willing Hearts of many to do him Service. And so he committed his Lordship to the Preservation of the Almighty.' Dated from *Caermarthen*, the Third of October.

*His Funerals
celebrated at
Caermarthen.*

*Hollingshead's
Chron. p. 1263.
Ann. 1576.*

His Epitaph.

Mr. Waterhouse (who seems to have been the Writer of the former Letter) with the Earl's Corps, landed in *Caermarthenshire* on Saturday; and from thence by Land it was carried to *Caermarthen*: where his Funerals were celebrated with great Solemnity. Richard Bishop of St. David's, preached upon this Text, *Blessed are the dead which die in the Lord*, &c. Among his vertuous Accomplishments, he spake of his Skil in History and Heraldry: 'Very few Noblemen in England more ready and expert in Chronicles, Histories, Genealogies and Pedegrees of Noblemen and noble Houses, not only within the Realm, but also in foreign Realms, than this noble Earl was. He excelled in describing and blazoning of Arms, and in al Skil pertaining thereto, &c.' Further, he made it a Part of true Nobility, to distinguish true from false Religion. 'I received, said the Bishop, the Preacher at his Mouth, that there was nothing in the World, that could blemish and abase that Heroical Nature of Nobility so much as to have the Eyes of the Understanding so closed and shut up, that a Man of Honour should not be able to discern between true Religion, and the hypocritical false Religion; between the right worshipping of God, and Idolatry; between the Traditions of Men and God's Word; but remain subject to Lyes and Superstition, and to call bad good, and good bad. And that to be free from this servile State, was a necessary Endowment of true Nobility.' The whole Sermon giving a large Account of his noble Birth and vertuous Accomplishments, is worthy reading.

In

In the foresaid Chronicle may be read this worthy Earl's Epitaph, in many elegant Latin Heroic Verses, giving an Account of him and his illustrious Pedegree. Which, together with the Sermon preached at his Funeral, was presented, with a large Epistle by E. W. to Robert Earl of Essex, his Son.

This Year also dyed, June the 11th, Sir Anthony Cook of Gyddy Hall in Essex, Kt. a Man very famous as wel for his own Vertue and Learning, as for his vertuous and learned Daughters. The eldest wherof, Mildred, was married to Sir William Cecil, Lord Burghley, and Lord Treasurer; the Second, Anne, matched Sir Nicolas Bacon, Lord Keeper. This Knight was one of the Tutors to Prince Edward, afterward King Edward VI. and one of the Executors of King Henry the Eighth's last Will. He was interred in Rumford Chapel, according to the Order of his last Will and Testament, and these Words added, 'To be done by the Discretion of his Executors, with convenient and not excessive Charges. At the upper End of the North Wall of that Chapel, is erected to his Memory a fair Monument: Consisting of a Figure of him in Armour, of white Marble, kneeling before a Desk: Behind the Knight, his two Sons, likewise in Armour. And on the other Side, the Figures of his Lady, and four Daughters kneeling behind her: and over al their Heads, their Names, and with whom they married: with various Inscriptions in Latin and English, and some Greek: which being somewhat long, I have preserved them (as they, and those excellent Personages they commemorate, deserve) in the Appendix. Only the Inscription over Sir Anthony, I wil here insert.

Nº VI.

Dns. ANTHONIUS COOKS, Ordinis equestris Miles, ob singularem Doctrinam, Prudentiam, & Pietatem, Regis EDWARDI VI^{ti}. Institutor constitutus. Uxorem habuit ANNAM filiam GUILIELMI FITZWILLIAMS de Milton, Militis, verè piam & generosam. Cum quā diu feliciter vixit, & supervixit. At tandem quum suos, tam Natos, quam Natas, bene collocasset, in Christo piè mortuus est. Anno aetatis 70.

His last Will bare Date, May 22, 1576. The Contents wherof were: To his Son Richard, his best Basin and Ewer of Silver, parcel gilt; his best gilt Salt, with other Plate. Then to his Daughter, Of Burghley, one other Nest of Bowls, gilt and pinked. To his Daughter Bacon, one other Nest of gilt Bowls, &c. To his Daughter Russel, his second gilt Salt, &c. To his Daughter Killigrew, one Nest of white Bowls, &c. To his Son William, his second Basin and Ewer, parcel gilt, &c. To his Son Richard, al his Household Stuff, and Harness, which he had at Giddy Hall, and Bedfords, or any Place else. Then for his Books, his Will was, that his Daughter Of Burghley, should have two Volumes in Latin, and one in Greek, such as she should choose of his Gift. And after her Choice, his Daughters Russel and Killigrew, two other

ANNO Volumes in Latin and one in Greek, each in Order, of their Choice.

1576. Al the rest of his Books he gave to his Son *Richard* and *Anthony* his Son. A Farm in *Mynster*, in the Isle of *Tbanet*, with al the Stock of Cattle and Corn, to his Sons *Richard* and *William* jointly, during the Term yet to come.

His Executors he appointed the Right Honourable Sir *Nicolas Bacon*, Kt. Lord Keeper of the Great Seal, and the Lord *Burghley*, Lord Treasurer, *Richard Cook* and *William Cook*, his Sons above-named.

To the two former he gave each 200*l.*

To *William Cook*, and his Daughter in law, the said *Cook's Wife*, he gave his Manours of *Mawdelyn Laver*, *Marksalls Bury*, and *Hanghounns*, and *Withers*, in the County of *Essex*; in such Order and Sort, and with such Remainders as was by Covenant agreed upon by the Lady *Gray* and him, in Writing, upon the Marriage had between him and his Wife. That his Daughter in law, Wife to his Son *Richard*, should have for Term of her Life, the Manour of *Chaldwel*, with the Apurtenances in the County of *Essex*; and the Manour of *Ridden-Court*, &c. in *Havering*, in full Recom-pence and Satisfaction of al Joynture.

Lastly, his Son *Richard*, to have to him and his Heirs Male, immediately after his Decease, al the Residue of his Lands, Tene-ments, Hereditaments, &c.

To this Learned Knight, *Peter Martyr*, in the Year 1558, dedicated his Commentary upon the Epistle to the *Romans*. Dated from *Tygur*, 8. Kal. *Augusti*. And the Reason he gave, why he chose him above al others for this Dedication, was, 'That considering this Work was due to the Men of the English Nation; being Lectures read by him at *Oxford*, he thought Sir *Anthony* the Person most meet to whom they should be presented: That as King *Edward VI.* this Knight's most noble and dear Pupil, not long before, received his other Commentary upon the First Epistle to the *Corinthians*, he might join him the School master of so much Renown with his Scholar of such Excellency. And in Respect of that Honour and Love that he most justly deserved, he added, That when he [P. *Martyr*] was in the Realm of *England*, he began to love him. And when afterwards God, by his singular Providence so wrought, that he saw him again in *Germany*; and knew him to be the self-same Man he was before, [that is, a sincere Lover of true Religion; for which he was now a voluntary Exile,] he was so affected, that whereas before he did indeed love him, now he loved him most fervently: And oftentimes thought with himself, how he might in something or other signify how much he esteemed his Virtues; and how grateful he might shew himself towards him, for Benefits which sometime he had received from him.

Sir

ANNO

1576.

This Knight's
Deserts.

Sir *Anthony Cook* was High Steward of the Liberty of *Havering*: And so was *Richard* his Son, and *Anthony* his Son, and Sir *Edward* his Son: And *Charles Cook* his Son died without Issue. I have set down so much of this Gentleman, especially being in the Rank of the most eminently learned and pious in the Age, and such as were the Restorers of good Learning, and Furtherers of true Religion: By whose Means, in a great Measure, Popery began to be thrown out of this Kingdom: And who was an Exile for the Gospel. And particularly his Memory is to be preserved, for having been one of those that first imbued the Mind of that excellent Prince, King *Edward VI*, with right Principles of Religion, and an Instrument of his extraordinary Attainments in Learning.

To all which Commendations of this worthy Man, I must add one more, in Respect of the singular Attainments, that by his Instruction, his incomparable Daughters had in Learning and Godliness: Which some of them shewed in their Works published. The Lady *Anne*, Wife to the Lord Keeper *Bacon*, translated into proper English, Bishop *Jewel's Apology* for the Church of England; which was printed for common Use, and set forth by the special Order of Archbishop *Parker*, as hath been taken Notice of elsewhere, with some Additions of his own at the End. The Lady *Elizabeth*, his third Daughter, Wife to the Lord *John Russel*, Son and Heir to *Francis Earl of Bedford*, translated likewise out of Latin into English, a Tract, called, *A Way of Reconciliation* of a good and learned Man, *Touching the true Nature and Substance of the Body and Blood of Christ in the Sacrament*. Printed 1605; and dedicated to her only Daughter, *Anne Herbert*, Wife to the Lord *H. Herbert*, Son and Heir to *Edward Earl of Worcester*. In which Epistle, the excellent Spirit, as well as Pen of that good Lady may be seen. Beginning thus:

' Most vertuous and worthily beloved Daughter; Even as from your first Birth and Cradle, I ever was most careful, above any worldly Thing, to have you suck the perfect Milk of sincere Religion; so, willing to end as I began, I have left to you, as my last Legacy, this Book, a most precious Jewel, to the Comfort of your Soul; being the Work of a good, learned Man, made above fifty Years since, in Germany; after by Travail a French Creature, now naturalized by me into English.' Then proceeding to give the Reason of her publishing this Piece, she added, ' That at first she meant not to set it abroad in Print; but her self only to have some Certainty to lean unto in a Matter so full of Controversy, and to yield a Reason of her Opinion. But since lending the Copy of her own Hand to a Friend, she was bereft thereof by some: And fearing lest after her Death it should be printed according to the Humours of others, [such Things, it seems, being sometimes done in those Days] and Wrong of the Dead: Who in his Life approved her Translation with his own Allowance: Therefore dreading, she said, Wrong to him, above any other Respect,

Lady Russel &
her Daughter,
Lady Herbert.

VOL. II.

Ooo

ANNO 1576. she had by Anticipation prevented the Worst. And then piously
 and Affectionately she Concludes thus; that she meant it for a
 Newyear's Gift: And then, ' Farewel, my good sweet *Nanny*.
 ' God bless thee with the Continuance of the Comfort of the
 ' Holy Spirit; that it may ever work in you, and persevere
 ' with you to the End, and in the End.' And then she ends
 with this *Festastic* to her said Daughter, suitable to the New
 Year.

In ANNAM filiam

*Ut veniens annus tibi plurima commonet, ANNA,
 Voce piâ Mater, supplice mente, precor.
 Ut valeat pariterq; tuo cum conjugi Proles,
 Officiis junctis, vita serena fluat.*

ELIZABETHA RUSSELLA, Dowager.

Buxton Wells frequented. Buxton Wells were at this Time in great Request, for helping by its medicinal Vertue, Persons afflicted with the Gout, and other Diseases. One of these Patients was Sir Thomas Smith, the Secretary. He was in the Summer retired to his House at *Hill Hall* in *Essex*, by reason of his Distemper; the Use of his Tongue being clean taken away, that he could not be understood when he spake; such was the Continualness of his Rheum, that distilled from his Head downward: as Mr. Gilbert Talbot wrote in his News from Court to his Father, the Earl of Shrewsbury. And that that Day (which was *July* the 6th) or the next, he set forwards towards the Baths in *Somersetshire*: And from thence, about the latter End of the Month, he went to *Buxton*, to whom *Walsingham*, the other Secretary, sent Letters thither about that Time, supposing him then to be there. But al would not serve. This his Disease proved Mortal, and ended his useful Life the Year after. A more particular of his Distemper, chiefly seizing his Tongue, and his pious Behaviour in his lingring Sickness, is related in his Life, written in the Year, 1598.

Sir Thomas Smith goes thither.

Dies.

Life of Sir Tho. Smith.

The Lady Mildmay at Buxton.

There was also here at Buxton Sir Walter Mildmay's Lady, using the Waters for recovery of her Health. She was Sister to Sir Francis Walsingham. Upon both these Courtiers Accounts, the Earl of Shrewsbury and his Lady shewed al Respects to that Lady. And in Acknowledgment thereof, in a Letter, dated *July* 3. he told the Earl, ' That he had great Cause to think himself much bound to his Lordship, for the great Favour and Courtey his Sister *Mildmay* received at his Lordships Hands, at her being then at *Buxton*. For which, as for all other Tokens of his Goodwil, heretofore declared unto him, he wished he had always some Occasion to shew himself thankful, not in Words only,

'only, but in Deed.' He sent the Earl herewithal two Packets *ANNO* for the Queen, his Charge [*viz.* the Queen of Scots] with other Letters to Sir Thomas Smith, who at that Time, he supposed, was there at Buxton also.

Nor did Sir Walter forbear his thankful Acknowledgments to the Earl, for the Favours shewed to his Wife. Writing to him three or four Days after, [*viz.* Aug. 3.] from his Seat at Apthorp, 'That the continual Advertisement that he had from his Wife, of the great Courtesy and Charge that it pleased his Lordship, and his good Lady daily to bestow upon her, gave him just Cause to continue also his most hearty Thanks to his Lordship for the same. For that, without that Favour and Help at his Lordship's Hands, being at Buxton, in so cold and raw a Country, would be very tedious to her. And that therefore they both were the more bound unto his Lordship therin; and would to their Power be as thankful unto his Lordship, as in any wise they might.'

The Court News now, in the Beginning of July was concerninging the Queen's Progress this Summer: which was yet scarcely resolved upon. Her Majesty's Determination therof was uncertain, as Mr. Francis Talbot wrote to the Earl of Shrewsbury from Court, in his Letter dated July 11, til the Day before it was appointed to Grafton, and so to Asbley, my Lord of Huntingdon's House, there to have remained one and twenty Days. But that present Day it was altered. And she would no farther than Grafton this Year. And so the Court being dispersed, he, having not to do such Things there, as otherwise his Lordship [his Father] had commanded him, he intended to go presently to Wiltshire; where his Wife was with my Lord her Brother. And after some final Time of Abode there, he would wait on his Lordship.

Some Days before, his other Son, *Gilbert*, gave his Father an Account concerning a Message he had commanded him to do to the Earl of Leicester, the great Favourite at Court; whom therefore he laboured by al Means to keep his Friend; lest any Misrepresentation might be made of him at Court, about that weighty Charge committed to his Trust and Fidelity. The Countess of Shrewsbury was lately at Court to wait upon the Queen: whose Carriage was so graceful, discreet, wise, and obliging, that her Majesty, and the whole Court, was much taken with her. She was the Earl's second Wife, and was the Daughter of Hardwick of Hardwick of Derbyshire, Esq; lately married to her. By whom he had great Wealth. These Matters were thus represented by Letter to the Earl, by his Son *Gilbert* then at Court.

'I have had some Talk with my Lord of Leicester, since my coming: whom I find most assuredly wel affected towards your Lordship, and yours. I never knew Man in my Life more joyful for their Friends, than he, at my Lady's noble and wise Government of herself, at her late being here: saying, That he heartily thanked

A N N O 1576. thanked God, for so good a Friend and Kinsman, as your Lordship : and that you are matched with so noble and good a Wife. I saw the Queen's Majesty Yesterday, in the Garden ; but for that she was talking with my Lord *Hunsdon*, she spake nothing to me ; but looked very earnestly on me, &c.

The Queen's Talk about her. Some few Days after, his other Son, the Lord *Francis*, shewed, That upon his coming to Court, as soon as her Majesty saw him in the Privy Closet, she asked him, how his Lordship, and my Lady did. To whom he answered, that he had in Charge to do both their humble Duties to her. And that his Lordship and my Lady were in best Estate, when they heard first the prosperous Health of her Majesty. And she said, she was most assured thereof : And told him, that neither of their Loves was lost unto her. For that she requited it with the like again ; with other good Words to that Effect. But because the Time would not then serve, she had, he added, no further Talk or Question with him.' The Queen began her Progress, July the 30th, towards *Havering*.

CHAP.

ANNO
1577.

C H A P. VI.

Matters of the Low Countries. The Queen's Safety concerned therein ; Especially the French King's Brother entring into Action for them. The Apprehensions of the Lord Treasurer. The Lord Keeper's Letter of Counsil to the Queen in this Juncture. Reports from abroad, concerning the Scottish Queen's Escape. Advice of it sent to the Earl of Shrewsbury from the Court. A Matter in Ireland about the Cesse; Comes before the Queen and Council. The rigorous Exaction complained of; Regulated.

Low Country Matters affecting this Kingdom.

AS the Queen had the last Year sent her Ambassadors to the *Low Countries*, to find out Means, if possible, for the Quiet of that People; so now there appeared but little amends of the hard Usage and rigorous Oppression exercised by King Philip's Government. Which could not but awake the Queen and her Ministers, and warn them of their own Danger from that usurping, ambitious Prince, so near them, and likewise from *France*.

And in order to their better Success, they thought it advisable to labour to bring over the Prince of *Orange*, the chief Defender of those poor People, to quit the Reformed Religion. Dr. *Wylson*, the Queen's Ambassador now at *Brussels*, sent this Intelligence thence concerning that Prince : ' That he was sought unto by all means to yield in Religion. And that one Dr. *Longolius*, alias *Leoninus* of *Lovain*, was a principal Instrument from *Don John* to work it. Wherein if any Appearance were of yielding, the Prince should have what he would. Yea, that *Don John* offered him a Blank, and would come to him in Person to *S. Gertrudenburg*; with further Promise, that his Son should be sent out of *Spain*; and by order taken should succee his Father in all his Government whatsoever.' And therefore the said Ambassador advised (in his said Letter) the Lord Treasurer *Burgbley*, (to whom that Letter was wrote) that he wished he [that Prince] were cherished, so far as conveniently might be. Whereof he doubted not his Lordship would ever have good Consideration. And one reason no doubt, was to keep *Spain*, that Enemy of *England*, at a distance.

About this time, or not long after, in the Month of *May*, there was a Discourse sent out of the Low Countries unto Secretary *Walsingham*, dated *May 4*. And so it is endorsed by that Secretaries own Hand : which therefore is of the more Weight. It will give a Sight of these foreign Matters, as reaching unto this Kingdom, and the Welfare of it : coming, as it seems, from one of that Secretaries secret Correspondents. Advising, how *Monsieur*, the French King's Brother, was going with an Army thither, pretending to assist that People, and to work them Deliverance, by driving *Don John* out of the Country; but how jealous they might justly be of him; and that the Issue of his Succes there would be no more,

Foreign Matters reaching this Kingdom.

A N N O than to subject them to *France*, and so to render that Kingdom more
1577. formidable to its Neighbours. So that the Queen was concerned to
 look about her, and to use all the Means she could to discourage this
 Enterprize : and rather to assist Duke *Casimire*, that was coming thither
 with his Forces : and secretly to enter into a War, to prevent the States
 falling either into the Hands of *France*, or further to be opprest by *Spain*.
 The Discourse is as followeth.

Intelligence sent to Walsingham.
Titus B 2. p. 472.

' They are about to play such a Tragedy in this Country, touching
 ' Matters of the State and Religion, as if her Majesty do not bear therein
 ' such a Part as she ought, she is like out of Hand to see that she would
 ' not.

' The Duke of *Alanson* prepareth great Forces in *France*; which will
 ' be in a readines before Midsummer. He doth openly confess, that he
 ' doth nothing without his Brother's Will and Consent; without the
 ' which, Men of Judgment had never any great hope of him. Hereby
 ' the End of his Departure from the King is known. And indeed it
 ' could no longer be hidden from those that are acquainted with *Buffi's*
 ' Voyage to *Paris*, and his Conference had with the Duke of *Guise*,
 ' the *Spaniſh* Ambassador, and such like.

' His Demands of the *States* are very small, and in effect of no
 ' weight. He promiseth to drive *Don John* out of the Country at his
 ' own Cost and Charges. After which time, if they do resolve to
 ' change their Lord, he prayeth to be preferred before any other.

' He giveth it out, that he will give an Example or Pattern in these
 ' Countries of the Manner, how he meaneth to carry himself in two En-
 ' terprizes which he intendeth against two Kingdoms, which he nameth
 ' to be *Naples* and *Sicily*. But it is feared the Kingdoms he meaneth are
 ' neerer unto *France*. He must needs shoot at one of these two Marks.
 ' The first, and which is most feared, under colour of assisting the *States*,
 ' to oppress them. Which is gathered by Three sound Reasons: First,
 ' By his former Dealings towards those of the Religion. Secondly, By
 ' the Interest that the Crown of *France* hath in the Example of the
 ' dissolving or reforming of this State. And Thirdly, By the Amity
 ' and sincere Intelligence which the King his Brother and he have with
 ' the *Spaniard*; having lately procured a Truce between the *Turk* and
 ' him, for the better Furtherance of his Affairs in these Parts. By this
 ' first Mark the Tyranny of the *Spaniards* shall be established in these
 ' Countries, to their Prejudice, that know the Inconveniences likely
 ' to follow of the same; and that have opposed themselves thereunto.

' The other Mark is, to be pricked forward with Desire of Greatness,
 ' by joyning these Countries, or a great Part of the same, to the Crown
 ' of *France*; which in outward Shew he seemeth to pretend: And
 ' being come with great Forces, and having great Intelligence in the said
 ' Country, to lay wait for Duke *Casimire's* Person, to dispatch him out
 ' of the way; the better afterwards to deal with these of the Religion,
 ' who have none else whereto to trust unto in *Germany*, but him. And
 ' finally, that having possest himself of the Countries, *France* may be
 ' able on every side to overtop *England*, whilst they do practice new
 ' Troubles in *Scotland*.

' Having these two Strings to his Bow, he doth so earnestly press
 ' the *States* here in his Negotiation; as whether it be to their liking or
 ' disliking, he is fully resolved to come. The poor Men, having the
 ' Wolf,

D. Casimire.

‘ Wolf, as the common Saying is, by the Ears, cannot resolve, whether ANN
 ‘ it should be less hurtful and dangerous for them to have open Enmity 1577.
 ‘ by refusing him, or to have him in continual Jealousy, by accepting
 ‘ him to them.

‘ To meet with these two Inconveniences, the Queen is to use two Remedies. The one is, the War earnestly followed. The other is to procure a Peace. But that w^ould hinder greatly her Majesties Affairs. For that by such means the Sp^{any}ard should be put again in Authority, if not as great as heretofore, yet likely to come to it by the onely Accident of the Prince of Orange’s Death, if he should happen to dy. Besides, her Majesty should greatly discourage such as are devoted to her here, by procuring unto them a very hurtful and dangerous Peace. And further, there is small liklihood here of Acceptation of Peace, the Change of the Lord, or Alteration of the State being intended, if not already resolved on.

‘ There remaineth, that the Queen should take in hand a secret War, by strengthening Duke Casimire in such sort, as he may be able secretly in her Name to make Head against the King, and his Brother, as long as he shall be here: and to send him over into France, if need should require, to divert the Course of the Enterprizes. For it will be more profitable and necessary, that in case this State be driven to change Masters, they should rather choose a new one, than by yielding themselves unto France; to make the same so strong, that they may be able to bridle their Neighbours.

‘ For which Purpose it were requisite her Majesty did not only secretly strengthen the said Duke Casimire with the 2000 Corselets already required, but also with as many more at her own Charges. To the End, that having armed him to withstand all Enterprizes against her, he may do her some worthy Service in these troublesome Times. And upon this so apt Occasion, as if her Majesty do not make her Benefit of it now, she is not like to have the like again.’ This Advice, as it seem^s took effect.

For, of this Intelligence, as well as other Occurrences of the Low Countries, the Secretary Walsingham informed the Lord Treasurer, now at Buxton Well, being retired thither for his Health. And in August he gave the Earl of Sussex this short Account: Viz. That the said Secretary had advertised him of the Occurrences in the Low Countries: the Issue whereof he much feared. Both for that Don John had secretly foreseen his Power to pursue his Attempts; and that he knew the Weakness of the States to withstand him long, by reason of their Divisions, by lack of Conductors. Yet, as he added, that seeing he seemed to mean ill, he hoped God would weaken his Power, and infatuate his Italian or Spanish Practices. And so thanked God for these Diversions of our deserved Troubles: Reckoning, that these Heats abroad would divert the Disturbances that threatened this Land by those foreign Enemies of our Welfare.

These Apprehensions, and the Spight of our Neighbours (however secret and close) against us, stirred up that grave Counsellor, Sir Nicolas Bacon, Lord Keeper, to write a large and earnest Letter to her Majesty, Nov. 20. and being one of the last Manifestations of his Wisdom, dying just about a Quarter of a Year after, viz. 20 of Febr. 1578. must needs be acceptable; therein giving his sage Counsil, to the Queen in this

V O L. II.

P p p 2

Juncture.

The Lord
Treasurer's
Thoughts
thereof
Titus B 26

The Lord
Keeper's Le-
ter of Counsil
to the Queen
in this present
Juncture.

ANNO Juncture. Being to this Purport, ‘ That, that which if Time and her Affairs would have suffered, he meant to have done by present Speech, he was driven by Absence to do by Letter : Not doubting nevertheless, that though his Pen and Speech were not present, yet by her Majesties great Wildom, considered together with the Advice of her grave and wise Counsellors, all things should be sufficiently foreseen and provided for. And he trusted, she would take his Writing (though not needful) in good part, &c. Wherein he shewed her three great Enemies, France, Spain and Rome, mighty and potent Princes. And her Danger sought by them, very great. The Fear whereof was so great in him, that he could not be quiet in himself without remembiring her of the same : And that it was better for him to offend by fearing too much, than by hoping too much. That as these three great Enemies had three easy Ways and Means to annoy her ; so she had three ready Remedies to withstand them, if taken in time. The Means that France had, was by Scotland ; Spain by the Low Countries ; Rome by his Musters here in England. Now the Helps, according to his Understanding, were these. To withstand France, who had his way by Scotland, was, to assure Scotland to England : A thing that was not hard to do. The Remedy for the better framing of the Low-Countries, was, that her Majesty should send some Man of Credit, both to confer with the Prince of Orange, and to understand, what was thought there to be the best Remedies to defend them, and to meet with all Dangers that might grow that way.

‘ The Remedy to be had here in England against Rome, was her Majesties good Countenance and Credit to her good Subjects, that were Enemies to the usurped Authority of Rome ; and earnest, severe handling of the contrary Party. And that it was high time so to do ; because of late times they were grown in their Numbers. And besides these Remedies, that Casimire might be prepared and ready against all Chances.’ The whole Letter, whereof this is but a short and defective Account, may be read in the Appendix.

The King of Spain's lack of Treasure. As for Spain, whose King was one of the formidablest of the Queen’s Back-friends, Sir John Smith, who was now returned home from his Embassy there, brought this Intelligence, that that King, notwithstanding all his mighty Treasure, was in want. Which was no unwelcome News to this as well as other Countries : as tending to weaken all his ambitious Projects. Which News the Lord Treasurer communicated to the Earl of Shrewsbury in a Letter dated in August, ‘ That Sir John Smith, now come from Spain reported, that the King there had great Lack of Treasure, whatsoever had been said to the contrary. I wish he had plenty of Treasure, added this Lord, so we were sure, he had plenty of Goodwil towards us :’ Meaning how little of that he had for the Queen and Kingdom.

Reports of conveying away the Scotch Queen alarms the Court. She was also at this time alarmed by Reports brought of secret Endeavours from France and the Low Countries, to convey away the Scottish Queen this Summer : nay, and that she was escaped and gone. The Earl of Shrewsbury, who had the keeping of her, had brought her of late to his House at Chatsworth. Where he received a Letter, writ in the Month of September, from the Lord Treasurer, that gave him notice of these Rumours, and of the Apprehensions the Queen was in, arising hereupon. And withal gave him Advice (though, as he added,

he

he little doubted thereof) to be more watchful, however careful and ANNO diligent he had hitherto been; and that the Queen her self intended to give him warning of this danger. The Substance of which Letter, giving account of the Particulars of the flying Talk at Court, was as follows.

' That at his coming to Court he found such Alarmes by News directly written from France, and from the Low-Countries of the Queen of Scots Escape, either already made, or very shortly to be attempted. But that he surely knowing his Lordships Circumspection in keeping of her, and leaving all things in that Country about him very quiet and free from such dangers, he was bold to make small Account of the News, although her Majesty and the Council were therewith perplexed. And that although time did try these enough, for any thing already done, to be false, yet the noise thereof, (as the Lord Treasurer proceeded) and the Doubt her Majesty hath of secret, hidden Practices, to be wrought rather by corruption of some of Tours [viz. the Earls Servants] whom you shall trust, than by open Force, moved her Majesty to warn your Lordship, as she said, she would write to your Lordship, that you continue, or rather encrease your Vigilancy, if it might be; that you be not circumvented herein. And then adding his Thoughts, ' That as he had carried his Charge [the Scottish Queen] to Chatsworth, so he thought that a very meet House for good Preservation thereof; having no Town of Resort, where any Ambushes of Receators [Receivers] might ly.

' That in his Opinion surely, although he knew many were desirous that his Charge should be at Liberty, yet he himself knew no reasonable Cause to move him to think, that she should aventure her self to be conveyed away by stealth, both for the sundry Dangers that might light upon her; but especially, for that being at Liberty, if her Friends should attempt any thing by force for her against this Realm, she might provoke the Queen's Majesty, and the States of the Realm, to work Matters to bar her of that Interest which she supposed she had.

' But yet, my good Lord, as he concluded, even for the Preservation of the Honour which you have gotten by so circumspect looking to her, in all this long time of Practice, I know you will be as watchful to prevent all Attempts, as others will be to assaile your Charge. Thus your Lordship seeth, how curious I am. All which proceedeth of Goodwil to your Lordship and to your Honour.' Thus he wrote from the Court at Deptford, my Lord Admirals House, the 7th of September, 1577. Subscribing himself,

Your Lordships most assured

W. BURGHLEY.

Now to look over to the Queen's Kingdom of Ireland. Many Persons of Quality there were burthened with an Excess of the Tax, called the Cesse, laid upon them. Which made Disturbance in that Country: and the Lord Deputy, Sir Henry Sydney, or some of his Officers, seemed to have too great Hand therein. Insomuch that some Lords came over to make Complaint. This Payment was an Exaction of Victuals at a certain Rate, or Price, for the Maintenance of the Lord Deputies

The Cesse was
grovously ex-
acted, provoked
the Irish No-
bility. They
come over to
complain.

A N N O Deputies Household, and the Garrison Soldiers. The rigorous demanding whereof in some Countries, and some that were more civilized, as in *Leinster*, made divers of the *Irish* Lords refuse to pay it ; as the *Vicount Baltinglass*, and some Barons and others of the Nobility and Gentry ; and clamour'd much against this usage of them : and asserting, that it was not to be demanded but by Authority of Parliament. However by the Judges of that Kingdom it appeared to be an antient Privilege of the Crown, and a Royal Prerogative. The Lords that came over to make their Complaint were heard by their Counsil, but committed to Prison, as endeavouring to abridge the Queen of her antient Rights in that Kingdom. But yet she was displeased with the rigorous Demand of the *Cesse* ; and liked not that her Officers there should rather be Wolves than Shepherds ; and commanded the Lord Deputy to use a Moderation herein.

The moderate Determination thereof by the Queen's Counsil.

July 15.

Now by a Letter of the Lord Treasurer to the Earl of *Shrewsbury*, we have some further Light let into this Affair. The Lords that were thus grieved, had sent over one *Skurlock*, and two others, to make their Complaints. But upon this the Lord Deputy shewed his Anger against these Lords and others by some severe Proceedings against them. This Dealing of the Lord Deputy's came before the Queen and Council, being heard fully, and gravely considered : as the said Lord Treasurer wrote to the Master of the Rolls there : and that they had made Distinction thereof, noting herein, wherein the Complainants, both here and there offended, not ignorantly, but wilfully : and wherein the Complaints deserved favourable Remedy, in respect of the Excess of the *Cesse*, as it appeared unto them, the Queen's Council. And therefore for the Offence committed, both they here, and their Authors there, had deserved exemplary Punishment. And that for the Remedy of the Burthen of the *Cesse*, they hoped the Lord Deputy either had, or would devise Means, to the reasonable Satisfaction of the Parties grieved. And they of the Council had also at that present Time collected in writing some Devices, to ease the same. Which as things only projected, they sent unto the Lord Deputy.

The Lord Treasurer gave the Master of the Rolls in *Ireland* this account of that Affair, and the Sense the Court had of the ill Management of the Queen's Prerogative, in another Letter half a Year after, using these Words ; ‘ So plenteous are the Affairs of that Country [*Ireland*] to the worst, as I should be more sory for them, if I did not hope, that either Malice or Lightness did not encrease the Evil thereof. The Matter stirred up against the Queen's Prerogative for her Relief to viual her Army, hath been duly corrected. And the Parties deserve the more Correction, for that in evil handling they hindred a needful Matter ; which was to have had the Excess of the *Cesse* remedied : Which for my part I think needful ; but not in such a strenable Sort, as it was fought.’ This was dated from *Hampton Court*, Jan. 18. 1577.

A N N O
1577.

C H A P. VII.

The Queen's Ambassador at the Council at Frankford. And wby. Sent to the Princes of Germany. New Books of Religion there set forth. The Archbishop of York, about to visit the Church of Durham, is refused. The Proceedings thereupon. The Bishop of Durham's Account of his Visitation of his Diocese; by Order from the Queen: And especially of the Disorders in that Church. His Letter to the Lord Treasurer about it; Slandered and hated. His Vindication of himself, for some Words of his against Archbishop Grindal; and the Exercises. Bishop Barne's Pedegree. Cox Bishop of Ely's Thoughts upon Archbishop Grindal's Suspension. The Queen's Letter to the Bishop of Lincoln to forbid Prophesyings. The Bishop of Chichester's Troubles. Caldwel Parson of Winwich his Sermon. Dr. Goodman, Dean of Westminster, concerning the Statutes of that Collegiate Church.

AND now for the Affairs of Religion abroad as well as here at home this Year, I find these Occurrences.

There was a great and long desired Design among all Protestants now in Hand, in order to unite them in a Profession of the same Faith and Doctrine. In order to which a Council was held this Year at *Frankford*, for the drawing up a Common Confession of all the Reformed Churches. To this Council, to assist at it, the Queen sent her Ambassador, shewing her Concurrence in this useful Affair. The Province of drawing up the Form was committed to *Zacharias Ursinus*, the Learned Professors of *Heydelberg*, who had formerly been an Hearer of *Melanchthon* and *Peter Martyr*. What the Issue was, and what particular Esteem the Queen obtained for this, with the Protestants of *Germany* and *Switzerland*, will appear from a Letter of *Ralph Gualter* chief Minister of *Zuric*, to the Bishop of *Ely*, written in the Beginning of March.

' That they were in Expectation every Hour of Prince *John Casimir's* Letter (he was Brother to *Frederick Elector Palatine*, and deserved well of Religion) unto their Senate, whereby they might be more certified concerning the Writing of a *Common Confession*, which they had decreed in the Synod of *Frankford*, the Ambassador of the most serene Queen being present, and moderating the whole Business: But that D. *Zacharias Ursinus* put a Delay to the whole Business: Who declined to undertake the Work of drawing it up, which was committed to him. That they knew not yet, who was placed in his room for that Affair. He added, That the Queen in this Regard had performed an excellent Work, and worthy a nursing Mother of the Church.

She

N N O She had also sent her Ambassador to divers of the Princes of *Germany* about this time on the same Account of Union. The good Effect whereof was signified by the same Divine to the same *English* Bishop.
The Queen's Embassy to the German Princes.
 ‘ That in these Days he had understood, that her Embassy to the Princes of *Germany* was very fruitful, especially with *Julius* of *Brunswick*.
 ‘ And that *Augustus* the Elector of *Saxony* did so receive the Ambassador,
 ‘ that from the time the Business of *Jacobus Andreas* [a learned Professor at *Tubing*] the chief Head of their Adversaries [who opposed some Doctrines of the *Helvetian* Churches, being a great *Ubiquitarian*,
 ‘ and was some hindrance to the finishing this *Common Confession*] did altogether begin to shake. Then he piously added, ‘ That God was to be fought to, that the Work so happily begun, might be brought by him to the wished for End. For it would very much profit, as he subjoined, that there were extant such a *Public Confession* of so many Kingdoms and Nations; which might testify of our Consent in Faith. Our People (said he) [meaning those *Helvetian* Churches] yield themselves ready and cheerful to this Business. But, as I said, this is the Lord’s Work. I pray, that he would here put to his own Hand.

New Books at Frankford Mart set forth. The Reverend and learned Man on this Occasion acquaints him with some Books now set forth, relating to the Religious Controversies then on foot. Which will not be amiss to set down with the rest. That at that Fair [at *Frankford*] he had published nothing, besides Ten Sermons in the *German* Language of the *Bread of Life*, Jesus Christ, and the true eating of him, from the sixth Chapter of St. *John*. Which if he should hereafter put into *Latin*, he promised to send him. And that *Julius* [who was a learned Man there, and sometime *P. Martyr*’s great Friend and Assistant: and so was now the more esteemed] had sent him a Book of *Benedict Talman*: whereby the new and monstrous Doctrine (as he styled it) of the *Ubiquity* of Christ’s Body, was notably confuted. And informed him further, that there was in the Press a learned Book of the Orthodox Consent of the antient Church, in the Business of the Supper of our Lord.

Money sent by the Bishop of Ely to Gualter. This good Bishop had sent by the way of *Frankford* unto Mr. *Gualter* and *Julius* 13 *Florens*, and 5 *German* Ragions. Which like Gifts of Money he and several other Bishops, that formerly had lived, and been kindly harboured there, often in gratitude did convey by Bills of Exchange to them and others. For this Favour, they gave his Lordship great Thanks; and wished it were in them to gratify him. And concerning *Julius*, now grown old, and his Circumstances low, he added, ‘ You do well, Right Reverend Father in Christ, who have *Julius* in your Regard. For he is worthy to be helped, and hath great need of it.’ The Conclusion of this Letter (whence I have taken these things) must not be omitted. *Viz. Hæc habui quæ nunc darem: Non quod tuam Amplitudinem meis opus habere putem, sed testandi officii causa. Deus Pater miserationum tuam senectam, mi Reverende Pater, mitiget, & suo spiritu regat ad sui Nominis Gloriam.* *Tiguri q. Martij, 1578.*

Supercribed, Reverendo in Christo Patri, Episcopo Eliensi vigilansimo, Domino suo cum omni Observantia honorando.

Tue Amplitudinis observantissimis;

R O D. G U A L T H E R U S.

The

The Contents of this Letter being of such publick and weighty Concern, as it was highly approved of Bishop Cox, so that he might be prepared to give some reasonable Answer to the same ; he soon communicated the same to the Lord Treasurer *Burgbley* ; being sent from that Foreigner, whom he stiled the most faithful Minister of the Church of *Tygor*, and Successor of *Bullinger*. Whose Letter, he said, he could not answer nor satisfy his Expectation, unless he, [the Lord Treasurer] would in part help him. For that he was altogether ignorant of that which *Gualter* chiefly wrote about. And what to write he had nothing certain, or what the Queen's Majesty had done in that which he [*Gualter*] made mention of. ‘ That he seemed to hint *Magnificum quid*, and ‘ worthy the highest Praise, that the Queen should endeavour, that there ‘ might publicly be a Confession and Consent of Christian Kingdome ‘ in the true Religion of Christ. Which very thing, added the Bishop, ‘ that it might come to pass, I did not sluggishly wish in my Sermon ‘ some Years ago preached publicly before the Queen. He proceeded, ‘ That if he might but get the least Notice of such a Thing, he should ‘ make *Gualter's* Heart very glad. And that he knew and was persuaded ‘ this so pious an Endeavour would be very acceptable to Christ him- ‘ self, and to his little Flock most delightful, and most safe for the affil- ‘ iated Church. That *Constantine* the Emperor, truly Great for his ‘ Piety, assisted and helped by the holy Clergy, and pious Princes, ‘ (the Heretics and Schismatics either repulsed, or bridled by Silence) ‘ at last brought the Church to the Unity of the Holy Ghost, reclaimed ‘ from Errors and Contentions.

And so concludes his Letter to that great Counsellor, ‘ You see my ‘ Confidence towards you, whereby I talk with you somewhat boldly : ‘ Whereby I may answer in some measure the Wish of a pious Brother.’ It was writ from *Somersham*, May the 16.

Now for some particular Occurrences relating to some of our Bishops.

Sandys, removed lately from the See of *London*, succeeded *Grindal* in that of *York*. And this Year began the Visitation of his Province. And having heard of some Irregularities in the Church of *Durham*, (that See being now void) begins a Visitation thereof : The Dean whereof, *William Whittingham*, he understood was no ordained Minister according to the Order of the Church of *England* ; having received his Orders at *Geneva* in an English Congregation there. But that Church refused his Visitation. Which caused a Contest between the said Church and the Archbishop, who claimed, as Archbishop of that Province, a Right to visit there. Which proceded even to an Excommunication. And for the better searching into the Merits of the Cause, and for the putting some good Conclusion to this Difference, a Commission was at length by the Lord Keeper issued out to some Persons to hear it. A short Account of this, take from *Fleetwood*, Recorder of *London*. Who in a Letter, among other his Intelligences from Court to the Lord Treasurer *Burgbley*, now, as it seems, at a distance, (and perhaps at *Buxton's Well*, whether he went this Year for his Health) writeth in these Words.

‘ There is a broyle of Excommunication between my Lord Archbi- Proced to an
shop of York, and the Minister of Durham about the Visitation.’ Excommuni-
cation for their
And Denial of him.

A N N O And then gives his Judgment. ‘ I think my Lord Bishop is in the
1577. ‘ wrong. My Lord Keeper granteth forth a Commission for the same
A Commission ‘ Causē.’ This continued on to the next Year. And the Lord Treas-
granted out for rer having desired of the Archbishop a Note of the Cause between them;
Examination the Archbishop in a Letter to the said Lord acquainted him with two
of this Contest. Persons that were chief in this Disturbance, *viz.* Archdeacon Pilkington,
 and one young *Bunnis*: *Precise Men*, as he called them, who wrought
 all the Trouble. And that the former was before the Council; ‘ and,
 ‘ addeth the Archbishop, was too gently used. And that made him brag.
 And then adding further, ‘ If your Lordship knew the Usage of that
 ‘ House, verily you would abhor it.’ But I forbear to relate more of
 this Visitation until the next Year.

The State of But as for the Bishop of that See of Durham, *Richard Barnes*, being
the Diocese of advanced the next Year to that Church, upon the Death of Pilkington:
Durham, cer- He had been counsilled from Court, to make a careful Inspection into
tified from the his Diocese, consisting of the *Northern* Parts of the Land, greatly in-
Bishop. fected with Ignorance and Superstition. After diligent and painful
 Travell in his Visitation, he gave this Account, how he found Matters
 and Persons affected, and what Service he had done there in a Letter
 dated *February the 11th*, to the Lord Treasurer, to this Tenor: ‘ That
 ‘ though his Travel was but simple, yet he praised God, it had sorted
 ‘ very good and prosperous Success and Effect, *ad miraculum usq;* in a
 ‘ short space. And that since his last Letter he had sent throughout
 ‘ Northumberland; and found such and so humble Obedience, and such
 ‘ Conformity unto all good Orders, even of the wildest of those People,
 ‘ as truly and before God (as he added) he thought better and more
 ‘ plausible could not be found (*saltem ad oculum*) in many more civil
 ‘ Countries of this Land. Yea, truly, and he doubted not, but that
 ‘ within this half Year, his good Lordship should see a wonderful Alte-
 ‘ ration there. For presently, albeit that there were those that were of
 ‘ late Rebels, and most dissolute Gentlemen, that were noted to talk
 ‘ unseemly, and to lye and raile, and deprave good Doings in private
 ‘ Assemblies, yet openly they all professed an Obedience. And that
 ‘ none within all *Northumberland*, he could not find one Person, that
 ‘ wilfully refused to come to the Church and Communicate, a few
 ‘ Women excepted. For he had driven out of that Country, he said,
 ‘ the reconciling Priests and Massers, whereof there was store. And
 ‘ that they were gon into *Lancashire* and *Yorkshire*. But that they
 ‘ were rid of thera. And surely such and so full Presentments were daily
 ‘ given in of all Defaults, as, he thought, they left almost no little
 ‘ trifle untouched: Which did much confirm his Hopes of speedy good
 ‘ Reformation of that Country.

People of Dur- And then proceeding, to give account of them of the County *Palatine* of *Durham*, he subjoynes; ‘ Yet in the mean time, I assure your
ham their ‘ good Lordship, those People are far more pliable to all good Order,
Character. ‘ than these stubborn, churlish People of the County of *Durham*, and
 ‘ their Neighbours of *Richmondshire*. Who shew but as the Proverb is,
 ‘ *Jack of Napes Charity* in their Hearts. The Customes, the Lives of
 ‘ this People, as their Country is, are truly Salvage; but truly such
 ‘ hast to amend, (though it be for some) as is zelous. And yet, none
 ‘ Extremity shewed to any, otherwise than by threatning. Which hath
 ‘ wrought *Pannicum timorem* in their Minds; and in the Clergy a good
 ‘ readiness

' readiness to apply their Travells to their Callings. Onely that Augie *A N N O*
 ' *Stabulum*, the Church of *Durham*, exceeds : Whose stink is grievous
 ' in the Nose of God and Men : and which to purge far passeth *Hercules*
 ' Labours.

Hence it appears, what great Disorders were in the Church of *Durham*: occasioned perhaps by the too much Remissness of the former Bishop. The *Habits* enjoyned the Clergy, seem to have been neglected, and a deviating from the Orders appointed to be used in Divine Service. The Bishop endeavoured to redress all this; but how small Hopes he had of Success he shewed by these his following Words: ' I have an external Shew of some dutiful Obedience, but their Dealings under hand are nothing less. So that he feared, he should be enforced to weary his Honour and the Lords with the reforming of their Disorders: which were more than he was as yet well able to undergo: Nevertheless promising, he would do all his Endeavour first even to th'uttermost.

And how it stood with him in the Affection of the People for this Service, and the Malice and Slander he underwent from many, take his own Words to the same Lord: ' The Lord of his endles and infinite Mercies, bless her Highness. And as he hath stirred up her Heart to tender my faithful Travel in advancing Vertue and Religion, and in weeding out Vices, and banishing Popery, Superstition, and the Remainants of Idolatry: Whereby the malicious of this Country are mervailously exasperated against me: And whereas at home they dare neither by Words nor Deeds deal undutifully against me; yet abroad, as he proceded in his relation of these his Ill-willers, they practised to deface him by all Slanders, false Reports, and shameless Lyes: though the same were never so inartificial, or incredible, according to the Northern Guise: Which is never to be ashamed, however impudently they bely anddeface him whom they hate, yea, though it be before the honorablest. A vile kind of People, as he saith, *Pessimum hoc hominum genus, ex alicua Invidia laudem sibi querens.* Yet that her Majesty had tended and pitied his Case, and had required his good Lordship to defend his Innocency and Integrity from their Slaunders and Lumpnies; as his good Lordship did advertise him to his greatest Comfort. And thereupon he beseeched his good Lordship to stand his good Patron under her Highnes: and as he should need he would fly under his Wing. That the former Bruits and Slanders were vanished: and a short time had speedily displayed their shameless and impudent Untruths. Wherefore that he trusted, he need not to trouble his Honour therewith, as now; but only most humbly to beseech his Lordship to stand his good Lord, and not to credit any Slaunders before they were tryed, and he answered the same: and to advertise him [the Bishop] what he heard. And if ever he returned untrue Answer, let me, said he, be never credited again.

And as he had thus cleared himself of Slanders raised upon him by such as were Popishly inclined, so he proceeded to vindicate himself in a Matter relating to Grindal Archbishop of *Canterbury*, now lying under Suspension and the Queen's Displeasure: who could not obey her Command in putting down those Exercises, called *Prophecies*; holding them so useful for promoting Learning and Knowledge in the Clergy, and true Religion among the People. For which Disobedience the Bishop of *Durham* had freely censured the Archbishop. Concerning which, thus

*The Disorders
of the Churcb
of Durham.*

*The Bishop
hated by the
People for his
good Service.*

A N N O he expressed his Mind in order to the setting himself fair to the said Lord
1577. to whom he was writing.

*Vindicates
himself for
what he had
said against
the Archbisho
of Canterbury*

' That as touching that he was reported not to have a good Mind to the Archbishop of *Canterbury* in the Time of his Trouble, truly, my good Lord, I detest his Wilfulness, and contending with the regal Majesty, and obstinacy in not yielding to that which your Honours [of the Privy Council] set down, the same being godly and expedient for the Time, the Malapertness of brainless Men considered ; who now a days, if but a Proclamation, a Decree or Commandment come forth from her Majesty, and by your Honours Advice, straitways, and first in their Conventicles, will call the same into Question, and examine and determine whether with safe Conscience, they may or ought to obey the same : A thing so perrillous as none can be more, and savouring of th' Anabaptismey : who wish a popular Government.

' In effect, the *Exercises*, though they, being best ordered, be accounted to be *de bene esse*, yet they are not *de esse Religionis sincerae*. And therefore not to be so urged of him, as by the same to contend with her Highness, or her Council, to the great Hindrance of true Religion, &c. Thus much have I said, I think, to two or three Persons at the utmost ; and to no mo. And that urged in Defence of her Majesty, when Bruits have been, that he was cruelly dealt withal, and had not deserved to be streightned : and other Slaunders dispersed, that my Lord of *Leicester* and some others should further his Troubles (which I know to be most false) I have been forced to affirm his own Wilfulness and Undutifulness towards his Sovereign, to be the just Occasion of his Troubles. And this is true ; and I have said so upon these Occasions. And I think it was my duty so to do, in Defence of my Gracious Sovereign, and the Right Honourable my good Lords of the Council. And more I have not done in any wise ; nor, but that I was enforced, I would not have done or said any thing of him at all.

When this Bishop was lately come up to *London*, he omitted giving the Archbishop a Visit : To take off any hard Interpretation of that Neglect, he added, ' That possibly some might think much, that he visited him not at his last being in *London* ; indeed he once determined so to have done : but that he was warned by those whom he would obey, not so to do. Which ought, he said, to be his Warrant.' But that the Bishop had taken some Offence against the Archbishop, appears by his Words that follow : ' How his Grace and his had dealt against him otherwise, he needed not to declare, her Highness and his good Lordship knew. All which notwithstanding he never minded if he might (as he had no Power) to urge her Highness Indignation against any Man, *Neq; addere afflictionem afflito*.

While I am giving some Account of Bishop *Barnes*, I thought it not amiss to exemplify this remarkable Letter ; though some brief Notice was given thereof elsewhere.

This Bishop was of the antient Family of the Barons of *Bernes* of *Lancashire*. He was bred at *Brazen-Nose College Oxon*. Preferred first at *York*, and was Chancellor there : And read Divinity publickly there for some Years. Made Suffragan Bishop of *Nottingham*, Anno 1567. Thence advanced to be Bishop of *Carlisle*. And lastly, to this See of *Durham*. His Coat of Arms and of his Family, were confirmed to him by *Robert Glover*, *Somerset*. His Patent ran as followeth.

Reverendus

*Epist Dedic. to
the Life of
Archbishop
Grindal.
His Pedigree
and Prefer-
ments.*

*Reverendus in Christo Pater, & venerabilis Vir, Richardus Barnes, A N N O S. T. P. sive Dr. in Comitat. Lancastr. ex honesta familia, quæ a Dominis Baronibus de Barnes originem traxit, oriundus. Oxonii apud musas in Colleg. Aeneatiensi [Aneanafensi] educatus. Cui per aliquot annos pie & providè præfuit. Hinc Eboracum evocatus, Almæq; illius Ecclesiæ metropolitanæ Cancellarius, ac Scholarcha [Scholarachæ] creatus, sacram Theologiam inibi ad aliquos annos, publicè prælegit & professus est. Deinde Episcopus factus [Carliolensis.] Novissime Dunelmium translatus. Uhi jam * ad Dei Gloriam Episcopus illius Ecclesiæ habenas ac Gubernacula moderatur.*

1577.

Patent for his
Arms. Vin-
cent, No. 15.* Apr. Ann
1580.

The antient Coat of the Family of the Barnes was, *Party per Pale, Or & Vert. On a Fesse Azure, three Estoilles, Or.* But the Bishop bore quarterly, namely, That Paternal Coat. And the second Quarter was granted to him, when Bishop of Carlile, April 23. 13 Eliz.. Which was *Azure, a Bend Arg. charged with a Bear passant, Or. ready to eat a Child naked, Or. between two Estoilles of the same.* The Third as the Second. The Fourth as the First. He had Brothers, Oliver, then Edmund, Edwin, James, Edward and John; all married: and our Richard, who was the youngest Son, married Fredeſmond Gyfford, Daughter of Ralph Gyfford of Claidon in the County of Bucks. By whom he had Emanuel, Walter, Elizabeth, Wife to Robert Taylbois, Son of Rauf; John, Barnabas, Mary, Timothy, Margaret, Anna.

But as for those Exercises called *Prophesyings*, before spoken of, whatsoever good Opinion Archbishop Grindal and divers other Bishops and learned Members of this Protestant Church had thereof, as tending so much to the Instruction of the People in true Religion, and setting the Clergy on Study; the Queen, as it appeared by what the foresaid Bishop wrote, had other Conceptions of them, by means of ſome Prejudices ſhe had taken up by Reports made to her. Upon the Archbishop's Sequestration on that account by the Queen's Command; the aged and learned Bishop of Ely was much troubled. And in June, the next Month after the Declaration of her Displeasure against him, that Right Reverend Prelate ſignified his Mind to the Lord Treasurer: Shewing his Judgment, that indeed it had been better for the Archbishop at that Juncture, to have complyed with the Queen; namely, for the Stop of thofe Exercises for the preſent: And that in convenient Time, good Rules about them being made and enjoyned for Regulation of them, they might be renewed again; well knowing, how very useful they were for the improving the Clergy in Knowledge, otherwise in these Times ignorant enough. To this Purport was the Letter of that good Bishop to the ſaid Lord. Which deserves to be preserved, for the letting in ſome further Light into this Affair: writing in this pathetick Manner.

' That it was not without a deep Anxiety of Heart that he then
' writ; that her Majesty ſhould be ſo highly displeased with her Princi-
' pal Priest: whose Indignation was Death. *Deus meliora.* But that a
' Priest ſhould happen to anger ſo gentle a Prince, and ſuch a Favou-
' rer of ſincere Religion, it drew a Fountain of Tears from his Eyes.
' He proceeded, That from the Beginning of their Acquaintance, both
' of them (for which he gave Glory to God's blessed Name) had con-
' ſtantly, through many brunts on all Hands, persevered and held out,
' he

His Letters
upon the Q.
Displeasure
with Archbp.
Grindal.

ANNO 1577. ‘ he [the Lord Treasurer] especially. And now at this pinch he exhorted him to perform the Part of a Man. And it should be a Matter of Comfort and Establishment to his Heart. That he understood the Matter was touching a *Conference*, which had been abused, and being not established by Authority, was therefore by Authority abolished. This, he trusted, no Man did maintain. But yet he hoped, that hereafter, the Thing being duly and considerately weighed, the Queen, seeking especially the Glory of God, and the Quiet and Edifying of her People, would be moved to further Consideration of the Matter. And that when the great Idleness and Lewdness of a great Number of poor and blind Priests should be duly weighed and considered of, it would be thought most necessary to call them, nay, to drive them to some Travel and Exercise of God’s Holy Word: Whereby they might be the better able to discharge their bounden Duty towards their Flock. And then he earnestly moved that Lord to mitigate the Queen’s Displeasure and Indignation against her Archbishop. Who also had written to the Queen [on this Subject as it seems] in all humble manner. And in the Conclusion, hints, How such an Example in the Church of *England* did but too much resemble the *Roman Tyranny* against it.’ But take this memorable Letter *verbatim*, as it is transcribed in the *Appendix*.

Nº. VIII.

*The Exercises
Bill in Hert-
fordshire.*

*The Q. writes
to the Bishop of
Lincoln about
it.*

In *Hertfordshire* these *Exercises* were used. And notwithstanding the Queen’s Declaration to have them every where cease, yet in some Places in this County, they were not yet laid aside. Wherefore the Queen thought fit to write to the Bishop of *Lincoln*, in whose Diocese part of that County was, to take Order that they be not suffered, according as she had by Word of Mouth commanded him; and other Bishops perhaps besides. And that no other *Exercises* be used, but such as were learned should preach Sermons in fit Time and Place. And the *Homilies*, set forth by Authority, to be read by other Ministers less learned. Signifying by her said Letter, ‘ That he [the Bishop] should effectually remember her Speeches to him, to continue and increase his Care over his Charge in God’s Church, as the Warning she gave him of the Presumption of some, who by singular *Exercises* in publick, after their own Fancies, wrought no good in the Minds of the Multitude; easy to be carried away. And that notwithstanding she was, since that, informed, that in sundry Parts of his Diocese, namely, in *Hertfordshire*, those *Exercises*, or, as they termed them, *Prophecies*, were yet continued; to the Offence of other, her orderly Subjects. And that therefore, for divers good Respects, she thought it requisite they should be forborn. Letting him know, that she, desiring to have God’s People under her Government, guided in an Uniformity as neer as might be; Charged and commanded him, as a Person, whom by his Function she looked should satisfy her in this Behalf, within his Charge to have dutiful Consideration hereof. And to take Order through the Diocels, that no other Exercise should be suffered publickly than Preaching, in fit Time and Place, by Persons learned, discrete, conformable and found in Religion: And reading the *Homilies*, set forth by Authority, and the *Injunctions* appointed, and the Order of the Book of Common Prayer. And to signify to her, or her Council, the Names of such Gentlemen and others, that had been Setters forth and Maintainers

' tainers of these Exercises ; and in what Places ; and also such as should *ANNO*
 ' impugn this her Order.' The whole Letter may be found in the *Ap-* 1577.
pendix. Which seems indeed to be a Form of a circular Letter to all
 the Bishops, besides the Bishop of *Lincoln.* N°. IX.

Curtes, Bishop of Chichester, met with Troubles now from certain Gentlemen in his Diocese : who were stirred up against him, chiefly by means of a strict Enquiry he had lately made in his Episcopal Visitation, mentioned before, after such as were unsound in Religion : and administered divers Articles to them for that Purpose. Having had Information of divers, not only in his Diocese, that came thither from *Hampshire, Surrey* and *Kent*, not sound in Religion. And among the rest divers of them Justices. This had so provoked them, that they had combined together, and drew up Articles against the Bishop, and petitioned against him to the Court. Among these were Sir *Thomas Palmer, Kt. Richard Ernely, Thomas Lewknor, Esq.* Whose Petition ran in this Tenor. ' That whereas they were of good Fame and Credit, according to their Calling, they referred themselves to the Report of the Country, and were called by her Majesty as Justices of Peace within *Sussex* ; the Bishop of *Chichester* had sought by many ways to defame, discredit and deface them, not only by private Talk and Speech had with divers Persons, and Matter gone forth in Writing by his Lordship to honourable Personages ; but also in publick and disordered Manner : far differing from the virtuous, charitable and good Consideration that should be in one of his Vocation ; had imagined and surmised great Matters against us ; on purpose, as they had great Cause to believe, to bring them undeservedly into discredit with her Majesty and their Lordship of the Privy Council. Therefore they thought it needful for themselves, and also for others, to express their Griefs herein ; and to desire that they might be admitted to their Lordships, to purge themselves of the said undeserved Infamy before their Lordships, or other Judges, &c.' And likewise to present their Complaints in many Articles against the Bishop. For thus they proceeded in their Petition :

' That hearing the lamentable Cry and Complaint of her Majesties Subjects against the said Bishop, whose Faults and Disorders they hoped by their Lordships good Means might be redrest, and in that Behalf needful to be known to their Lordships, and so desired, by the Consent also of many of the Justices of the Peace in that Shire, for the better Service of God and her Majesty, and for the better Quietness of her Majesties Subjects, to shew unto them the Disorders, Injuries and Abuses, done and committed by the same Bishop, by Articles herewith ready to be delivered unto their Lordships.

These Articles were very large and long. Some related to his hindring Justice and the Queen's Service. Others, to Injuries done to them, and other Misdemeanors. Of the first Sort was his contending wilfully, and quarrelling with the Commissioners joyned with his Lordship [the said Bishop] in Commission for Ecclesiastical Causes, and with the Commissioners of the Peace. In abusing the Authority and Trust committed unto him by the said Commission, in bearing and maintaining disorderly Riots, and unlawful Acts. In making without Discretion fond and unlawful Licences for keeping of May-Games, &c. In threatening divers

*Curtes, Bi-
shop of Chi-
chester, his
Troubles from
Gentlemen in
his Diocese.*

*Their Petition
against him.
Pap. Off.*

*Articles a-
gainst the Bi-
shop. The
Contents of
them.*

A N N O divers Persons that had honestly done their Duties in her Majesties Service.
1577. In taking Order for sparing the Punishment of Offenders. Prohibiting without Cause some honest Persons from the Communion, only for Displeasure conceived by his Lordship against them. In keeping Benefices Ecclesiastical without Incumbents: Employing the Profits to his own Purse, or at his Pleasure. Taking Rewards Simoniacally for Ecclesiastical Livings granted by him, &c. Openly citing them [the Justices] to appear at his Consistory to be reformed in Religion, without any just Cause of Suspicion, Information, or Presentment, upon untrue Surmises of Matter, on purpose to vex and trouble them, and to bring them into Discredit. Also, they thought he wanted Consideration in appointing so many Men of such Calling and Credit [as they themselves were] to appear before his Lordship [the Bishop] in so open a Place, one Day, Time and Instant, viz. One Knight, Eighteen Squires, some of them Justices of Peace; and above Thirty other Persons, most whereof, Gentlemen: Also, that his Lordship came that Day with many more Men, than he was accustomed to ride with, being well weaponed. Who stood about the Consistory during the Time of his Lordship's Sitting: and the Register being his Lordship's Servant, having his Sword holden by him in the Consistory by a Sumner, during the Time of his Lordship's Sitting. And that he caused two of the Servants, upon a surmised Warrant made to them, as special Bailiffs of the same for that Time, in a Matter of an Action upon the Cause at his Lordship's own Suit, to arrest one *Rand Barlow* in his said Church near the Consistory: and violently to have drawn and carried him away, without shewing any Warrant; until a Justice of Peace within the City seeing the Tumult, commanded them in her Majesties Name to keep the Peace.

To all these Articles the poor Bishop was fain to come up, and make Answer. ‘*Imprimis*, The said Defendant complaineth unto your honourable good Lordship, that almost all of the Articles were ordered by the Right Honourable the Earl of *Leicester*, about four Years ago. ‘And this Defendant did satisfy his Lordship’s Order, as his Lordship knoweth. That almost all of them be very old, and that no Subject ought by two Statutes, &c.’ But I shall add no more of this Matter, to avoid Prolivity. This is enough to shew the hard Circumstances the Bishops were often in these Times put into by means of many Gentlemen in their Dioceses, whether Popish or Puritanically inclined, for the Discharge of their Duties, and of the Commands they received from Court.

The Bishop of Ely minded to resign.

His Letter to the L. Treasurer.

Literæ Epistles, pen. m.c.

The Bishop of *Ely* mentioned above, being grown aged and wearied with Cares and Law Suits, and desiring to retire from the World, had thoughts of resigning his Bishoprick, and to spend the Remainder of his Days in Peace. And in order to the obtaining of this, he made use of his old Friend, the Lord Treasurer: to whom he thus brake his Mind, (leaving further Particulars to be opened to him by his Son in Law, Mr. Parker, Son to the late Archbishop of *Canterbury*.)

‘My very good Lord. *Christus ad finem dilexit suos*. I doubt not but you will follow his Steps, *Et usq; ad finem veros diliges amicos*. ‘Sir, I am now *in fine etatis*; and I heartily pray you help me *in fine etatis*. *Nam libenter quero donari rude*; & *quod superest vitæ paulo tranquilius peragere*. You are the only Man to relieve me of my Desire. My Function requireth a perfect Man. I wax daily very unperfet.

‘ perfect. *Ipsa senectus morbus est, cum corporis & membrorum imbecilli-* A N N O
 ‘ *tate.* I will commit no more to Pen and Ink, but will desire your 1577.
 ‘ Honour to give credit to this Bearer, my Son in Law, *John Parker* ;
 ‘ with whom I have conferred: Desiring your Lordship to confer with
 ‘ him at such length as you may most conveniently spare. And so I be-
 ‘ seech the Lord *Jesus* to have you in his blessed keeping, with encrease
 ‘ of Health and Godliness.’ From my Palace at *Ely*, the 10th of No-
 ‘ vember, 1577.

Your Lordships assured,

RICHARD ELY.
manu vacillante.

It was not before the Year 1579. when this Resignation was pro-
 cuted more vigorously: and with what Success will be shewn under that
 Year.

There was now one *John Caldwel*, Parson of the rich Rectory of *John Cold-
 wel Parson of
 Winwick; his
 Sermon preach-
 ed before the
 Earl of Darby,
 Rev. T. Ba-
 ker.* *Winwic* in *Lancashire*. Hardly the same with *John Coldwel* sometime Bishop of *Sarum*, (though their Names were near alike) who was born at *Feverham* in *Kent*: Admitted Fellow of St. *John's College Cambridge*, Anno 1558. Rector of *Aldington* in the Diocese of *Canterbury*, Domestick Chaplain to Archbishop *Parker*: hardly ever removing out of *Kent*, till he got the Bishoprick. But concerning this *Caldwel*, I have this Remark to make; that he preached a Sermon this Year, 1577. before *Henry Earl of Darby*, his Patron, in his Chapel at *New Park in Lancashire*: which was printed by that Lord's Command. The main Subject of it was to shew, what an happy Deliverance this Church and Kingdom obtained by Queen *Elizabeth's* Access to the Throne; and the blessed Reformation established by her, together with her Parliament. Wherein he used these Expressions, ‘ When we were ig- Lambeth's
 ‘ norant in God's Word, and heard nothing but the Sound of a tinkling Library.
 ‘ Cimbal; did we not think Superstition to be Religion, Deceivers true
 ‘ Teachers; Vanity to be Verity; the Gospel to be Heresy: To gad
 ‘ abroad on Pilgrimages from this Saint to that Saint, to be a Part of
 ‘ God's Service; Mens Traditions the Commandments of God: Anti-
 ‘ christ, Christ's Vicar: the Man of *Rome*, who is a Creature over-
 ‘ whelmed with all Wickedness, the Beast that did rise out of the bot-
 ‘ tomless Pit, a most Holy Father? Yea, we thought, that God was
 ‘ delighted with Incense, Perfume, wax Candles, golden Copes and
 ‘ Vestments. And we worshipped those things, which our own Con-
 ‘ science gave us to understand were no Gods. We made no difference
 ‘ almost between Christ and his Creatures. We confounded the Sign
 ‘ with the Thing signified; and worshipped a Wafer Cake, which is a
 ‘ Creature corruptible, instead of the Maker of Heaven and Earth; and
 ‘ believed it was the very Body of Christ, that was born of the Virgin
 ‘ *Mary*, and slain for our Sins upon the Cross. The Cause of all which
 ‘ Errors was the Ignorance of Christ and his Word. His Text was taken
 ‘ out of Rom. chap. xiii. 11, 12, 13, 14. And that considering the
 ‘ Season, that now it is time that we should awake, &c.

To the rest of these Ecclesiastical Persons, and Matters, wherein they Statutes of
 were about this Time concerned, I add the relation of a Purpose this *the Collegiate
 Year undertaken, of confirming the Statutes of the Collegiate Church
 of Westminster;* of to be confirmed.

ANNO of Westminster, Dr. Gabriel Goodman Dean; chiefly occasioned upon
 1577. some Neglect of Residence in the Prebendaries, and for their better
 Observance of preaching themselves in their turns: Which the good
 Dean was minded to redress. And moving it to the Lord Treasurer
Burghley, the said Lord required of him an account of the Orders
 of the College, as they were made and observed formerly by his
 Predecessor Dr. Bill: who was the first Dean of that Church after the
 Settlement thereof by the Queen. Which he therefore sent, drawn up
 with his own Hand, in Order to a Reformation of some things; and for
 the making of some new Statutes. The Title it bore was, *The Order*
of the Government of the College of Westminster, sithence the last Erection:
Begun by Dr. Bill, and continued by me; with the Assent of the
Chapter: As appears by divers Decrees recorded in the Chapter Book.

Nº. X. This I have reposed in the *Appendix*. And with it the Dean thus expressed his Desire in a Letter to the said Lord.

*The Dean's
Letter concern-
ing them to
the L. Treas-
surer.*

' That he was bold to send his Honour a brief Declaration of the
 ' Orders used in the Government of the College by Dr. Bill, and him,
 ' since the last Erection: that it might please him to confer the same
 ' with the Statutes, and to consider thereof, as he should think good.
 ' He prayed God that might be done, which might be to God's Glory,
 ' the Queen's Honour, and the good Example of the Church. He wished
 ' a convenient Residence of both Dean and Prebendaries. First, That
 ' every one might sometime preach in their own Persons. Secondly,
 ' That they [both Dean and Prebendaries] might be present in the
 ' Church to pray, as their most bounden Duty was, for her Majesty,
 ' being their Founder. And Thirdly, For the better Order and Go-
 ' vernment of the Church. That unless there were daily Commodity
 ' for Residence in the Church, as it was at *Windsor*, and such like Places,
 ' he feared (which he was sorry to speake) the Residence would not be
 ' so well kept. I beseeke your Honour, added he, that there may be
 ' that Moderation used, which shall be most convenient for all Respects.
 ' Hitherto I and the Company, I thank God, have agreed very brother-
 ' ly, and with great quietness, as any such Company, I hope; I would
 ' be sorry, if by seeking to better Things, Dissension should grow, or
 ' Unquietness. My special Trust is in God, that as he hath done under
 ' her Majesty, with motherly Care to his Church, and your Honour,
 ' with godly Zele to Virtue and Learning, so he will work some good
 ' Effect of this Travall. Thus with my continual Prayer for you and
 ' all yours, I humbly take my Leave. From *Westminster* College this
 ' 15th of November, 1577.

Your Honours most bounden,

GABRIELLE GOODMAN.

*New Statutes
drawn up, pre-
pared for the
Signet.*

This Motion of the Dean produced some new Statutes; but how long
 after, I cannot assign; but some Years after it was, *Whitgift* being
 then Archbishop. For I meet with an hufnble Request of the Dean of
Westminster, for Confirmation of the Statutes, which had been drawn
 up, and prepared for the Signet. And so Dr. *Cæsar*, Master of the Re-
 quests, had signified: But it seems, not well-pleasing to some of the
 Preben-

Prebendaries, chusing rather to have been leit more at their Liberty. *ANNO*
 His said humble Request was, ‘ That whereas in his last he exhibited
 ‘ an humble Petition to her Majestie, that it might please her Highnes
 ‘ for the better Government of that her College, to confirm the Sta-
 ‘ tutes for the Government thereof, drawn and devised by Dr. *Bill*, of
 ‘ blessed Memory, late her Majesties high Almner : It pleased her High-
 ‘ ness most graciously to accept thereof ; and to Will, that her Majesties
 ‘ learned Council might peruse the same, and make them ready to the
 ‘ Signet ; as Dr. *Ceser*, Master of Requests, and the Mover of the
 ‘ said Petition, had signified under his Hand, : That he [the Dean] The Dean's Letter.
 ‘ had imparted the same to my Lord of *Canterbury*. And he likewise
 ‘ had perused the said Book of Statutes. That he did likewise
 ‘ signify his Meaning to proceed herein to his Brethren, the Prebenda-
 ‘ ries : whereof some did seem better to like the present Government ;
 ‘ which is partly according to these Statutes, and partly ordered by De-
 ‘ crees and Discretion. But he [the Dean] did hope, that Statutes
 ‘ confirmed to govern, and to be governed by, was a more sure Rule
 ‘ of Government ; and more beneficial to Posterity.

‘ That whereas also, it had pleased her Highnes to appoint a Statute
 ‘ for the double Election of Scholars in the time of Dr. *Bill* the Dean ;
 ‘ which was then begun, and since always continued, there was in the
 ‘ same Statute provided, that of the Scholars of her Majesties School at
 ‘ *Westminster*, there should be three at the least chosen to each Univer-
 ‘ sity ; so it was, that my Lords Grace of *Canterbury*, being then Master
 ‘ of *Trinity College* : and therefore requested, that there should be of
 ‘ necessity but Two chosen every Year to each University ; and Three
 ‘ every Third Year. Whereunto upon the Request and Persuasion of
 ‘ Bishop *Grindal*, then Bishop of *London*, to whom it had pleased his
 ‘ Honour [the Lord Treasurer] to refer the ordering of this Statute,
 ‘ it was yielded. And so it had been ever since most commonly used.
 ‘ But he prayed, that the same Statute might remain in force, as touch-
 ‘ ing the Number [i.e. of Three] for the better Encouragement of
 ‘ her Majesties Scholars ; notwithstanding the Day of Election be alte-
 ‘ red, which was the same Day of the Commencement in *Cambridge*.
 ‘ And so humbly desired his Honours Advice and Aid. Subscribing,

His Honours most bound,

GABRIEL GOODMAN.

ANNO

1577.

C H A P. VIII.

Maimed Professors in these Days. Popish Books secretly dispersed. Answered by Dr. W. Fulk. Ithel, a Fugitive Lovainist comes to Cambridge. Discovered. The Council's Letter hereupon to the University. Egremond Radcliff, a Fugitive since the Rebellion in the North; His Letters for the Queen's Pardon, and Leave to come home. Is put into the Tower. Set at Liberty. His End.

Popish Opinions and Practices entertained.

TH E Papists still used here their old Diligence to pervert our People to their Errors ; sowing their Seeds of Disobedience and Superstition. And many of the Queen's Subjects, however they conformed themselves outwardly to the Religion established, and the publick Worship used in the Church of *England*, yet entertained favourable Thoughts of divers Popish Doctrines and Practices. Which sort of Men was smartly reproved in a Sermon preached this Year at St. Paul's Cross : the Preacher's Name unknown : Calling them *Poisoned Protestants, and maimed Professors*. Using these Words, (according to the way of Preaching in those Days) ' How many poisoned Protestants and maimed Professors have we ? I mean for Opinions. For otherwise, who is whole and sound ? You shall have a Gospeller, as he will be taken, a jolly Fellow, to retain and maintain such Patches of Popery, and Infection of *Rome* ; that, methinks, I see the Serpent's Subtilty, as plainly, as by the Claw you may judge the Lion. One holdeth, Faith justifieth ; and yet Works do no harm. Another faith, Prayer for the Dead is Charity : And though it doth no good, yet it doth no hurt. What will you have me say, The Devil go with them ? [as the Preacher bringeth in one of these Men speaking, that are for praying for one deceased.] Another believeth verily, that Infants unbaptized, and dead, cannot but be damned. Another crosseth me his Face, and Nose, and Breast, with Thumb and Fingers, and cannot pray but toward the *East* : And some have not forgot their *Ave Maria*, although their *Pater noster* was forgot long ago. Some, and a large Sum too, do superstitiously, and so finnily, swear by Saints, or every other Creature, and think it small Offence, or none at all. And when you tell them, it is *Superstition*, and that it is a Degree to Apostacy to forsake the Lord ; *Jer. v.* that they give to the Creature that which is due to the Creator : that swearing reverently is a Piece of the Worship of God ; and therefore belongs to him alone, and the like ; it is a strange Doctrine to them, and unheard of before. And thus they fall a wondring at the very Principles of Religion.' This Discourse indeed touched such as were indifferent in any Religion, and grossly ignorant even in these Days of the Gospel, as well as the other Sort who secretly favoured the old Religion.

All the Popish English Books answered by Dr. Fulk.

Indeed the Papists privately uttered many Books in favour of their Cause ; and diligently dispersed them ; which might have made many of these *maimed Professors*. *William Fulk, D. D. sometime of St John's College*

College in Cambridge, and after Master of Pembroke Hall, a learned *ANNO*
 Man, from this Year and after, let not one of these Books in *English*
 that fell into his Hands, pass without his Answer and Confutation of
 them ; for the good Service of our reformed Church, and Establishment
 of the common Sort of Men in true Religion. This appears by a Book
 which he wrote some Years after : wherein he saith, that he had at-
 tempted to fight the Truth's Cause, within this five or six Years past :
 and that he had set abroad sundry Treatises, in confuting of Popish
 Books written in *English* : and that he purposed, if God gave him
 strength, to answer as many, as within twenty Years of her Majesties
 Reign had been set forth by Papists, and were not yet confuted by any
 other. And this Purpose, he added, the Papists had not greatly hindred
 by Replies, except one only, *Bristow* : (Who had defended *Allen's Ar-*
icles and Purgatory.) And none other hitherto had set forth any just
 Replication to the rest of his Writings. This I take from a Book of his
 called, *A brief Confutation of sundry Cavils*. There he shewed, how *Fulk's brief*
he was reflected on by all the Popish Writers : every one of them almost,
 as he said, had endeavoured to have a Snatch or two at some one odd
 thing or other in his Books : wherein they would seem to have advan-
 tage. And that belike they would have their simple Readers think to
 be a sufficient Confutation of all that he had ever writ against them.
 And he thought good as near as he could, to gather all their Cavils
 together, and briefly to shape an Answer to every one of them.

*Allen's Ar-
ticles and Pur-
gatory.*

We only give this short Note of *Fulk* here. He will shew himself
 more in Defence of Religion in some few Years after.

These active Men of the Church of *Rome* sent their Emissaries not *Ithel & Lo-*
 only into the Countries about, but into the Universities. One of these
 was *Ithel*, a *Lovainist*, Brother to Dr. *Ithel*, Master of *Jesus College*,
Cambridge. And upon this occasion following, it was feared his Brother
 gave him Countenance, or at least concealed him. This *Ithel* had been
 for some time using his Arts and Insinuations with the Scholars there. At
 length he was discovered : and the Vicechancellor sent Intelligence of
 it to their Chancellor, the Lord Treasurer *Burgley* : and that he was
 put into the Custody of his Brother, in order to reform him. But he
 was too well principled at *Lovain*, that any good should be done to him
 here. So that his Brother was rather to proceed to some Restraint and
 Punishment. But he escaped soon, and was gone : which gave some
 just Cause of Suspicion of the Doctor himself. Which the Vicechancel-
 lor thus related to the aforesaid Lord in his Letter written in *July* this
 Year.

Ithel & Lo-
vainist secretly
barboured at
Cambridge:

' That this Fugitive *Lovainist* was returned about three Months since *A Letter of it*
 ' secretly to *Cambridge*. Where he remained, corrupting such as he
 ' could from the Truth of our Religion, here received. And being de-
 ' prehended, he was committed to his Brother, Dr. *Ithel*, as a Prisoner,
 ' to be further dealt withal, either for Reformation, or Correction.
 ' And from hence he escaped. And hereby Occasion was given for
 ' some sinister Dealing of Dr. *Ithel*. Of whom I would be sorry to
 ' conceive as the Matter with the Circumstances (not only for his
 ' Escape, but for his former lurking in the University) doth offer *Dr. Ithel sus-*
 ' Cause. *pected.*

By

*ANNO
1577.
Information to
be given of such
in Cambridge
as came not to
divine Service.*

By the Means of this, and perhaps other Romish Emissaries, Recusancy was crept into the University, as well as other Towns and Places of the Land. Insomuch as it was thought meet by the Queen, to require an account of the Names of all such Scholars, as likewise of every Townsman, that came not to Church or Chapel to hear Divine Service; and to have an Account of the Estates of such, and the Values thereof, sent up. Such a Letter I shall here exemplify sent to the University, from the Privy Council.

*The Council's
Letter to the
University.*

Rev. T. Bak.

T. B.

' After our hearty Commendations. The Queen's Majesties Pleasure is, that you shall certify unto us with all Diligence, the Names of such Persons, as well Scholars as Townesmen, within the University of Cambridge, as you shall understand do refuse to come to the Church to hear Divine Service. And withal, that you certify their Degrees and Qualities, with the Value of their Lands and Goods, as you think they are worth indeed, and not as they be valued in the Subsidy Books. And to th' End you may do the same with more Expedition, and better Certainty, we think it meet that you use th' Advice of some such Persons as you shall know to be well affected in Religion, and can best inform you, both for the said University and Town, of the particular Values of every such Recusant: and thereof as well as you may, to send us a true Certificate to be delivered here within vii Days after the Receipt of these our Letters. And for the several Colleges and Halls of the University, you shall by virtue hereof charge the Heads of the same to deliver unto you a true Note of the Names and Degrees of every such Person within their Charge, as they shall know to be backward in Religion, and shall refuse to come unto the Church. And that therein neither they nor you, for Friendship or otherwise, to use any respect of Persons or Degrees whatsoever, as they will answer the Trust in this behalf committed unto you. So fare you heartily well.
From Windsor the 15th of November, 1577.

Your very Loving Friends,

*W. Burghley, E. Lincoln, T Sussex, R. Leycester, F. Knollys,
Jamy's Croft, Fra. Walsingham, Tho. Wylyson.*

To our very Loving Friend the Vicechancellor, &c.

*Egremond
Radcliff in
Flanders: put
into the Tow-
er for Rebel-
lion.*

Egremond Radcliff was another Papist of Remark in these Times, of whom our Histories speak. I shall here insert some remarkable Passages concerning him hitherto scarcely known. This Man was noble by Birth, being the Son of *Henry Earl of Sussex*, half Brother to *Thomas* then Earl of *Sussex*, Lord High Chamberlain of the Queen's Household. But being young, and of a haughty Spirit, and a Papist, was engaged in the Rebellion in the North, Anno 1569. and made a shift after to fly into *Spain* and *Flanders*. Where he continued rambling about for divers Years: as at *Bruges* and *Antwerp*. And feeling Hardship at length had earnestly solicited, by Letters, the Lord Treasurer, as well as others, for the Queen's Pardon; and that he might come into *England* safely; and promising all Fidelity to her Majesty: and earnestly desiring to shew the same, by being employed by her in some Service. But the Queen would

would not be persuaded to pardon him for some time. However he *A N N O* comes to *Calais*, *Anno 1575*. perhaps under some Confidence that he might enter within the *English Territories*: which he did. But soon after, he was committed to the *Tower*: as appears by two Letters written thence, the one in *April*, the other in *May*, *Anno 1577*. to the aforesaid Lord.

In his former, he speaks, ‘ Of his miserable State and long Im-
prisonment: Praying his Lordship according to his accustomed Good-
ness and Consideration towards him, to understand the Extremity he
was in. And that he doubted not, but that God would so work in his
noble and pitiful Heart, that he should find, by some suite made unto
her Majesty in his behalf, a Remedy of his Sorrows: wherein he pi-
ned and consumed, as one weary of Life, and utterly void of Conso-
lation. For that in truth he had done all which in him lay, to mani-
fest unto the World, both his hearty Remorse and Contrition for his
Offence, and also his dutiful and earnest Desire to recover her Ma-
jesties Favour with his Brothers [the Earles] good liking: And per-
ceiving, for all that, her Majesties Indignation, and his Lordships Dis-
pleasure to continue still most heavily against him; he was driven into
so great Despair, to consume his Days in Captivity: Which [Days]
he desired, as became the Duty of a faithful Subject, to employ to
the last of his Breath, in her Majesties Service. And profest to God,
that he rather wished with all his Heart present Death, than any longer
Continuance of such misery. Most humbly imploring of her Majesty
for God’s sake to command him rather to be executed, than to let him
live in the Torment of Body and Mind he was in. That if her High-
ness Clemency would not suffer her to have the Law pass on him,
then he humbly beseeched the same to grant him some further Liberty.
That he might have some Liberty by time to obtain some Remission,
and her Majesties Favour.

‘ That he had no power to compass this Benefit, but only by his
Lordships Favour and Aid: to whom he was already so much bound,
as he knew not how he might be ever able dutifully to acknowledge
the least part of his noble Dealings towards him. Howbeit his Lord-
ship should always find him undoubtedly so grateful, as the Expence of
his poor Life in any Service it should ever please his Honour to com-
mand him in, might enable him. And thus once again he was bold
humbly to beseech his Honour to deal for him; and to send him such
Answer as should stand with her Majesties Pleasure. That through her
Majesties Mercy or Justice, he might be delivered from this Dispera-
tion which afflicted his very Soul, as knoweth the Almighty, &c.
From the *Tower*, this 20th of *April* 1577. Subscribing,

Your Honours most humble and obedient to Command,

E G R E M O N D R A D E C L Y F F.

By another Letter of the same *Radcliff* from the *Tower* wrote the next Month, it appeareth, the Queen was inexorable towards him; and all further Favour she would grant him was to be sent out of the Realm. Which Message was brought him by his Messenger, one *Gray*. For to this

*The Q. re-
quires him to
depart the
Realm.*

ANNO 1577. this Tenor he wrote again to the Lord Treasurer : being the last Letter I meet with from him. ‘ That he was given to understand from his Honour by the Bearer, Mr. Gray, how it had pleased his Lordship to move her Majesty in his behalf. For the which, and a Number of other his Favours shewed him, he rendred his most humble Thanks : acknowledging himself obliged to him during his Life, &c. That the Effect of her Majesties Pleasure (which the said Gray delivered him from his Lordship) was, that it was not her Highness Pleasure ever to employ him in her Services, or to grant him her Pardon ; but that he should be dismist the Realm. He protested before God, and the World, nothing caused him to yield himself unto her Majesties Mercy, but a just Remorse of Conscience for the Offences his ignorant Youth committed, and a dutiful Desire to repair the same by all loyal Obedience, the Residue of his Life. Which humble Submission if it should not stand with her Majesties Pleasure to accept, he, as became an humble Vassal, should be contented with whatsoever it should please her Majesty and grave Council, to ordain concerning him. So it might please her Highness Clemency to take a charitable Compassion on his poor afflicted Soul, in delivering it from Desperation. For no Death could be so bitter, that he had rather suffer it, than to remain in this torment of Mind he was in ; to find his Soul in his Sovereigns Indigation, in no assurance of his Life : often threatned to be banished his Country, forsaken of all his Friends, a close Prisoner, an occasion to the illdisposed to blaspheme against her Majesty, and Councils Mercy ; a laughing Stock to all those that are become my Enemies, for the great Desire I have always had to recover her Majesties Favour, and my Country again : and in Conclusion, void of all Comforts and Reliefs. These, (as he concluded) are the Griefs of Mind which continually assault me. Wherefore I most humbly beseech your Honour, that for Pity sake it will please you, to impart to her Majesty and the rest of her Council, this my wretched State ; and to procure of her Majesty that there may be some speedy Order taken for me. Wherein your Honour shall do a Work of great Honour and Charity, as knoweth the Almighty, who preserve your Honour, &c. From the Tower, the 6th of May, 1577.

He goes into the Service of Don John : who puts him to Death.

Cand. Eliz. p. 226.

His Protestations to be employed in Service of the Q.

And accordingly he went abroad ; and out of need perhaps put himself into the Service of *Don John of Austria* : but so miserable and unfortunate he was, that upon some Accusation, as though he and some other *English* were entred into a Plot to murther that Governor of *Flanders* ; was executed the next Year, tho he denied it to the last : being taken in the Camp at *Namur*, with one *Gray*, (the same I suppose, mentioned above, his Friend) and that he was set at Liberty for that Purpose, and encouraged therein by Secretary *Walsingham* : Very improbable, by what appears in his own Letters, and that little Countenance he had with the Queen : and her Refusal of his Service.

What his Necessities were, being abroad, and what Protestations he made, and Methods he used for Favour, may be collected from a Letter or two, written by him in the Years 1574, and 1575. For this poor unhappy Rebel, weary of rambling up and down out of his native Country ; and become poor, was very desirous of coming home two or three Years ago ; and was solliciting then the Lord Treasurer for her

her Majesties gracious Pardon for that Purpose : attributing his Distress *A N N O*
to his youthful Heat and Ignorance, (but not, a Word of another Cause, 1577.)
his Zeal for Religion.) Insisting very much in those his Letters upon
his desire to shew his Loyalty to the Queen, if she would employ him in
some Service for her; and vowing himself entirely at his Lordship's De-
votion ; and expressing such like Protestations. Whether any just Suspi-
cions might be gathered hence of his Guilt, and that he was put to
death justly, I leave others to judge.

Thus in the Year 1574. he address himself to the aforesaid Lord from
Antwerp: *January 28.* ‘ If Fortune would so hallilye him, as to send him
‘ means by some acceptable Service, to let his Lordship see the earnest
‘ Desire he had to be found grateful to his Honour for the great Favour
‘ it had pleased him to shew him; although it were with the Hazzard of
‘ his Life, yet surely he would attribute it to one of the greatest Felici-
ties that could chance unto him, &c. And that although his poor
Service should never be able to attain to the Merit of his Honours
great Courtesy, yet he affied so much in his Lordships Virtue and
good Nature, that he would esteem it no less than our Saviour did the
Mite of the poor Widow: Protesting to Almighty God, that he offe-
red himself entirely at his Lordships Command with no less Devotion.
He added, that he had received divers Advertisements from one *Avery*
Philips, that at his Lordships earnest Suit, it had pleased her Majestie
to pardon his former Offence made to her. [But it seems, *Avery's* In-
formation was not true.] But which Offence he would assuredly repair
by a dutiful Allegiance all his Life, faithfully and truly, in all Services
he should be employed in.

His Brother, the Earl, also was highly displeased with him. That he might be reconciled to him, he begged the Lord Treasurer likewise to procure it. ‘ That he would be a Means to my Lord, his Brother, ~~that~~
‘ he would pardon his Offence : which, God knew, proceeded of Youth
‘ and Ignorance, not of Malice. The Fault was committed, and he
‘ could but be sorry for it, and ready to make any Satisfaction he should
‘ be able, or that it would please his Lordship to command him : which
‘ he would most willingly do. And so humbly beseeched his Lordship,
‘ even for Gods sake, to deal with his Brother in it. 3. For that, if he
‘ persevered still in his Indignation against him, he knew it would be his
‘ Destruction, &c. And so humbly desiring his Lordship to consider his
‘ extream Poverty : Which, as God was his Judge, as he added, he was
‘ utterly unable to abide any longer.’ The King of Spain’s Pension,
it seems, now grew but low.

About half a Year after we have this Fugitive Gentleman gone to Bruges. And thence in the Month of *August* he continueth his Solici-tation to the said Lord *Burgbley*. Which was to this Tenor ; ' That, ' not daring to presume to write to her Majesty, his Lordships virtuous ' Inclinations did embolden him to move him to stand his good Lord, ' in being a Means to her Majesty for him : that it would please her, ' of her accustomable Clemency, to pardon those Faults, by which ' through ignorant Youth, and not of Malice, (God was his Judge) he ' had offended her Majesty. Which now riper understanding and further ' Grace did cause him, to be most heartily sorry for ; and prostrate at her ' Majesties Feet, humbly craved Pardon for the same : Hoping her Maje- ' sties pitiful Nature would follow the Precept of our Saviour Christ, who
S. S. V. & L. II. willetteth

ANNO. ' willeth no Forgiveness to be refused to him, who with Humility and
1577. ' Repentance craveth it. For which most gracious Benefit he promised
 ' to God and her Majesty, his Life should be ready at all times to be
 ' yielded in any Service it should please her Majesty to employ him ;
 ' as well to repair his former Fault, as also to win of her Majesty a De-
 ' gree of Credit. And he hoped these few Years of Tribulation had
 ' taught him to know good from evil, and encreast his Ability to serve
 ' his Prince and Country : Which above all things he most desired.

*Words between
him and
Stewkly in
Spain about
the Queen.*

And that he had been in *Spain* likewise it appears by what he ad-
 deth, ' That what had past between *Stewkly* and him in *Spain* in de-
 fence of her Majesties Honour, for that he spoke most villanous Words
 ' of her Majesty, his Lordship had, he thought, already heard. And
 ' that he minded to take no Entertainment of any Prince in the World,
 ' before he knew her Majesties Pleasure : Whose Favour he esteemed
 ' more than any worldly Preserment. If he did not, he assured his
 ' Lordship on his Faith, he could have very sufficiently to maintain him
 ' there, according to his Calling ; as it was well known to many. And
 ' so waiting her Majesties Resolution, to be by his Lordships Favour
 ' known, &c. Dated *August 18.* from *Bruges* in *Flanders*.

*His Letter
from Calais.*

What fair Hopes the next Message from *England* brought him, I know
 not, but it produced this Letter from him now at *Calais*, the next Year,
 1575., as though ready to come for *England* : ' That if small Benefits
 ' did bind good Natures, how much ought he to think himself bound
 ' unto his Honour, since by his only Friendship, he had recovered Grace
 ' at her Majesties Hands, and good liking of my Lord his Brother.
 ' Which, God was his Judge, he esteemed more than his Life : as he
 ' trusted to give sufficient Testimony by his faithful Service in all it
 ' should please her Majesty to employ him. And that undoubtedly his
 ' Lordship might assure himself of his Service, during his Life, with no
 ' less Fidelity and Affection, than if he were his own Child. He be-
 ' sought his Honour to continue so ; and so by his good Lordships Fa-
 ' vor to intercede with his Brother, that he was sure he would at his
 ' Request support him with sufficient Maintenance, until such time as
 ' it should please her Highnes to Licence him to come home. And for
 ' fear he should ignorantly offend, he humbly craved of his Lordship,
 ' that he might have some Place appointed him, where he should serve.
 ' And if it should not displease her Majesty, he should be glad to go
 ' against the *Turk*, where he thought he should see best Service.' And
 he trusted his Endeavours should be such, as neither her Majesty, nor
 my Lord his Brother, nor his Honour should mislike it. This was dated
 from *Calais*, *March the 25th, 1575.*

*Comes over
without Leave.
What followed.*

The next Tidings we hear of him, was, that he was come over into
England with a Merchant : and with Protestations of his Duty repaired
 to the Lord *Burghley*, in order to that Lord's recommending him to
 the Queen. Of his Access to him, he sends Word to Secretary *Wal-*
singham. The Queen understanding his Coming and Request, shewed
 her self displeased, and orders *Walsingham* to tell that Lord, ' That he
 ' should, as of himself, advise *Radcliff* to slip away ; for that he under-
 ' stood secretly from his Friends in Court, that her Majesty was greatly
 ' displeased with his presumptuous Manner of coming over. And that
 ' other-

‘ otherwise (as *Walsingham* proceeded in relating the Queen’s Commands, that he should say) he doubted, her Majesty as in Justice she was bound, should be driven for Example sake, to extend the Punishment towards him, that for his former Offences was due.’ And for that the Queen was doubtful of his lingring in the Realm, whatsoever Promises he had made to him [the Lord *Burghley*] her Pleasure was, that he should so offer the Matter, that *Reins*, the Merchant, with whom he came over, should see him imbarke: whereby she might be assured, that he was departed the Realm. But not taking this seasonable Warning, he was committed Prisoner to the *Tower*. And what befel him afterwards in another Land, was related before. But this is enough to have remembred of this unfortunate Gentleman, and penitent Rebel, but of a turbulent Spirit, *Egremond Radcliff*.

C H A P. IX.

The Queen’s Progress. The Lord Treasurer, and others of the Court at Buxton Well. The Earl of Leicester at Chatsworth, entertained there. The Queen’s Letter of Thanks to the Earl of Shrewsbury upon that Entertainment. The Mortality at Oxford. The Plague breaks out. The Diligence of Fleetwood, the Recorder at London. Sessions at Newgate. An Intention of robbing the Lord Treasurer’s House. A privy Search in Smithfield. Cozeners and Cheats, &c. Phaer a notable Coiner. His Offer; to discover all the Coiners, and such as practised Magic.

AND now let us turn our Eyes to more Domestick Matters. The Queen this Summer took her Progress into Kent, Surrey, *The Q. Pro-
gress this Year.* Sussex. Where, according to her Custom, she received the Entertainments of the Nobles, and Persons of the best Quality, at their Houses. Who were glad of the Houour, and made very expensive Preparations for her.

Now was the Lord *Buckhurst* to receive her at his House in *Sussex*. *In Sussex she
is entertained at L. Buck-
hurst’s.* And therefore sent to the Earl of *Sussex*, Lord Chamberlain, to understand, when her Majesties Pleasure was to come into those Parts: that as the E. of *Arundel*, the L. *Mountagu* and others, expecting her Presence with them, and had made great Provisions for her and her Retinue, so he might not be wanting with his: being fain to send into *Flanders* to supply him, the others having drawn the Country dry before him. And in what Concern that Nobleman was on this Occasion, his Letter will shew, written in the Beginning of *July*: ‘ That he beseeched his Lordship to pardon him, that he became troublesome unto him, to know some Certainty of the Progress, if it might possibly be, the Time of Provision was so short; and the Desire he had to do all Things in such sort, as appertained, so great, as he could not but thus importune his

V O L. II.

S F F 2

Titus. B. 2.

‘ Lord-

A N N O 1577. Lordship, to procure her Highness to grow to some Resolution, both of the Time when her Majesty would be at *Leves*; and how long her Highness would tarry there. For that he having already sent into *Kent*, *Surrey* and *Sussex* for Provision, he assured his Lordship, he found all Places possest by my Lord of *Arundel*, my Lord *Montagu* and others: so as of force he was to send into *Flanders*. Which he would speedily do, if the Time of her Majesties Coming and Tarriance with him were certain. He beseeched his Lordship therefore, (if it might be) to let him know by his Lordship's favourable Means, somewhat whereunto to trust. For if her Highness should not presently determine, he saw not how possibly they might, or could perform that towards her Majesty, which was due and convenient. He trusted his Lordship would measure his Cause by his own: that would be loth her Highnes should come unto him, before he were ready to receive her: to hazzard thereby his Dishonour, and her Majesties Dislike.' And then (fearing that his House might not be agreeable to such a Guest) he added, ' That he could not but beseech God, that that House of his did not mislike her. That, he said, was his chief Care. The rest should be performed with that good Heart, as he was sure it would be accepted. But that if her Highnes had tarried but one Year longer, we had been, said he, too too happy: [His House by that time more fitted for her Entertainment.] But God's Will and hers be done. This was dated *July the 4th, 1577.*

*Many of the
Court go to
Buxton
Wells.
The L. Treas-
urer there;*

Divers great Persons of the Court took this Opportunity to repair to *Buxton Wells* for their Health, as Sir *Thomas Smith*, Secretary, Sir *William Fitz Williams*, Mr. *Manners*, Lady *Harrington*; and among the rest, the Lord Treasurer *Burghley*. I find him here, *August the 7th*, ' When he began, as he said, the Day before to be a *Lawnder*, having ended his Drunkenness the Day before,' as he affected merrily to express himself in the homely Language there, for the Mefhod then used, first of drinking the Waters, and then Bathing. This Account of himself he gave in a Letter to the Earl of *Sussex*; who was now, notwithstanding a Hurt in his Leg, following the Court, wishing him, the said Earl, long there, as a very useful Man to attend the Queen in her Progress: Who had wished himself at *Buxton* with the Treasurer. In answer to which Wish, ' the said Treasurer wished the same (had he not been so necessarily attending the Queen) as he knew no Nobleman in the Earth more to his Hearts Contentation. And this, he said, he wrote even with the best Vein in his Heart.'

*And Lord
Shrewsbury;* The Earl of *Shrewsbury* was likewise there for a Gouty Hand: and both drank and bathed diligently. But upon some Warning from Court concerning an Attempt, either to rescue the *Scottisb* Queen, or some other Danger relating to her, he was forced to leave the Place, and to be gone to his Charge.

The Lord Treasurer set out from his House, *Theobalds*, about *July*, 22. Thence to *Burghley* House. Thence by *Darby* and *Ashborn* in the Peak, to *Chatsworth*, the Earl of *Shrewsbury*'s House, to lodge there. And so to *Buxton*.

*And the E. of
Leicester.* The Earl of *Leicester* was at *Buxton* also the Month before, *viz.* in *June*. And being in those Parts, visited the Earl of *Shrewsbury* at *Chatswort b.* Where the Earl with his Lady, gave him a most splendid and

and noble Reception ; and likewise made him some extraordinary Present ; *A N N O*
and when he was at *Buxton*, discharged his Diet. This that Earl might
the rather do, since he knew what a Favourite *Leicester* was with the
Queen, and what Service such an one might upon occasion do him with
her. When *Leicester* returned, he acquainted the Queen with the great
Respect shewn him at *Chatsworth*. Which was so highly acceptable to
her, that she thought fit to write him a gracious Letter of Thanks for
the same. And withal had in her mind the great Dependance she and
the whole State of her Kingdom had upon his Vigilance over the *Scotch*
Queen, in his keeping. The Letter is worthy the repeating : which was
in these Words, (with her own Name on the Top of the Letter, *Viz.*

E L I Z A B E T H.

' Our very good Cousin : Being given to understand from our Cousin
' of *Leicester*, how honourably he was not only lately received by you
' our Cousin, and the Countess at *Chatsworth*, and his Diet by you both
' discharged at *Buxton*, but also presented with a very rare Present ;
' We should do him great wrong (holding him in that Place of Favour
' we do) in case we should not let you understand in how thankful
' sort we accept the same at both your Hands, not as done unto him,
' but unto our own self : Reputing him as another our self. And there-
' fore you may assure your self, that we taking upon us the Debt, not
' as his, but our own, will take care accordingly to discharge in such
' honourable Sort, as so well deserving Creditors as ye are, shall never
' have cause to think ye have met with an unthankful Debtor.

' In the Acknowledgment of new Debts we may not forget our old
' Debt, the same being as great, as a Sovereign can owe to a Subject,
' when through your loyal and most careful looking to the Charge com-
' mitted to you, both we and our Realm enjoy a peaceable Government ;
' the best good Hap that to a Prince on Earth can befall. This good
' Hap then growing from you, ye might think your self most unhappy,
' if you served such a Prince as should not be as ready graciously to
' consider of it, as thankfully to acknowledge the same. Whereof you
' may make full Account to your Comfort, when Time shall serve.
' Given under our Signet, at our Manour of *Greenwich*, the 25th Day
' of June, 1577. and in the 19th Year of our Reign.

I find the Lord Treasurer now following the Queen, she being in the Beginning of *September* at my Lord Admiral's House. Whence the said Lord Treasurer wrote to the Earl of *Shrewsbury*, how that at his coming to the Court he found loud Alarms by News, written from *France* and the *Low Countries*, of the Queen of *Scot's* Escape, or in likelihood e're long to be rescued. On which Occasion what his grave and good Advice was, hath been before shewn. He continued his Thanks for all the Earl's liberal Courtesies, when he was with him at *Chatsworth* : Praying his Lordship to assure himself of his poor but assured Friendship, while he lived.

The Earl for his Generosity and Hospitality in his late Entertainments of the Earl of *Leicester*, and Lord *Burghley*, and likewise for his Faithfulness to the Queen in his most important Charge, had great Favour at Court. And there being a Controversy in those Parts among some Gentlemen, and wherein himself was concerned, it was provided by

ANNO these great Men, that none should be in the Commission of the Peace, **1577.** but whom he approved : as there was great reason, in respect of any that might secretly favour that Queen. There was a Controversy now between Sir *John Zouch*, and Sir *Thomas Stanhope*, and other Gentlemen in that Country. The Lord *Burghley* imparted to the Queen his Opinion, that the Fault would be in *Zouch*, if he were disliked either of the Earl of *Shrewsbury*, or others : Telling her, ‘ That he took upon him more than was meet, in opposing himself against his Lordship, without any Cause given him by the Earl.’ And upon this, as he told the Earl, he found in her Majesty a great Disposition to have all Matters ended between them : and required the Lord Treasurer to advise the said Sir *John Zouch* to reform himself herein. Which he supposed he would do. And whereas there was a Report of placing one *Sacheveril* in Commission ; indeed it was moved there at Court. But it was stayed : as the Lord Treasurer added ; and said further, that he hoped, that neither he, nor any other, that should not behave themselves well towards his Lordship [the Earl] should be put in Credit there. Nor was it meet, he said, they should. He subjoined, that he found the Earl of *Leicester*, and Mr. Secretary, all earnestly inclined to maintain his Lordship’s Credit in all things that might concern him.

One Sacheverell put out of the Commission: and why.
Epiſt. Com. Salop. in Offic. Armor.

This *Sacheveril*, (whose Christian Name was *Rauf*) it was moved by some, that he should be High Sheriff for *Darbyshire*. But was put out by the Means of the Lord *Burghley* : this Account being given of him by the Earl : ‘ That he was lately upon very good Causes put out of the Commission of the Peace : And was much more unworthy to be Sheriff ; seeing he could not dispend xx l. Land per Annum, and that he knew him to be a very seditious, and arrogant Person, and extremely busy in *Puritanism* : ’ as he wrote in his Letter, dated November 7. this Year.

A Mortality at Oxford.

In the Correspondence between the Lord Treasurer and the said Earl, while he was at *Buxton*, he briefly acquainted him, in a Letter, dated *August* the 4th, of a strange Mortality at *Oxford* : Where there suddenly dyed Sir *Robert Doyly*, and an Uncle of his, Mr. *Danvers* of *Banbury*, Mr. *Wainman*, and the most part of all the Free-holders then at the Assizes ; Fifty Scholars, and Twenty Townsmen, besides. Of this our Histories make mention more at large.

The Plague in London.

The Infection of the Plague brake out this Year in some Parts of *London* : As in the *Dutchy* near *Temple-bar*, and the *Temple*, and came even to the Earl of *Leicester*’s Place in the Month of *September*. Who therefore wrote to his Steward, Mr. *Thomas Dudley* ; finding fault with the *Dutchy*, touching their Neglect, in not removing infected Persons ; And offered very honourably, as much as any should give for the Relief of the Sick [of that Distemper] and for Care to be taken of them. And withal, threatned one *Ledsham* the Bailiff, (who was his Man) to pluck his Coat from his Back, and to punish him otherwise, for his Negligence. This *Fleetwood*, the careful Recorder of the City, gave the Lord Treasurer to understand. And the same, being at Dinner with the *Maior*, the Master of the Rolls then present, shewed to him privately another Letter written to him from the Lord Treasurer himself, concerning the same Affair, *viz.* the Plague broke out in the *Dutchy*, much to the same Tenor with that from the Earl. In the End whereof the said Master of the Rolls shewed him, that his Lordship had charged the Re-

Recorder himself with Neglect. Which somewhat touched him, knowing his own Diligence therein. And made him thus to shew the Lord Treasurer his Care, and to vindicate himself : ' That he had weekly himself surveyed the *Dutchy*, and taken that Order there, that if the like had been executed elsewhere, he thought the Plague had not so greatly increased, as that last Week it had. And that he passed twice with all the Constables, betwixt the Bar and the Tiltyard, in both the Liberties, to see the Houses [infected] shut.

We have some Account of the Malefactors, tryed and condemned at *Sessions held at London about Michaelmas*; as it was related by *Fleetwood* for *Newgate*: the said Recorder, to the Lord Treasurer, by Letter. The Goal was full. And Eighteen executed at *Tyburn*. And one *Barlow*, born in *Norfolk*, of the House of the *Barloo's*, near *Manchester*, in *Comitat. Lanc.* was pressed. All of them notable Cutpurses, and Horse-stealers. He added, ' That it was the quietest Sessions that he was ever at. That there were not more Justices but my Lord Maior, Sir *William Damsel*, and himself, [the rest likely now retired into other Parts, to avoid the Plague.] That there was plain Dealing, and neither Favour nor Partiality shewn. And that the Criminals were the most notable Thieves in the Land. That the Court was at *Windfor*. And that there was not any reprieved.' [And probably the Distance of the Court was the Cause thereof.]

There was a Design this Winter to rob the Lord Treasurer's House. Of this wicked Confederacy the Recorder aforesaid, a diligent and active Man, made careful Search. And some of them being taken, he took the Examination of them: but could by no means get any thing from them to purpose. The Account whereof he wrote to the said Lord in the Month of *January*: ' That notwithstanding *Croker*, one of them, now under Sentence of Condemnation, very constantly always affirmed the same; they said, *Croker* was a condemned Man, and of no Credit. But now, my Lord, added he, you shall see what is fallen out. Two Nights past, it came into my Head, as I sat in my Study, to know what Conversation was kept in *Smithfield* and *St. John's Street*, this *Christmas*. And thereupon I sent my Warrant to make a privy Search. In which Search were found a Number of masterless Men, brought before me the next Day to be examined. Amongst which Number there was one *Teamans*; whom I knew not. All the rest were very well known unto me, [*Newgate Birds*] with whom I took Order. But as touching *Teamans*, who had many Friends to speak for him, my Stomach grudged against him. And thereupon I sent him to *Newgate*. There were of the Queen's Men with me treating for him. And in the End, waxed very warm with me, because I would not dismiss him.

' This *Teamans* as soon as he came to *Newgate*, and his Name entred into the Book, *Croker* standing by affirmed that *Teamans* Name was called *Bullays*: and it was he that was sought for by Master Recorder. For that same *Bullays* could make Declaration of the Confederacy touching the robbing of my Lord Treasurer. Whereupon the Keeper of *Newgate* brought him and *Croker* unto me. And in the Presence of the Queen's Men and others, I examined him. And he hath confessed, as by his Examination here included, written with my own Hand, may appear.

My

A N N O
1577.
*The Recorder's
Care.*

*The L. Treas-
urer's House
like to be rob-
bed.*

*Privy Search
in Smithfield.*

ANNO

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' My Lord, this *Bullays*, *Croker*, and *Sweeting*, in *Bridewel* at Work, know nothing of any part of your Lordship's House, nor are acquainted with any of your Family. But as I can perceive, *Pendred*, the two *Smiths* and *Careless* are acquainted with sundry Parts of your Lordship's House.' And then in Conclusion, he prayed his Lordship to know his Opinion what was now best to be done. For that he meant once again to examine them over. And then by Advice of the Justices to proceed against them at the next Sessions, *Tanquam Confederatores & Insidiatores populi Dominae Regin*. And further, beseeching his Lordship to send him back this Examination, if his Mind was that he should proceed any further against them: it being subscribed with Testimony.

Cozeners and Cut-purses. And as there were Thieves and Robbers tryed and condemned at this Sessions, so there were another sort of Malefactors punished, viz. Cozeners, or Cheats and Cut-purses. For these the said Recorder kept his Audit, Jan. 12. which was about the Week after: that he might know what of this sort was sprung up the last Year; where to find them, if need were.

And Receivers of stolen Goods.

And then after them, he purposed to deal with the Receivers, and Gagetakers and Melters down of stolen Plate, and such like: as he wrote to the Lord Treasurer. And withal sent him a Minute of the State and Commonwealth of the Cozeners.

A Counterfeiter of Coin.

This Year one *Edward Phaer* of the *North*, a notorious Counterfeiter of Coin was taken up and condemned. This Man wrote a Letter to the Lord Treasurer; praying for his Life and Liberty: and as some Recompence for the same Favour, he offered to discover from time to time all the Counterfeiters in *England*. And speaking of a former Letter to him, the said Lord Treasurer, in that he put him in mind, that he had shewed him, ' What Service was in him to deserve the Queen's Mercy. And that it was Conscience (God he took to witness) and mere Affection to make amends for his former horrid Offences, provoked him thereunto; and not the Fear of Death.' Since which time, Mr. Lieutenant of the Tower, and one Mr. *Herle*, [a Dependant of the Treasurer] had conferred with him, and willed him to shew unto him [the said Lord] some Particulars thereunto belonging: of Intent, there might appear in him the same Forwardness in actual Deed: and to Calendar the Names of some Offenders and other Confederates, and those that had Conference with him about these Affairs.

Mentions many concerned with him in Coining.

Upon this he proceeded largely to discover divers things. First, to specify the Names of a great many Persons, and many of them Gentlemen, and of Quality, privy to, or concerned in these Practices of Coining, living in several Countries: As, in *Yorkshire*, where he learned first the Practice, and made many Dollars; likewise others living in *Nottinghamshire*, *Northumberland*, *Lancashire*, *Lincolnshire*, *Northamptonshire*, *Kent*, *Suffolk*, *Devon*, &c. He acknowledged, how he made Molds at first, and afterwards found out Devices and Tools for his Purpose. That he was taken and imprisoned, but was stout and confessed nothing. And was set out at Liberty. But went on in his former Course. And improved in his Art. So that his Inventions were so ingenious, that his Name began to spread in divers Counties among many even of the Gentry. And some had propounded, for his more secret and uninterrupted following his Business of making Money, to place him in a Castle of the Lord *Mounteagles*.

Thea

Then he moved the Lord Treasurer, that he might have a Place in the *ANNO*
Mint, only for his Subsistence, and be allowed a Privacy there, to use
his Art. And that he would insinuate himself into the Smiths, Gravers
and Alchymists, who in regard of his grear Reach in that Art, would
be ready to join with him. And by that means he might make the
greater Discoveries. And they might be taken in the Act, and so have
manifest Proof against them. For his Instruments and working Tools,
were such as were of great Speed and Dispatch : and of fine handling.
And that therein he would give place to no Man.

He further reveals to the said Lord, that he was privy to such as used
Magick, in order to Gain, as it seems. And undertook, had he his Li-
berty, to find out a marvellous Pack of them, with their Books and Re-
licks. Which Art, he said, was accompanied with many filthy Ceremo-
nies, as Mass, Sacrifice, and Worship of the Devil. And by means of
his Acquaintance with some of them, would disclose their Minds ; and
by that means also he might be an Instrument to save many honest
Men's Goods. And all he protested on his Salvation, he shewed of Zeal
and Good-will towards his Country. And was ready to perform as much
as he had said, and more. And at last he exprest, how he desired no-
thing else for this Service, but that her Majesty would allow him some-
thing by the Day for his Maintenance in the Mint. This Letter of
Pbaer's contains some Matters of Curiosity : and therefore the Copy
may deserve to be read in the *Appendix*. But what Credit and Success N°. XI.
this Man found, I cannot assign.

C H A P. X.

Books translated and set forth in the English Tongue. Bullin-
ger's *Decads* : To be read by unlearned Curats, instead of
Sermons. Sarcerius *Common Places*. H. N. the Author of
the Family of Love, his Epistles. The Courtier, by Balt-
hazar Castilio. The high Esteem that Book obtained. Bu-
chanan's History of Scotland. A Blazing Star. Gualter's
Letter to Bishop Cox about it. Dr. Wylyson made Secretary
of State. Some Account of him. Put into the Inquisition.
His Book of the Art of Rhetorick. T. Cartwright marries
a Sister of Stubbs ; whose Right Hand was cut off. Tho.
Lever dyes. His excellent Letter about Impropropriations be-
longing to Colleges and Hospitals.

SOME of the Books that came forth this Year, composed by
Foreigners, and esteemed worthy the translating and publishing in
our English Language, were these that follow.

The *Decads* of Bullinger, the chief Minister of Zuric in *Helvetia*, a
Man very eminent for Learning, Piety and Wisdom, and particularly,
well deserving of this Nation for his kind Entertainment and Harbour of
our Divines and Scholars, that fled abroad in Queen Mary's Reign : and

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T t t

of

A N N O of Note for that Friendship and Correspondence ever after maintained between him and them. These *Decads* were practical Sermons upon the chief Heads of Religion. This Book thus translated, was partly intended for the Use of such Ministers, as could not compose or preach Sermons of their own ; to read these in their Congregations to the People. The Publisher, a Person of Eminency in the Church; in his Preface before the Book, speaking of the want of Preachers in those Times, writes thus,

To be read in publick, to supply the Want of Sermons.

' That what there was wanting in many to discharge their Duty in this Behalf was very lamentable, and as much as was possible by some means to be supplied and remedied, rather than to be made a common Theme and Argument of railing, which at that Day, as he added, many did. But therein they shewed themselves like unto those which find fault at other Men's Garments, not for that they loved them, or minded to give them better ; but for that they were proud of their own, and would scornfully shame and vex others, [who could not wear so good as themselves.]

The reason of the Want of learned Preachers.

And then proceeding to excuse the Cause of this Inability in many of the Clergy, he subjoined, ' That the Cause of this great Want needed not here to be disputed. But in very deed any Man might judge, how impossible it was for so populous a Kingdom, abounding with so many several Congregations, to be all furnished with fit and able Pastors : and that immediately after such a general Corruption and Apostacy from the Truth. For unless they should suddenly have come from Heaven, or been raised up miraculously, they could not have been. For the antient Preachers of King Edward's Time, some of them dyed in Prison ; others perished by Fire ; many otherwise. Many also fled into other Countries. Of whom some there dyed, and a few returned : Which were but as an handful to furnish this whole Realm. The Universities were also at the first so infected, that many Wolves and Foxes crept out, who detested the Ministry ; wrought the Contempt of it every where. But very few good Shepherds came abroad. And whereas since that time, now Eighteen Years, the Universities being well purged, there was good hope that all the Land should have been overspread and replenished with able and learned Pastors, the Devil and corrupt Patrons had taken such Order, that much of that Hope was cut off. For Patrons now a Days search not the Universities for a most fit Pastor ; but they post up and down the Country for a most gainful Chapman : He that hath the biggest Purse, to pay largely, not he that hath the best Gifts, to preach learnedly, is presented.

The Devil and corrupt Patrons.

The Bishops falsely accused.

' The Bishops bare great Blame for this Matter ; and they admit, they say, unworthy Men. See the Craft of Satan, falsely to charge the worthiest Pillars of the Church with the Ruin of the Church ; to the End that all Church-robbers and Catterpillars of the Lord's Vinyard may lie unespied. There is nothing that procureth the Bishops of our time more Trouble and Displeasure, than that they zealously withstand the Covetousness of Patrons, in rejecting their insufficient Clerks. For it standeth them upon of all others, that the Church of God doth prosper : in the Decay and Fall thereof they cannot stand, but perish. But however it comes to pass, certain it is, that many are far behind in those Gifts which are necessary for their Function. And small likelihood is there yet, that the Church shall be served with better, but rather

' rather with worse: For it seemeth not, that Patrons hereafter will bate *A N N O*
 ' one Penny; but rather more and more raise the Market.

I have extracted the more out of this Preface, to represent the State
 of the Clergy at this Time; and to lay the blame of ignorant Curates,
 and the no better Supply of the Churches, where it ought indeed to lie,
 and to shew the Labours of the Bishops to remedy the same.

The Epistolier thereof exhorted the more unlearned Sort to read these
 Sermons of *Bullinger* out of the Pulpit. And for the same Purpose
 partly, as well as for the Instruction of such as were Ministers of less
 Learning and Knowledge in the *Latin Tongue*, many other learned Fo-
 reigners Works of Practical Divinity, were translated into *English*, be-
 fore this time: As *Calvin's Institutions*, *Musculus's Common Places*, *Mar-*
lorat upon S. John's Gospel, *Peter Martyr* upon the Book of Judges,
Gualter upon the smaller Prophets, and many others.

Now also came forth (being a Second Edition) the *Common Places of Sarcerius*
Erasmus Sarcerius, a *German Divine*: translated into *English*, Intitled, *Common Places of Scripture, orderly, and after a compendious Form of Teaching, set forth with no little Labour, to the great Profit and Help of all such Students in God's Word, as have not had long Experience of the same*: By the right excellent Clark, *Erasmus Sarcerius*. It was translated by *Ric. Taverner*, Clerk of the Signet to King *Henry VIII.* who was a Man of Eminency for Learning in that King's time, and afterwards. This Book was of the greater Esteem, the Translator having Dedicated it to the said King *Henry*, by the Motion and Instigation of *Crumwel*, when Lord Privy Seal: Supposing the Book would find the better Acceptance, and be the more read by the King's Subjects, for their righter Information in true Religion: Using these Words to the King in his Epistle: ' That the Book under your Majesties Protection and Pa-
 ' trocinie may the more plausibly and greedily be devoured of the com-
 ' mon People. For whose only Cause and Education, your Highness
 ' and such as be your most prudent Counsellors, have provided divers
 ' wholesome Books to be set forth in *English*.

As for the Book itself, in what Esteem it was held of learned and religious Men in those Times, appears by what the Translator stiles it; viz. ' A Treasure inestimable unto Christian Men. In which Book he [the Author] hath so compendiously, so absolutely and fruitfully handled all the Common Places of Christian Religion, as never afore this time hath been done of any ; namely, in such Form.

In the Matter of Man's Will, and the Divine Decrees, *Sarcerius* in this Book understood and explained them much as the other great *German Divine*, *Melancthon*, did in his *Common Places*, which he Dedicated to the said King *Henry*. For thus the foresaid *Taverner* in his Epistle to that King, adds: ' That a dangerous Piece of Work it was, and full of Difficulty, so to handle these Matters, as should in all Points satisfy the Expectation of the Readers ; as declared most eloquently, writing to his most excellent Majesty, *Philip Melancthon*, that excellent Clark, in his Epistle before his *Common Places*. Whose Judgment this *Sarcerius* followed well near in all things: Only in this they differed ; that *Melancthon* directed his Stile to the Understanding only of the learned Persons, well exercised in Scripture: This tempered his Pen also to the Capacity of young Students in Scripture, and such as have not had much Exercise in the same, &c. I grant, as he after

1577.

Many other
learned Fo-
reigners Books
put into Eng-
lish.

Free Will and
Predestination,
now set forth
in this Book:

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ceeded, the godly and learned Men in the principal Articles of our Faith do not vary, but do constantly sing all one Note. Yet nevertheless, in other disputable Matters (in which it is not meet for every Man to wade) as Predestination, Contingency, Free-will, and such like, there hath been always, and yet is some Diffension. So that what one alloweth, another dispraiseth; what one disproveth, another approveth. And yet it cannot be denied, but there is one simple, infallible Truth, whoso can attain it, &c. That it was not unknown, what great Alteration had lately been among learned Men concerning Free-Will. Some had put Free-Will in nothing; some on the other Part have gone about to maintain Free-Will in all things. Again, others going in the Mean between both these Extremes, as Melancthon and Sarcerius, with many other excellent Clerks, have denied Free-Will only in spiritual Motions; and that also in such Persons, as be not yet regenerated and renewed by the Holy Ghost. And yet in the mean Season they take it not so away, that they leave them also in spiritual Motions a certain Endeavour or Willing. Which Endeavour nevertheless can finish nothing, unless it be holpen by the Holy Ghost. And this, said he, after my poor Judgment, is the rightest and truest way.

H. N. his Epistles of the Family of Love. [that is, Henry Nicolas] a notable Enthusiast, the chief Author of the Sect, called *The Family of Love*, his Epistles printed in Dutch came forth this Year. Numbers whereof were brought over into England, and set on foot that Sect here. Which Book being in Octavo, bore this Enthusiastical Title, *Epistolæ H. N. De Vernompste Epistelen, H. N. &c.* In English, *The choice [or chief] Letters of H. N. which he by the Holy Spirit of Love bath set forth, and bath written and sent to the most, and to those that are lovers of the Truth, and his Acquaintance. And are by him revised and plainly declared.* Then in the same Title Page is the Representation of a Circle with a Glory round it, and within the Word, *Yahovah*, and round on the Outside of the Circle, *CORONÆ ASSIMILABO JUDICIUM MEUM.* 4 Esd. 5. And then lower, these Verses, *All Scripture given in of God, is needful for Learning, for Punishment, for Bettering, and for Instruction in Righteousness. That so the Man of God may be perfected, and fitted to all good Works, 2 Tim. 3. No Prophecy in the Scripture is of ones own Exposition. For there is no new Prophecy of human Will brought forth: but that holy Men of God have spoken, moved by the Holy Ghost, 2 Pet. 1.*

On the Reverse is a Picture of the New World, representing the Victory of the Lamb, and the Destruction of Satan. Above it this Verse, *Now Judgment goes over the World. Now the Prince of the World is thrown out, John 12. Underneath this, Now is Happiness, the Power and the Kingdom become our God's, and she Might of his Christ, Apoc. 12.*

The Courtier.

As for other Books besides those of the Subject of Divinity, there came forth this Year *The Courtier*, by Count Baldassar Castillio, translated out of Italian into our English (being now the second time printed) in four Books, instructing the Behaviour of such as were of the Court of Princes, whether Gentlemen or Ladies. The Translation was done by Mr. Thomas Hobbie, being himself a Courtier. The Third Part which treated of the Behaviour of the Ladies of the Court was done Anno 1551. at the Request of the Lady Marchioness Northampton. The other Parts, at the Request and Motion of sundry others. The Tran-

A Book in great vogue among Courtiers.

Translator dedicated it to the Lord *Henry Hastings*, Heir apparent to *ANNO*
the Earl of *Huntington*, Printed before, *Anno 1556*. This Courtly, *1577.*
modish Book went up and down a great while in this Kingdom, as well
as in all the Courts of *Christendom*, in three Languages, *Italian*,
Spanish and *French*: but it was not wholly translated and published in
English till the Year *1556*. and now reprinted. Of this Book the Tran-
slator gives this Account: ‘ That to Princes and great Men tis a Rule,
‘ who rule others. And that it was one of the Books that a noble Phi-
‘ losopher exhorted a certain King to provide him, and diligently to
‘ search. For in them he should find written such Matters, that Friends
‘ durst not utter unto Kings. To Men grown into Years a Pathway,
‘ for the beholding and nursing of the Mind, and to whatsoever else was
‘ meet for that Age. To young Gentlemen an encouraging, to garnish
‘ their Minds with moral Virtues, and their Bodies with comely Ex-
‘ ercises ; and both the one and the other with honest Qualities, to at-
‘ tain unto true noble Ends. To Ladies and Gentlemen a Mirror, to
‘ deck and trim themselves with virtuous Conditions, comely Behaviour,
‘ and honest Entertainment towards all Men. And to them all in gene-
‘ ral a Storehouse, for most necessary Implements for the Conversation,
‘ Use, and training up of Mens Lives with courtly Demeanour.

These Discourses of *Castilio* had place in the Palace of *Urbin*. Where
many most excellent Wits in this Realm, had made no less of this Book
than the Great *Alexander* did of *Homer*. And the Author for Renown
among the *Italians* was not inferior to *Cicero* among the *Romans*.

Thomas Sackville (perhaps the same who was afterwards Lord *Buckhurst*)
wrote those Verses in Commendation of the Work.

These Royal Kings that rear up to the Sky,
Their Palace Tops, and deck them all with Gold ;
With rare and curious Works they feast the Eye,
And shew what Riches bere great Princes bold.
A rarer Work and ricber far in Worth
Castilio's Hand presenteth here to thee.
No proud, ne golden Court doth be set forth ;
But what in Court a Courtier ought to be.
The Prince, he raiseth huge and mighty Walls ;
Castilio frames a Wight of noble Fame,
The King with gorgeous Tissue clads his Halls ;
The Count with golden Virtue decks the same.
Whose passing Skill, Lo ! Hobbies Pen displays,
To Britain Folk ; a Work of worthy Praise.

This *Castilio* had formerly been in this Realm ; when he was installed
Knight of the Order, for the Duke his Master, *Guidubaldo*, Duke of
Urbin. And was then entertained by the Earl of *Huntingdon*.

One Book more I will mention here, which was Historical, viz. *Bucha-*
nian's History of Scotland. Which although it seemeth not yet fully fi- Buchanan's
nished by the Author, yet deserveth mention, since I have it from his
own Pen ; and of what Acceptance it was like to prove to the World,
when set forth : Which was contained in a Letter of his own Writing to
Randolph, sometime the Queen's Ambassador in *Scotland*, as well as in
other

*History of
Scotland*.

ANNO other Kingdoms. By which Occasion there was a Friendship contracted
1577. between those two learned Men. It will be no ways unacceptable to set
 down the whole Letter in the very *Scottish Stile* wherein he writ it, in
Nº XII. the *Appendix*: Beginning thus :

' Maister, I hauf resavit divers Letters from you, &c. Therein he told him, He was occupied in writing of their History [of Scotland] being assured by it to content few, and to displease many. And that he should end it e're the Winter was past. It was dated from *Sterling*, 25th of *August*, 1577.

To conclude with two or three Matters of Note happening this Year.

A Blazing Star.

This Year was seen a Blazing Star: Which is described by a diligent Person in these Times, that kept a Journal of things memorable: That it appeared like a great Horse's Tayl.

*Account there-
of from abroad:
And other
Prodigies.*

It was also seen in other Parts. Of which, Account was given from *Zuric in Helvetia*, by *Rod. Guarter* in his Correspondence with *Cox Bishop of Ely*: as he did likewise of other Prodigies about this time: which made that good Man apprehensive of some Judgments of God hanging over their Heads. ' That in the Month of *November*, they saw a dreadful Comet, and that threatned some sad thing. Which resembled in the Beginning the Form of *falcati Ensis*, or *Turkish Scymiter*. ' Nor did he doubt, but that it appeared to us here. That there were various Judgments of it. But since *nunquam visos impune fuisse constet*, that they were never seen but some Punishment attended them, we can promise nothing to fall out happy to the World, while it shall thus go on to provoke God's Anger by wicked Works. And besides that, certain prodigious Births brought forth lately in *Italy*, portended many sad Effects to that Place. In the Country of *Novar*, the Wife of a certain Doctor brought forth an horrid Monster with seven Heads, and armed with as many Arms, with Eagles Feet. That at *Cherie* [*Cherii*] which is a Town of *Piedmont*, of a Maid that was Dumb, was born an Hermaphrodite, from whose Head swelled out four Hornes; and from the hinder Part of the Head hung down [*fascia carnosa*] a fleshy Swathe: And another that compassed about the Neck. The Hands and Feet were like those of a Goose: And that when an *Italian*, being his Friend, asked him what his Thoughts were of these strange Things, he answered according to their Idiom, that as when the Wives commit Adultery, they say they make Horns for their Husbands, so God by that Monster upbraided them for their Idolatry, while they committed Whoredom after that personated Vicar of Christ. And which he prayed God many more did not the same.

*Tho. Wylson
made Secretary
of State.*

This Year in the Month of *September*, *Thomas Wylson*, L.L.D. a very learned Civilian, Master of the Requests, was constituted one of the Principal Secretaries of State, in the Room of Sir *Thomas Smith*, deceased, the Month before (the Memory of whom is in some measure preserved in the History of his Life, wrote divers Years ago by me.) Much might be said of this worthy Man, Dr. *Wylson*: besides the several Books set forth by him, as his *Logic* and *Rhetoric* in *English*; his Book against *Usury*, written divers Years ago, he was employed by the Queen in Embassies abroad, as we have shewn before. One thing must be recorded to his Praise, in respect of his Religion. That being

a vo-

a voluntary Exile in the Time of Queen Mary, travelling to Rome, A N N O Anno 1558. he was put into the Inquisition there, upon Pretence of writing his Books of the Art of Logic and Rhetoric : as containing Heresy in them. And had suffered some torment, and must have done more ; and must either have been forced to deny his Faith, or been put to Death. But a Fire happening in the Prison where he was kept, it seems the Roman People with their Swords forced the Prison to be opened to let out the Prisoners, and him among the rest, that they might not be burnt in the Flames there : A wonderful Providence for him !

The Occasion of his Trouble was an Information by some given of him ; concerning certain Passages in his said Book, not so agreeable to the Religion of the Romanists. And so when he came to the City of Rome, he was soon catched up. Of these Informers and his said Sufferings and Dangers, take his own Declaration. ‘ Being somewhat acquainted with the World, I have found out another sort of Men ; whom of all other I would be loth should read any of my Doings ; especially such, as either touched Christ, or any other good Doctrine. And those are such malicious Folks, that love to find Fault in other Mens Matters, and Seven Years together will keep them in Store : [So long it seems after he had writ that Book, he was brought into trouble at Rome.] To the utter undoing of their Christian Brother. Not minding to read for their better Learning, but seeking to deprave whatsoever they find : and watching their Time, will take best Advantage to undo their Neighbour.’ And then he proceeds to shew the Matter of Fact, as an Instance in himself, of what Observation he made before of Malice.

‘ Two Years past [this he wrote in December, 1560.] at my being in Italy, I was charged in Rome to my great Danger and utter Undoing, (if God’s Goodness had not been the greater) to have written this Book of Rhetoric and the Logic also. For which I was counted an Heretick, notwithstanding the Absolution granted to all the Realm by Pope July the Third, for all former Offences or Practices, devised against the Holy Mother Church, as they call it. A strange Matter ! That things done in England seven Years before, and the same universally forgiven, should afterwards be laid to a Man’s Charge in Rome. But what cannot Malice do ?’ And what follows will shew more of the Character of this worthy Statesman. ‘ God be my Judge, I had then as little Fear, (although Death was present, and the Torment at hand, whereof I felt some smart) as ever I had in all my Life before ; [undaunted in a good Cause.] For when I saw those that did seek my Death to be so maliciously set, to make such poor Shifts for my readier Dispatch, and to burthen me with those back Reckonings, I took such Courage, and was so bold, that the Judge then did much mervail at my Stoutness : and thinking to bring down my great Heart, told me plainly that I was in further Peril than whereof I was aware, and sought thereupon to take Advantage of my Words, and to bring me in danger by all means possible. And after long debating with me, they willed me at any Hand to submit my self to the Holy Father, and the devout College of Cardinals. For otherwise there was no remedy.

‘ With that, being fully purposed not to yield to any Submission, (as one as little trusted their colourable Deceit) I was as ware as could be, not to utter any thing for mine own harm ; for fear I should come

Put into the
Inquisition at
Rome.

*His own Ac-
count thereof.
Prologue to the
Art of Rheto-
rick.*

*ANNO
1577.* ‘ come in their danger. For then either should I have dyed, or else have denyed, both openly and shamefully, the known Truth of Christ and his Gospel. In the End, by God’s Grace I was wonderfully delivered through plain Force of the worthy *Romans*, (an Enterprize heretofore in that sort never attempted) being then without hope of Life; and much less of Liberty — I have been, added he, tried for this Book *tanquam per ignem*. For indeed the Prison was on Fire, when I came out of it. And whereas I feared Fire most [to be burnt for a Heretick] (as who is he that doth not fear it ?) I was delivered by Fire and Sword together — I was without all Help, and without all Hope, not only of Liberty, but also of Life.

I cannot but add, how he closeth up this Story of his Adventures, occasioned by his both Religion and Learning, and having not then any Preferment, thus between jest and earnest. ‘ That his Book was shewed him ; and he was desired to look upon it, to amend it where he thought meet. ‘ Amend it, quoth I ! Nay, let the Book first amend itself ; and make me amends. For surely I have no Cause to acknowledge it for my Book ; because I have so smarted for it. For where I have been ill handled, I have much ado to shew my self friendly. If the Son were the Occasion of the Father’s Imprisonment, would not the Father be offended with him, think you ? Or at the least, would he not take heed, how hereafter he had to do with him ? If others never get more by Books than I have done, it were better to be a Carter, than a Scholar for worldly Profit. A burnt Child fears the Fire ; and a beaten Dog escapes the Whip. And therefore I will none of this Book from henceforth. I will none of him, I say : Take him that list. And by that time they have paid for him so dearly as I have done, they will be as weary of him, as I have been.

Tho. Cartwright marries a Sister of Stubbs. Thomas Cartwright, B. D. who made himself famous, both in the University of Cambridge, and elsewhere, for his Readings and Writings against our Liturgy and Hierarchy, married this Year the Sister of an eminent Man for his writing on another Subject, and suffering for it : Namely, John Stubb ; whose Right Hand was cut off for writing and publishing a Book against the Queen’s marrying with Monsieur, the French King’s Brother. I have mention of this Match from Stubb’s own Letter to Mr. Michael Hicks, of Lincolns-Inn, and one of his Acquaintance at Cambridge ; afterwards Secretary to the Lord Treasurer. Who from Buxton Wells, writ the News of the said Marriage, and likewise his own Thoughts of it : ‘ We have no News here, but that Mr. Cartwright hath married my Sister. And if with you also it be publickly known, and any mislike mine Act in providing so for my Sister, tell him on my behalf, that I contented my self to take a Husband for her, whose livelihood was Learning : Who would endue his Wife with Wisdom ; and who might leave to his Children the rich Portion of Godliness by Christian careful Education. And if this Apology will not defend me, let him not mervail, if I, esteeming these Things as precious Stones, while he rather chuseth the worldly, commended Things, Riches, Favour, &c. which I esteem less worth than a Barly-corn. We shall read more of Stubb under the next Year.

Tho. Lever dies. This Year dyed Thomas Lever, B. D. Master of Sherborn Hospital, near Durham. Who flourished under King Edward VI. and was then Master

Master of St. John's College in Cambridge ; an eloquent Preacher, and a *ANNO*
sincere Professor of true Religion, and an Exile for it under Queen *Mary*. He was highly valued for his Learning and Piety. And when he returned home upon the Access of Queen *Elizabeth* to the Crown, he returned not to the Mastership of the College, nor to any higher Preferment in the Church, than to that of Master of the said Hospital. Among other his good Merits, I shall mention an earnest Address that he made not long before his Death, to the Lord *Burgley*, that great Patron of Learning and Piety, in behalf of the Revenues of divers Colleges and Hospitals. Which by means of Impropropriations annexed to them, had been leased out to Tenants, and those Tenants granted Leases to Under-Tenants ; to the great diminishing of the true Benefit that should have accrued to the Members of those Religious Foundations ; small Rents remaining towards the Maintenance of poor Scholars or other Poor ; by means of large Sums privately paid to those that made these Leases, in consideration of the good Penny-worths granted to them.

This *Lever* shewed to the aforesaid Nobleman, with a great Concern for these Wrongs done to those Houses ; and begged Redress of it from him. And particularly urged to him, for this Purpose, a Statute in *37 H. 8.* for the preventing of these Abuses. In which Statute there is a Provision, that no Maner Lands, Tenements, Possessions, &c. that were united to any Colleges, Chauntries, Hospitals, &c. be not Let or set to Farm, but kept and reserved in the Manurance, Tillage and Occupation of the said Masters, Wardens, &c. for the Maintenance of good House-keeping ; and that they might not make any Leases for Term of Life or Years. It may be worth repeating the Sum of *Lever's Letter* concerning the Premisses.

That it might please his Honour to understand and consider, that in both the Universities many Leases of Impropropriations were so made, bought and sold, that some such as had a Lease of Impropropriation from a College, did set the same to an Under-Tenant. And so being indeed neither Landlord, nor Tenant, neither of the same Parish, nor of the same College : yet from all these common Places and Persons, to his own private Use, took above the Value of an 100*l.* for a Fine, and 20*l.* a Year for an *Overplus* of Rent. Yea, Masters, Fellows and others in Colleges, which grant Leases, take the same under other Mens Names to themselves, or else Fines and *Overplus* of Rents to their own private Profit. So now many that should get Learning in Colleges, and exercise the same in Parishes, do seek and take Occasion to get private Profit from Parishes and Colleges, from Landlords and Tenants, to serve themselves in other Places, and other Vocations. And as concerning Colleges in the University, so it is likewise concerning Hospitals in other Places. And by a Statute made *37 H. 8.* purposely to preserve publick Provisions and Hospitals from private Spoil, such of these Leases as have been made since, be utterly void. Therefore if by any means the said Statute be now newly put in Execution, many Leases of Impropropriations, belonging to Hospitals and Colleges, shall be found void. And Order may be taken that no Lease be made hereafter by any College or Hospital of any Impropropriation, but that the Incumbent serving the Cure shall have all Tithes ;

*ANNO
1577.* Tithes ; and pay thereof yearly the accustomed Rent unto the Proprietor, being College or Hospital. And so in such Parishes, Colleges and Hospitals, all such Provision made afore for Doctrine and Hospitality, Poverty and Learning shall remain, or soon be reduced to the common Use now, that it was first ordained. And the daily perverting of the same unto private Spoil and Profit, be reformed or restrained. And herein is great Need, Desire and Trust of your godly Wisdom and Authority to consider the Case of Colleges and Hospitals : and how for them the said Statute was in good time well made, and may and should now be well executed : Which God grant.

By your Honours to command in Christ,

THOMAS LEVER.

Upon a flat Marble Stone in the Chapel of Sherborn Hospital, near the Altar, is this Inscription, *THOMAS LEVER, Preacher to King Edward VI. He dyed in July, 1577. He was succeeded in that Hospital by his Brother, Rafe Leaver.*

C H A P. XI.

*ANNO
1578.*

Monsieur Gondy, French Ambassador, comes to the Court, with Intent to go to the Scottish Queen. News at Court of Foreign Matters. Duke Casimire comes to Court. His Esteem here with the Queen and Nobles. His Manifesto in taking Arms for the Defence of those of the Low Countries. Simier, the French Ambassador, still at Court soliciting the Amours of the Duke of Anjou. The Archbishop of York continues his Visitation. Account thereof sent up. The Trouble he met with about the Dean of Durham, Whittingham : By occasion of Enquiry into his Orders, taken at Geneva. A Commission for Visitation of that Church.

The French Ambassador comes hither.

IN the Beginning of May, 1578. comes Monsieur Gondy, the French King's Ambassador, into England : Whose chief Business was with the Scottish Queen. And therefore came first to wait upon Queen Elizabeth ; to have her Leave to repair to that Queen. How he appeared at Court, and what Respects he had there, a Letter from Court writ by Gilbert Talbot to his Father, the Earl of Shrewsbury, (one chiefly concerned therein) will shew : Importing, ' That he was lately come from the French King : and that on *May-day*, he had audience in the Chamber of Presence, and delivered his Message to her Majesty with the King's Letters : and that he [*Gilbert Talbot*] heard, that the King sent him to have Licence of Access to the Scottish Queen : and from

' from her, to go into Scotland : and that the King's Letter was only *A N N O*
 ' to that end. But that her Majesty as yet had denied him. But 1578.
 ' whether he should obtain Leave hereafter, he could not tell. How-
 ' beit, he added, he wished his Lordship [the Earl] would have every Epist. Comit.
 ' thing in such Order, as he would desire ; lest he [the Ambassador] Saip. in
 ' should come on the sudden, as another did to him, (who was then Offic. Armor.
 ' with his Charge, *viz.* that Queen) from the Duke of Ascot. With
 whom went Secretary *Wylyon*'s Servants, his chief Secretary ; who was
 held to be a wise Fellow, as Mr. *Talbot* said, [and so thought fit to at-
 tend that Ambassador, and take notice of things that past.] He pro-
 ceeded, ' That this *Monsieur Gondy*, seemed to be a Man of great
 Account and Port, and was the other Day richly apparelled in Jewels
 at the Court. And that if he should get leave [*i. e.* to go to that
 Queen] it would be expected, that his Entertainment there should be
 very great. He thought, there would be some other Gentlemen sent
 from thence, [meaning, from the Court] with him down.

Some further News of foreign Matters (wherein *England* seemed to be concerned) was sent to the said E. of *Shrewsbury* in *Oxb*. from the L. *Birgh-ley*. Which was, ' That by Letters received but three Hours before, he was certainly informed, that *Don John de Austria* was dead of the Plague ; and the Duke of *Parma* chose Lieutenant ; that the Report of the Death of *Sebastian*, King of *Portugal*, and of the two Kings of *Fess* ; was true. That the Cardinal, named *Henry*, of the Age of Sixty Seven, was to succeed : but that he dared not to take Possession of the Crown, until the Pope should Licence him.

Duke *John Casimire*, Son of the Elector *Palatine* of the *Rhine*, was now come to the *English* Court : A Man of Worth and Valour, a firm Protestant, and a hearty Favourer of the Religion ; and that assisted the *Netherlands* in their defensive Wars. He was highly favoured by the Queen, when he came : and at his Departure, which was in *February*, 1578. when he took his Leave of the Queen, she presented him with two Cups of Gold of several Fashions, worth 300*l.* a-piece. But there was, it seems, something to do, to bring her hereunto, being a frugal Princess, and sensible of her necessary and unavoidable Experices. And Secretary *Walsingham* was the great Mover, and employed therein with the Queen. He was a few Days before chosen of the Order of the Garter : And the Earl of *Leicester* gave him for a Present a rich Collar and *George* at it, and two *Georges* besides : whereof one of them was an Agate, a curious and rich Piece. Also, the Earl of *Pembroke* sent him from *Wilton*, (where he now was retired, being not well) a fair *George* at a Chain of Gold, set with Stones ; which cost 150*l.* The Earl of *Leicester* gave him also divers other things, as Geldings, Hawks and Hounds, Wood-knives, Falcheons, Hornes, Crossbows, and sundry Pieces of broad Cloth, fit for hunting Garments, both in Winter and Summer. For the said Duke *Casimire* delighted greatly in Hunting ; and could chuse his Winter Deer very well. A little before, he killed a barren Doe with his Piece in *Hyde-Park*, from among 300 other Deer. The Earl of *Huntington* was to go with the Duke to *Gravesend*, and Sir *Henry Sydney* to *Dover*. And the Earl of *Leicester* had been almost continually with him since his coming to *London*. All this Court-News did the Lord *Gilbert* write to the Earl of *Shrewsbury*, his Father, in the Month of *February*.

VOL. II.

U u u 2

And

Foreign News.
 Don John the
 Governor of
 the Nether-
 lands, his
 Death, &c.

Duke Cas-
 mire at Court.

Chosen of the
 Order of the
 Garter.

Gifts to him.

*ANNO
1578.*

*That Duke's
Obligation to
England.*

*Casimire Tu-
tor to the young
Prince Palf-
grave.*

*His Declara-
tion for his af-
flicting the Low
Countries.*

And in the next Month he communicated to him this further Intelligence concerning the said *Casmire*, ‘ That he was safely landed at *Flushing*, after he had tarried a long while on the Coast on this Side for a Wind : adding his Judgment concerning that Duke’s Obligation, viz. That he was far to blame, if he spake not great Honour of her Majesty and her Realm. For there was never any of his Coat, that was able to brag of the like Entertainment, that he had received here. That it was said that his Elder Brother the *Palsgrave*, [*Frederick III.*] was dead. And then it was supposed, that Duke *Casmire* was to hold his room, during the Nonage of his Elder Brother’s Son, who was an Infant. And if the said Child miscarried, the whole was his. And then should he be a very great Prince. That it was a great Change for her Majesty and this Realm, if it were so. For then she should possess a noble, honest, able Friend of this Duke, to pleasure her ; and lose an ill-affected foward *Lutheran*, if not an obstinate Papist in Heart, of his Elder Brother.’ The News of the *Palsgrave’s* Death proved true.

And having said all this of this worthy *German* Prince, who this Year was at the *English* Court, it may not be amiss to add further, what ingratuated him so much to the People of this Kingdom, namely, that he was so cordial to the Interest of the reformed Religion, and the Liberty of his Country, by his hearty and zealous Assistance of the oppressed, in the *Low Countries*; in relieving of whom the Queen also bare a Share, assisting him with large Sums of Mony. And to justify himself in this Enterprize to all the World, he set forth a *Manifesto* in the Month of *June* this Year, both in the *German* and *Latin* Tongue; (a Copy whereof was sent hither to Court) shewing upon what great Reason he undertook this Expedition : Namely, to put a stop to the most grievous, tyrannical Oppression of those *Low Countries*, being part of his own native Country, *Germany*. It was intituled, *Brevi & Luculenta Expositio Causarum, quibus adductus Illustriss. Princeps & Dominus, Dom. JOHANNES CASIMIRUS, &c. i. e. A brief and clear Exposition of the Causes, wherupon the most Illustrious Prince and Lord, Lord JOHN CASIMIRE, Count Palatine of the Rhine, Duke of Bavaria, &c. hath undertaken this Expedition, to raise the Affairs of Belgium grievously afflicted.*

It began, ‘ Nos JOHANNES CASIMIRUS, &c. We John *Casmire*, by the Grace of God, Count Palatine of the *Rhine*, &c. To all and singular, who shall read this our Writing, of whatsoever Order, Dignity or Condition they be, we offer all our Offices, Endeavours and Respects: and have thought fit to signify these things to them : ’ And then proceeding in his Declaration to this Tenor, ‘ That he thought it not very necessary to unfold by many Words, what had compelled as well him, as his Associates and Consorts to this Defence : not indeed undertaken with any desire of War, Ambition, or their own Advantage, but upon great, weighty and necessary Causes, as well of *Belgium*, undeservedly opprest, as of the sacred *German* Empire, their common Country ; against the violent, unjust, destructive and intolerable Attempts and Assaults of *Don John of Austria*, and of those he had drawn with him from divers, and those also strange Nations. For they were persuaded, that whosoever had any regard of

{ Honesty

' Honesty and of their own Country, or endued at least with any *ANNO*
 ' Skill of human Affairs, the same did see and know, how his and his
 ' Associates Minds were inclined to Peace and Tranquility: and withal
 ' did well understand, (which was so known and testified to all, whether
 ' Inhabitants and Citizens of the Empire, or of other Parts, that the
 ' very Children were not ignorant of it) how many things had been
 ' acted wickedly, cruelly, inhumanly, and, on those Accounts, tyrannically,
 ' by the *Spaniards*, and that Sink of People that had been got
 ' together by them, in *Belgium*, now for many Years: Not without the
 ' Calamity and Destruction of all the neighbouring Countries; and
 ' chiefly of the sacred *German Empire*, their dearest Country: And like-
 ' wise what *Don John of Austria* still purposed and attempted, if he
 ' could bring to pass what he had conceived in his Mind, &c.

' And, (some Periods after) though nothing would have been more
 ' acceptable, than that the Imperial Majesty, being placed in the
 ' highest Degree of Dignity, and others of the superior States of the
 ' Empire, would have undertaken this Province unanimously; yet they
 ' deferring and putting off this Affair for certain Causes unknown to him,
 ' he [the Duke] being moved by their Dangers and pressing Miseries;
 ' and weighing what common Humanity, what Christian Charity to-
 ' wards neighbouring Provinces, so grievously afflicted, and in a word,
 ' what *Germany*, their common Country, (as became a Prince sprung
 ' of *German Blood*) and so, in effect, what the whole Christian World
 ' required of them; he could not be wanting to those, thus imploring
 ' their Help, *Salva Pietate*, without Breach of Piety: But would
 ' herein disburthen his Conscience both before God and all Posterity,
 ' &c. Protesting, ' That it was not the Prospect of any private Gain,
 ' Profit or Vain-Glory; but that which he only sought was, the Glory
 ' of God, and the Peace and Tranquility as well of *Belgium*, as of his
 ' dearest Country.

And further, somewhat after he added, ' That he thought it not to
 ' be past over, that it appeared to have been the true Religion, which
 ' he also professed, and which by the singular Blessing of God had taken
 ' deep root in *Belgium*, which the *Spaniard*, the Pope, and others, by
 ' that tyrannical *Spanish* Inquisition, by grievous Persecution, and by
 ' Fire and Sword, endeavoured to destroy. Like as at that very time
 ' *Don John* would endure no mention of Peace to be made, unless on
 ' that Condition first, that the *Roman Catholick Religion* only should
 ' prevail and flourish in that Land.' These are some Passages gathered
 out of *Casimire's* noble Declaration. It deserves to be revived, because
 I do not find it in any of our Histories, now extant, as I have the first
 Print of it, dated June the 22. 1578. Printed *Neapoli Casimiriana*.

Monsieur *Simier*, the *French Ambassador*, remained here still in the Month of February: the Queen continuing her very good Usage of him and all his Company. He had Conference with her Majesty three or four times a Week: and she was observed to be the best disposed, and pleasantest, when she talked with him, as by her Gestures appeared, that was possible: according to the Observations that were made at Court. This was the Intelligence sent from the L. *Talbot* to the Earl his Father. The chief Substance of that Ambassador's Embassy was about the Queen's marrying with the *French King's* Brother. Who was much talked of now

The French Ambassador solicits Amours for Monsieur.

A N N O now to come over into *England* to court the Queen. This Opinion
 1578. still held. But yet it was secretly bruited, that he could not take up so much Money as he would, on such a sudden. And therefore would not come so soon. Of the Queen Mother's coming also, it was rumour'd at the Court: and that she also would be here also very suddenly. But, saith the said Earl's Son in his Letter to his Father, he did not believe it. [Nor indeed did she come.] And a few Months after, *vix. in May,* 1579. the secret Opinion then was, that the Matter of *Monsieur's* coming, and the Marriage was grown very cold: [Though *Monsieur* came indeed, yet without success.] And *Sirmer* was like shortly to go away; And that Lord proceeding further, added, That he knew a Man in that Town [perhaps the Earl of *Leicester*, who knew most of the Queen's Mind] that would take a Thousand Pounds, to be bound to pay double so much, when *Monsieur* married the Queen's Majesty.

The Archbp. of York continues his Visitation.

His Care for a supply of Preachers.

Quarterly Synods.

What was done in his Visitation: shewed in a Letter to the L. Burghley.

And now to turn to the Affairs of Religion and the Church. *Sandys*, Archbishop of *York*; continued his Visitation of his Province; having begun it the last Year himself in Person, and not by Deputies, with great Diligence, and to his no small Expence. Wherein he found great want of good Preachers to instruct the People, whom he perceived very ignorant in Matters of Religion. And for help hereof, he appointed such as were Preachers, to take their Turns at great Towns; that there might be Sermons preached once a Fortnight. And he did also preach himself, as well as any other. The Archdeacon he had appointed to procure Quarterly Synods; and the Clergy that should meet there, to have some Subject of Divinity given them: which they were to prepare then to give a Discourse of, if they should be called out by a Moderator appointed so to do. He met with two Sorts of *Precisions* among the Ministers and Curats, one Sort refusing to use the publick Service, as appointed by Law; the other, asserting the Obligations of Christians to the old *Jewish* Law. He met also with others, and they chiefly Women, that would not be persuaded to come to Church; chiefly influenced by some Priests that were then imprisoned at *Hull*.

This and various other Matters, which the Archbishop discovered in his Visitation, he wrote a particular Account of to the Queen: and more briefly the Heads thereof to the Lord Treasurer, his Friend, dated in April. And was to this Tenor. 'That he had of late wrote to him, by his Servant *Bernard Mawde*: Yet having occasion to send up his Chancellor, Dr. *Lougher*, he thought it convenient to trouble him with a few Lines. That he had ended his Visitation: which he did by himself, and not by Deputies, to his great Charge. And that now knowing the State of his Diocese, he had by his Letters advertised her Majesty thereof: Declaring to her Majesty, that there [in those Parts] was great want of Teachers, by reason of an ignorant People, yet willing and of a Capacity to learn. The Cause why, was, either the Smalness of the Livings in her Majesties Gift, and others; either for that the best Livings were bestowed upon them that never came there. That he set the Preachers on work, to give to every Market and great Town, every Second Sunday a Sermon. And in this Exercise he had taken upon him to do so much as the best. That for the Encrease of Learning in the Ministry, he had ordered, that every Archdeacon should keep four Synods in the Year. The Clergy there should be assembled: Some principal Points of Religion propounded:

' All

' All should be prepared to speak ; but such only should speak, as should *A N N O*
 ' by the grave Moderators be called thereunto. That they should speak *1578.*
 ' to the Matter, and not *vagari*. And that this should be done among
 ' the Ministers themselves.

He added, ' That he had to do with *precise* Folks there : as well with
 ' such as had refused to serve in the Church, as the Laws of this Realm
 ' have prescribed ; as with such as have set down erroneous Doctrines,
 ' binding us to observe the *Judicials of Moses*. That he had brought
 ' the former to good Conformity : the other openly to refuse their Error:
 ' That for the obstinate which refused to come to Church, (whereof
 ' the most part were Women) neither could he by Persuasion, nor
 ' Correction, bring them to any Conformity. That they depended
 ' upon *Comberford*, and the rest in the Castle of *Hull*. And that if Or-
 ' der were not taken with them, he feared great Inconvenience would
 ' follow. That the meaner People there were idle : by reason whereof
 ' the Country was full of Beggars ; and the Laws provided in that be-
 ' half, neglected. That they were given to much drinking : whereof
 ' followed great Incontinency : as well appeared by the great Numbers
 ' of Fornicators, presented in his last Visitation. And then he sub-
 ' joyns, ' *Truly the Cause whereof is the Want of good Instruction.*
 ' And the Cause of the Want of that he hinted before.

Then he went on to give some Account of what he had observed of
 the Gentry of those Parts, and the Government there. ' That the
 ' greater [and more eminent] Sort of the People in that Diocese, he
 ' meant Men in Authority and of Ability, was indeed hard to know.
 ' That they were of great Valure, [i. e. Estate] and of great Courage.
 ' But he trusted [as though he doubted it] very good Subjects. That
 ' he was not made acquainted with the Political Government of that
 ' Country, [i. e. the *North*] and therefore could not say much : but he
 ' doubted not, but that my Lord President [who was the Earl of *Hun-*
tingdon] with such as he called to take Advice of, would very
 ' wisely govern, according to the Trust that was reposed in him.

*The Gentry
and Govern-
ment in the
North.*

But by this Visitation the painful, diligent Archbishop could not
 avoid Slander, which reached as far as the Court : As of his lordly Be-
 haviour ; and for some Opposition, supposed to have been made by him
 against the said Lord President of the Council in the *North*, and for
 getting good Store of Money of his Clergy, by means of this Visita-
 tion : and withal for his calling in question *Whittingham*, the Dean of
Durham's Holy Orders. These things thus reported of him, came to
 the Archbishop's Ears. And therefore he thought it necessary to send up
 his Chancellor, as well as his Letter, to the Lord Treasurer, to be at
 hand to vindicate him against Misreports ; and to satisfy that Lord fully
 in any Enquiries he might make of his Demeanour, or any other
 Matters concerning those Parts. For so he concluded his Letter :
 ' That if his Lordship would be further informed of any Matter in that
 ' Country, this Bringer, his Chancellor, could fully advertise him ;
 ' who was an honest, learned and wise Man. And that if he prayed
 ' his Lordship's Help for any of his [the Archbishop's] Matters, and
 ' reasonable Suits, he trusted, he would help to further them. And
 ' thus remaining his Lordship's, what he could, he commended the same
 ' to the good Directions of God's Holy Spirit. Ending all, ' That he
 ' trusted his Lordship would let him know by this faithful Messenger,
 ' who

*The Archbp.
slandered for
this Visitation.*

A N N O ' who they were, that so untruly reported of him; as, to oppose him-
1578. ' self against the Lord President ; to use so great Lordliness, and to col-
 lect so great a Mass of Money of his Clergy, in respect of his Preach-
 ing and Travail.' Dated from *Bishopthorp*, April 16. 1578. Sub-
 scribing,

Your Lordships most assured,

E. E B O R.

*The Dean of
Durham's Or-
ders called in
question by the
Archbishop.*

By means of this Letter, and this Messenger, the Archbishop became acquainted better with his Accusation, and Blame laid upon him. Which chiefly was the Matter between him and the Dean of *Durham*. For when he visited that Church, he thought fit to call him before him, to shew his Orders that he had received (or rather no Orders) at *Geneva*, from an *English* Congregation of Exiles there, appointing him their Minister. Several there were in those Parts (and among others the Lord President) that took the Dean's Part against the Archbishop. The Matter was at length carried to Court ; and the Archbishop represented as blame-worthy for calling in question the Dean's Ministry. And tho' this fell out the next Year, yet that I may lay all this Matter together, I will proceed in the Relation of it here.

*Of which In-
formation was
made against
him at Court.*

This was looked upon, as reflecting upon the Church of *Geneva*; though that Church was not concerned in it. His good Friend the Lord Treasurer, had stood up for him at Court : and undertook for him, that if the Council thought fit to send for him up to answer this Matter in Person, he would be able to justify himself, and would be ready at the Council's Command to come up. The Archbishop well saw the Hand of the *Puritans* in all this trouble given him, by their Suggestions unto their Friends at Court. And hereupon did hint to the Lord Treasurer, That all was like to go into Confusion in the Church, if every Man might enter upon the Ministry without orderly Calling; and if any one should become a Minister, that was set up by a few Lay-People, as *Whittingham* was. 'That if his Ministry without Authority of God or Man, without Law, Order or Example of any Church might be current ; take heed, said he, to the sequel. Who saw not, what was intended ? Praying God to deliver his Church from it. For his part, he would never be guilty of it : But should ever mislike of Confusion.'

Nº. XIII. But see the Archbishop's Letter entire in the *Appendix*, which will more amply explain all this Matter. Being dated in *April*, 1579. He wrote also at this time a large Letter to the Lords of the Council upon the same Occasion.

*A Commission
to the Archbp.
and others, upon
a Complaint
against the
Dean of Dur-
ham.*

But to fetch this memorable Business a little backward. In the Year 1576. the Queen sent Letters of Commission to the Lord Archbishop, the Lord President of the Council in the *North*, and the Dean of *Tork*; for the hearing and determining divers Matters, complained of against Mr. *Whittingham*, the Dean of the Church, and Misdemeanors there. One whereof among others seemed to be about that Dean's Orders ; it being thought not lawful for him to hold that Deanry in respect of his Defect therein ; and worthy of Deprivation ; because his Ministry was not warranted by the Law of the Land : being ordained by a few Lay-Persons in a House at *Geneva*. But the Dean of *Tork* in this Commission inclined

inclined greatly to that Dean: and said, among other things, that *ANNO Whittingham* was in better f^t ordained than our Ministers in *England*. 1578. And, in the Heat, added, that his own Ministry was much better than his [the Archbishop's] was.

This Dean of *York*, and the Archbishop had no good understanding together. For when the Archbishop was minded to visit the Chapter and Members of the Cathedral Church of *York*, from time to time he protested against his Visitation; on purpose, as the Archbishop complained, that the State of the said Cathedral Church should not come to any Account or Examination. But this by the by.

What success then had that above-mentioned Commission? But little, by reason of this and some other Differences in the Commissioners. And therefore in the Year 1578. another Commission was granted forth from the Queen to the said Archbishop, and President, *viz.* the Earl of *Huntington*, the Archbishop's Chancellor and others, to visit the Church of *Durham*, where things were very much out of order.

This very Commission I met with in Mr. Rymer's Collection of Records and publick Acts, dated *May* the 14th, 20 Eliz. The Commissioners named are the Archbishop of *York*, *Henry Earl of Huntington*, Lord President of the *North*, *Richard Bishop of Durham*, *John Bishop of Carlisle*, *Thomas Lord Evers*, *Matthew Hutton Dean of York*, *Sir William Mallory*, and *Sir Robert Stapleton*, Knights, *Robert Louther*, and *John Gibson*, L L. D D. with some others. The Preamble to the Commission shewed the Reason of her Majesties issuing it out, in these Words, *Cum sicut fide digna relatione accepimus, Ecclesia Cathedralis Dunelmensis, tam in Spiritualibus, quam Temporalibus suis, injuria, insolentia & Negligentia, quam Canonicorum, Præbendariorum, Officiariorum, & ceterorum Ministerorum ejusdem, graviajampridem incurrit Dispensia; quibus nisi propediem debite proficiatur, ad irreparabilem jaſturam de verisimili perveniet, Nos, &c.* They were authorized to *Visit*, as well in the Head and Members, the Cathedral Church of *Durham*, and the Dean and Chapter, and all other Members, &c. And among divers other things, to require and see the Letters and Muments whatsoever, of the Dean, Prebendaries, Canons, as well for their Orders, as Benefices obtained by them; and them diligently to examine and search: And if they found any of them not sufficient on that behalf, to dismiss them from their Offices and Benefices. This was the Paragraph that touched the Dean.

And in *November* from *Aukland*, (whence they returned from the Visitation) the Archbishop sent Letters to the Lords of the Council, giving a general Report of what they had done. Which Letters were signed also by the Lord President and the rest of the Commissioners. But the Lord President, being a Favourer of *Puritans*, soon in the same Month of *November*, sent a private previous Letter to the Lord Treasurer about this Matter, as not liking the Proceedings. And for what Reasons they were disliked by him, we shall see by his said Letter, after we have first given a particular Relation of the Matter from one of the Commissioners, *viz.* the Chancellor of the Archbishop.

' Memorandum. W. W. now Dean of *Durham*, hath not proved, ' that he was orderly made Minister at *Geneva*, according to the Order of the *Geneva* [Book or Office] by publick Authority established there.

VOL. II.

X x x

The

Difference between the Archbishop and the Dean of York.

Another Commission to visit the Church of Durham.

The Commission. Rymer's Convent. Vol. xv. p. 785.

The Archbp. sends up an Account of the Visitation.

A Relation how they found Dean Whittingham's Orders.

*ANNO
1578.
Paper Office.*

' The Objection was, It was affirmed, that he was neither Deacon, nor Minister, according to the Laws of this Realm, but a meer Layman. By way of Answer he confesseth, that he is neither Deacon nor Minister according to the Order and Law of this Realm. But that he is a meer Layman he denyeth. For, saith he, I was ordered in Queen Mary's Time in Geneva, according to the Form there used. Which I think to be one in Effect and Substance with the Form now used in England, or allowed of in King Edward's Time. Which Orders of mine were as agreeable to the Law of this Realm as any other Form, until the Eighth Year of the Queen's Majesties Reign.

' To his Confession, that *he is not Deacon nor Minister, according to the Law of the Realm*, I add her Majesties Letter writ to the Archbishop of York, my Lord and Master ; commanding us, the Commissioners, chiefly and above all other things, that we should enquire of his Ministry, and limiting, how, if *he be not ordered by some superior Authority, according to the Laws and Statutes of our Realm, then my express Pleasure and Command is*, saith her Majesty, &c. What we, as Commissioners, as her Majesties Subjects, were to do in this Case ; how her Majesties Laws were correspondent, and ready for the Execution, I urge not, but leave to your honorable Consideration, &c.

' The latter Part of his Answer is wholly untrue. But I impute it to his Ignorance. Which is the less excusable, because it is *Ignorantia juris*. For in the first Year of her Majesties Reign, in the same Moment of Time, and by the same Authority that Queen Mary's Ordering was repealed, King Edward's was revived. And many learned and godly Ministers were made before the Eighth Year, and since the First of her Majesties Reign.

' In the Eighth Year, upon some doubt in *Bouer's Case*, a further Addition, Declaration and Confirmation was made of King Edward's Statute, for Ordering of Ministers, and Consecrating Bishops.

' *Whittingham's Certificate*, that he was Ordained at Geneva.

' He exhibited two Certificates. The first was exhibited by himself at Durban, bearing Date July the 8th, the 20th of the Queen, subscribed by eight Persons. That Certificate had these Words, *That it pleased God by Lot and Election of the whole English Congregation, there orderly to chuse W. W. to the Office of Preaching the Word of God, and ministring the Sacraments.*

' Three Faults found with this Certificate, viz. ' That it might have been made in Mr. W's Chamber, for any thing that appeared in the Certificate to the contrary : That they were not sworn Witnesses. The Archbishop laid hold on those Words, *By Lot and Election*: Offering, that neither in Geneva, nor in any reformed Church in Europe, it could be proved, that any such Orders were ever used, or allowed of; first and last only it was seen used in *Matthias* the Apostle.

' For the Confirmation of his Opinion, he avouched Mr. Calvin : Who affirmeth, that the Election was not, nor is to be drawn into Example. In this Point Mr. Dean of York, and Mr. Archdeacon Ramesden, did not disagree from the Archbishop.

' The next Meeting at York a Month after, and more, the Dean exhibited another Certificate, subscribed with the same Persons : one only of the Eight changed, and another set in his Place, with the Amendment of the Faults which were in the First. First, it was dated

' at London, the 15th of November. Second, They were sworn upon A N N O
 ' the Holy Evangelists, before a publick Notary. Thirdly, Lot and 1578.
 ' Election was turned into Suffrages, viz. It pleased God by the Suffrages
 ' of the whole Congregation (English was left out) orderly to chuse Mr.
 ' W. W. unto the Office of preaching the Word of God, and ministering
 ' the Sacraments. Further, they say, That he was admitted Minister;
 ' and so published; with such other Ceremonies as there is used and ac-
 ' customed.

' There is no Proof of the Fact. He knew not the Witnesses. I John Bodley.
 ' know them not; but only Mr. John Bodley: Whom for the Integrity
 ' of his Life, and just Dealing in the World, I believe to be an honest
 ' Man. The Lawyer here objected against these Witnesses. [This was
 ' pleaded before the Queen's Commissioners at York.] ' He shewed;
 ' there were wanting *Externa Solennitates, Autoritatem Ordinantis.*
 ' Which, by Bucer's Opinion, ought to be a Bishop or Superintendent.
 ' And the *Formam Ordinationis*: which chiefly consisteth in Imposition
 ' of Hands.' This was a Paper brought up to Court, concerning their
 Proceedings with Mr. Whittingham.

But now to shew, how the Lord President thought of these Dealings,
 and how he represented the Dean of Durham's Case to the Lord Tre-
 surer, viz. ' That he had considered with himself of the Matter in The Earl of
Huntington's
Account of the
Dean's Case.
 Hand: which, as hitherto he had seen by the Dealing in it, was he
 thought of more weight than some of them did take it to be. And
 concerning their manner of Proceeding therein, in his judgment, they
 had need to be better advised, than he doubted they should be, except
 they were from higher Authority admonished.

Then he proceeded to acquaint his Lordship with the Matter more
 especially; viz. ' That when they came into the Chapter-House, after
 the reading of the Commission, and all the Ceremonies past (which
 he perceived to be in such Cases usual, before they entred into any
 Dealing) it was manifest to them all there present, that for that
 Time the Purpose was to deal with the Dean [of Durham] only;
 and with the rest some other time.

' Against the Dean there were Articles 35. And Interrogatories 49.
 ready drawn in the Hand of the Promoter, to be put into the Court.
 With which, as was there affirmed, none of the Commissioners ever
 were acquainted before. They all thought it not unfit to deal first
 with the Dean, because he was the principal Man. And then, as
 occasion served, to deal with the rest of the Prebendaries. But some
 thought it to be most meet to begin their general Enquiry of all Dis-
 orders, and of all Persons in that Church. Which was in the End ac-
 cored to by all. And so they proceeded to the spending of more
 time than was intended: and yet done no more at present, [that is,
 when the Lord President wrote this Letter] than made an Enquiry:
 adjourned the Court thither, that is to Awkland, till the 25th of the
 Instant November.

' Against the Dean this Matter was first Certificated, and most especi-
 ally urged, that he was not made Minister according to the Laws of this
 Realm, but is *merè Laicus*: and so to be deprived. Concerning this
 the Lord President wrote his Judgment thus. ' How in other Matters
 alledged against him there may fall out good Cause of Deprivation, he
 knew not; but if that be the Mark, (faith he) as it is indeed, if the
 V O L. II. X x x 2 Vox

ANNO 1578. *Vox populi* be true, he wished it might be hit some other way, rather than once touched by this that concerned his Ministry.

The Dean made this Reply to this Article: That he was able to prove his Vocation to be such and the same, that all the Ministers in Geneva use to have. The Lord President upon this subjoined his Opinion: That his Lordship [the Lord Treasurer] could judge, what Flame this Spark was like to breed, if it should kindle. For it could not but be ill taken of all the godly learned both at home, and in all the Reformed Churches abroad; that we should allow of the Popish Massing Priests in our Ministry, and disallow of the Ministers made in a Reformed Church. He added, That truly the urging of it in the Conference that already they had had, made him greatly to doubt, that at the next they, the Commissioners, should much differ in Opinion for this Matter: As already there had been great Difference grown between the Archbishop and the Dean of York upon this Case. And for himself, he must confess to his Lordship plainly, that he thought in Conscience he might not agree to the Sentence of *Deprivation* for that Cause only.

Whereupon he wished, that as for many other Causes he could rehearse, but especially this that he had noted, (which indeed was the chief of all) that they, the Commissioners, might be admonished [i. e. by the Council] before the next Court Day, to proceed in other Matters concerning the good Government of the House, and such like Causes; whereof there is store. And in case of Deprivation, especially for this Cause of his Ministry, to stay to deal, till another time, when with better Advice it may be proceeded in. Which, he said, might easily be done. For their Commission was limited to no certain time; but had Continuance, till her Majesty should please to revoke it. How far further this Commission went with this Church, I know not; but the Dean's Death, happening little more than half a Year after, might prevent their proceeding further with him, than hath already been declared.

I do not find any Act of Parliament all this while urged in Whittingham's Behalf: though divers Years afterwards it was said to have been done, in such another Case; I mean in that of Mr. Travers: Who had been Ordered by a Presbytery at Antwerp: when, his Orders being called in Question, the Statute of the 13 Eliz. was alledged for the Validity of his Ordination. By which Act of Parliament their Ordination was allowed, who had been ordered by another Order than that which was here established. Which was for the allowing their Ordination, who had been ordered by another Order; being made of like Capacity to enjoy any Place of Ministry within England, as they that had been ordered according to that is now by Law in this Case established. Which comprehended such as were made Priests according to the Order of the Church of Rome. Hence they inferred, that were on Whittington's Side, that hence it must needs be, that the Law of a Christian Land, professing the Gospel, should be as favourable for a Minister of the Word, as for a Popish Priest. Which also was so found, (as Travers asserts in his Supplication to the Council) in Mr. Whittingham's Case.

The Statute of 13 Eliz. in Whittingham's Case.

Supplication to the Council.
A Note of Whittingham's Troubles at Frankford.

I add further this Note of Whittingham, that he and his Party in the time of the Exile of the English in Queen Mary's Reign, at Frankford, used not the English Form of Prayer, but the Form used by those of Geneva,

Geneva, the purest Reformed Church in Christendom ; as he writ and A N N O styled it in a Letter to a Friend in England. And this occasioned those Troubles and Differences among the Exiles there.

“In short, as for the rest of the Members of that House, and their management of that Church and the Divine Service performed there, thus did the Archbishop inform the Lord Treasurer in another Letter dated in April : ‘ That Archdeacon Pilkington, and one young Bunny, The Irregularities of the Dean and Chapter of Durham. ‘ precise Men, wrought all the Trouble.’ The former had been before the Council ; and was, he said, too gently used ; and that made him brag : Adding, ‘ If your Lordship knew the Usage of that House, verily you would abhor it.’ [Meaning the College, and their irregular Ways of the publick Worship, and other Customs, and of embezelling the Revenues.]

C H A P. XII.

Abbot Feckenham at the Bishop of Ely's. Conferences with him by the Bishop : And by Dr. Pern, Dean of Ely. An Account thereof, written to Court. Fecknam's Confession. The said Bishop's excellent Letter to the Queen, being in her Progress. He orders the Stay of Vessels laden with Corn, passing through his Liberties, in order to Transport it from Lynn. Deodands claimed by the Bishop of Salisbury, the Queen's Almoner. Dr. Young becomes Bishop of Rochester. His Character. The Case between the Bishop of Bath and Wells, and the Lord Powlet about impropriating a Bene- fice.

AND as we have related these Notices of one pious Bishop, falling within this Year, so there occur divers other things worthy Remark of some others of that Order.

It was the Custom in this Queen's Reign, by her Gentleness and Favour, to commit the Popish Prelates, and such others in Orders that had been of Note, to the Houses and Custody of the Bishops.

Feckenham, late Abbot of St. Peters, Westminster, was retained with Cox, Bishop of Ely : with whom he had been now a Year or more : And the Bishop courteously suffered him to eat at his Table. The Queen had signified her Desire to that Bishop, to use his Endeavour to bring the Abbot, being a Man of Learning and Temper, to acknowledge her Supremacy, and to come to the Church. Now what the Bishop had done herein, he acquainted the Lord Treasurer by a Letter dated in the Month of August. First, giving this Character of him, ‘ That he was a gentle Person, but in Popish Religion too too obdurate. And that he had often Conference with him. And other learned Men at his Request had conferred with him also ; touching going to Church, and

Abbot Feckenham at the Bp. of Ely's House.

Conferences with him.

ANNO 1578. and touching taking the Oath to the Queen's Majesty. The Bishop added, that he had examined him, whether the Pope were not an Heretick : alledging to him the Saying of Christ, *Reges Gentium dominantur*; [i. e. *The Kings of the Gentiles exercise Lordship over them.*] *Vos autem non sic*; i. e. *But it shall not be so among you.* That the People in all his Government did contrary to this. And that they did maintain it by all means, by Fire and Sword, &c. That his Answer was, That that was the sorest Place in all Scripture against him. And further added, ' That when he was in some hope of his Conformity, he [the Abbot] said unto him, All these Things that be laid against me, with leisure I could answer them. And further said, That he was fully persuaded in his Religion, which he will stand to. When I heard this, said the Bishop, I gave him over; and received him no more to my Table. And in some Zeal subjoyning, ' Whether it be meet that the Enemies of God and the Queen should be fostred in our Houses, and not used according to the Laws of the Realm, I leave to the Judgment of others. What my poor Judgment is, I will express, being commanded. I think my House the worse, being pestered with such a Guest. Yet for Obedience sake I have tried him thus long.

' And finally, he wished that he and the rest of his Company were examined and tried in open Conference in the Universities : But not as good *Cranmer*, good *Latimer*, good *Ridley*, and others more: from Disputations to the Fire. In the mean Season, this my Guest might have some Imprisonment in the University; where learned Men might have access unto him.' This Letter the Bishop dated from *Ely*, stiling it, that unsavoury Isle with Turves and dryed up Loads, the 29th of August, 1578.

Dean of Ely confers with him : and the Success thereof. Dr. *Perne*, Dean of *Ely*, was one of those the said Bishop desired to have some Discourse with the said *Feckenham*: which he undertook some Months before. And what Success he had, take from his own Account thereof, given to the said Lord Treasurer: *Viz.* ' That he had divers Conferences with Mr. *Feckenham*, sometime Abbot of *Westminster*, (and that in the Presence of divers learned Men) at the Request of the Bishop of *Ely*, unto whose Custody he was then committed. And this, he said, he rather wrote to his Lordship, for that in his Opinion it was very good and expedient to have those things known unto his Honour and unto others, which the said *Feckenham* had in his said Conferences, confessed and granted unto him and others, before Mr. *Nicoll*'s, his Honour's Chaplain, and before Mr. *Stanton*, Chaplain to the Bishop of *Ely*. And at an other time he had granted and acknowledged unto him, in the Presence of Mr. *Holt*, a Preacher, and of one Mr. *Crowe*, Reader of the Divinity Lecture in the Cathedral Church of *Ely*.

Feckenham acknowledged the Q. Supremacy Ecclesiastical. ' First, He did confess, that he did acknowledge the Supremacy of the Queen's Majesty in Causes Ecclesiastical, in such manner as it is set forth and declared in her Majesties *Injunctions*, set forth by her Highness and her Clergy, for the true understanding of the Words of the Act of Parliament made for the partie. Which Injunction I did read unto him, being printed. But that, as Dr. *Perne* added, he did mislike these Words in the Act of Parliament, that she should be

Supreme Governor; as well in Causes Ecclesiastical as Civil. Whereby, *A N N O*
1578.. he said, she had Authority to preach and minister Sacraments, and
consecrate Bishops, &c. Which was otherwise declared in her Majesties
said *Injunctions*. The which he did very well allow.

Secondarily, He did very well allow to have the Common Service
in the Church to be read in the Vulgar Tongue to all the People that
should hear the same. And he did profess unto me, saith Dr. Perne,
in his Conscience and before God, that he did take the xvith Chapter
of the First Epistle to the *Corinthians*, to be as truly meant of pub-
lick Prayer in the Congregation, to the edifying of the People, as of
publick Preaching, or Prophesying. But he would have this allow-
ed by the Authority of the Bishop of *Rome*.

Thirdly, Where he, the said Dean of *Ely*, had made a Discourse,
and a Comparison between the Book and Order of Common Prayer
used in the Church of *England* this Day, with the Book and Order
of Service used in the Church in the Time of Popery, he saying,
that he [Feckenham] could find no fault with the Book of Common
Service which was now, except he must condempne that which he
used in the *Portas* and Mass Book. For that we have those Psalms,
the Epistles and the Gospels, those Collects and other Prayers, which
be either taken out of the Word of God, or consonant to the same,
and were taken out and chosen by godly, learned Men, out of those
ordinary Prayers that were used in the time of Ignorance and Super-
stition: leaving out all other things brought in by the Inventions of
Men, into the said *Portas* and Mass Book, which had no warrant of
the Word of God, or were repugnant to the same: He did answer,
That he did find no fault with those Things which were in the Book;
but he wished there should be more Things and Prayers added to the
same. And that as he liked well of Prayers therein that were made to
Almighty God in the Name of his Son Jesus Christ; so he would also
have added the Invocation of our Blessed Lady, and other Saints, and
the Prayers for the Dead.

All which his, the said Mr. Feckenham's, Confession, the Dean tells the
Lord Treasurer, that he had declared unto my Lord of *Ely*: desiring
him that he would make the same known unto her Majesty, or unto
his Honour. The Bishop upon this Confession, had earnestly requested
him [the Dean] that he would get his Hand and Subscription to the
same. For that the said Mr. Feckenham, after the reasoning that had been
with him, said to the said Bishop, when he, the Dean, was gone, that
if he had Leisure, he would answer to all those Authorities and Reasons
that were brought out against him in these Articles and others. Which
thing when the Dean demanded of him, and he refused to set his Hand
to it, he urged him as vehemently as he could; signifying, how great
good he might do by the same, in the reducing of many from blind
and obstinate Superstition, wherein they were led, rather by his and
others Example, than by any Reason: Reducing also both them and
others thereby from wilful Extremities to some better Order and godly
Conformity, and some Pacification.

The Dean said moreover, that he needed not be afraid to subscribe to
that, which in his Conscience and before God, he did confess to be true.
He did also move him, that if he would not give my Lord of *Ely* his
Hand for these Matters, that he would write his Letters unto the Queen's
Majesty,

*Allowed the
Service in the
vulgar Tongue.*

*Found no fault
with the Com-
mon Prayer.*

*But would
have Prayer
therein to our
Lady and the
Saints.*

*But refuses to
subscribe to this
his Confession.*

ANNO 1578. Majesty, or to his Honour [the Lord Treasurer] acknowledging the same. The which thing the Dean further told him, that if he would do, he might procure unto himself great Favour, both at her Majesties Hands, and also at his Honour's.

And why.

To all which Arguments used by the Dean, he made this Answer : That he was persuaded of a singular good Will, he said, both that her Majesty, and his Honour bore unto him, if he should shew himself any thing conformable. That he thought verily, that if it were not for her Majesty, and his Honour, that it would have been worse with him and others of his Sect, than it was at that Day. For the which, he said, that he did daily, and was bound to pray, for the long Preservation of her Majesty, and also for his Lordship's honourable Estate. But yet to subscribe he did refuse : Saying, That if he should subscribe and yield in one thing, he had as good to yield in all. The which, the Dean then told him, was not well said, except he were well persuaded in all. For to yield to that, which he confessed plainly in his Conscience, before God to be true, was the Duty of every Christian Man. But to confess that which he was not so persuaded of, he would not enforce him [to do] against his Conscience.

The Dean lends him the Bible with Annotations. The Dean lent him a Bible of the Annotations of *Vatablus* and *Melioratus*, upon *Genesis*. Which were very good Books: and he did greatly commend them. Of this particular he thought fit to acquaint the Lord Treasurer in his Letter. Concluding, that Mr. *Nicolls*, his Lordship's Chaplain, attending upon him at the present, could more at large declare what he had writ. And thus referring the whole Matter unto his Lordship's best Consideration, he humbly took his Leave. From Cambridge, the 11th of May, 1578. Subscribing,

His Honours daily Orator always to command,

ANDREW PERNE.

The Bishop of Ely in a Letter to the Queen congratulates her Progress in those Parts. The same aged good Bishop of *Ely*, in the same Month in which he wrote to the Treasurer about *Feckenham*, congratulated her Majesty, now in her Progress towards *Norwick*, in an elegant Latin Letter. Therein excusing his waiting upon her by reason of his Age: But that he was ready to creep upon his Knees to do her Service. He takes Occasion to repeat his Desire that he moved to her a few Years before, to resign his Bishoprick to her in consideration of his Age: When she was pleased graciously to answer him, Not yet. Now he moved it again by the Example of *Moses*; who growing old, appointed *Joshua* his Successor: and of *St. Augustin*, who being aged, procured *Alipius* to succeed him. Then like a Father of the Church, took the Liberty to put her in mind, That she was the Supreme Governor of the Church of England; a great Trust committed to her by God: that she was the Nurse, the Defender thereof. And therefore that she should cause that such Priests as were idle, or ambitious, covetous, Symoniacs, to be driven out of this her Church: and that with shame: As Christ whipped out such Monsters out of the Temple: And that as for such that were pious Pastors, and inflamed with a Zeal of true Religion, let them be cherished, encouraged, and esteemed worthy of double Honour: Let them not be despised, trampled upon and exposed. He told her, that was a weighty Saying

‘ Saying of our Saviour, *He that despiseth you, despiseth me.* And that this contemptuous Dealing with her conscientious Clergy was the plain way to Papism, Turcism, and to all Wickedness and Iniquity. But, as he subjoyned, her godly Zeal went another way: Who had hitherto by the Grace of God, so constantly and successfully conserved and defended the true Religion of Christ, now for this twenty Years in spight of the Devil, and all her Majesties Enemies. He commended her not only for her Care of her own Churches, but that she had a Concern for the whole Catholick Church; and particularly for the neighbouring Protestant reformed Churches, who had lately sent some learned Persons to appease the Differences, and promote an Union in the Churches of Germany. Which caused him to compare her with the Emperor Constantine: O! Queen, O! Woman, truly godly, that comest so near to the Example of Constantine the Great.

He proceeded by observing, how wonderfully God had blessed her Endeavours, that her Kingdom lived in Godliness and Tranquility. And when Wars and Rumours of Wars were round about, she in the mean time by her Prudence preserved Peace at home, and likewise contributed her Endeavour (as much as possible) to procure it abroad. And concluding with his own private Affair, he thanked her Majesty, that she had freed him from a tedious Law Suit, remitting it to her Chancery, that Court of Equity: though not without much difficulty obtained. And so praying the Lord Jesus to preserve her Highness, increasing from Faith to Faith, safe for many Years, blessed in an happy Kingdom: And that at last she might obtain eternal Life with Christ, in the Celestial Paradise: Subscribing, *Episcopus tuus humillimus, Richardus Elien.* But the whole Letter in the smooth Latin Stile, in Memory of the Man, and in respect of the Royal Person to whom he address it, as also of the Matter whereof it consists, deserves to be preserved. See the Appendix No. XIV. where it is recorded.

I have one Remark more to make of this useful, good Bishop: which is this, That for the publick Good of the Country, and especially of the Poor, to prevent the Advance of the Price of Corn, he appointed some of his Officers to seize upon certain Vessels, which passed through his Jurisdiction, laden with Corn, towards Lynn, where it was transported in great Quantities. In the Month of June, one of these Vessels, passing through the Isle of Ely, was stopt: and the Mariners brought before the Bishop. Of this Matter, for the better Redress hereof, he thought fit to acquaint the Lord Treasurer in a Letter, to this Purport:

‘ That there were daily Complaints come unto him, that divers Persons, that occupied Keels to Lynn, did engross in their Hands very much Corn out of Huntingtonshire and other Places; and carried the same by Water through his Liberties to Lynn: and there sold it to Merchants, who transported it, he knew not whither. And that by this means the Prices of Corn began to rise; and the Poverty of the Country began to grudge very much at it. And that he [the Bishop] therefore, seeking to redress this Fault within his Jurisdiction, had given warning to his Officers, who dwelt near those Waters where they passed, to stay them, and to bring them unto him; that he might see what Licence they had so to do.

The Bishop stops Vessels of Corn going to Lynn for Transportation

A N N O 1578. ‘ And that even then his Officers of a Town in the Isle, called March, had stayed a Keel-laden with an Hundred and Ten Comb of Pease, passing towards Lynn, without any Licence at all. That the Men that owed the Pease were Mariners, and had nothing to say for themselves, why they did so, but only that Poverty constrained them to seek their Living. And that this was the first time, as they said, that ever they had begun to do it. Great moan they made, and seemed very sorrowful for their Fact. And concluded, that he thought good to give his Honour knowledge of it; and craved his Advice, what he should do in this and the like Case hereafter, if it should come to his Hands.’ This he dated from his House in Donnington. And thus we leave this Bishop till the next Year, when we shall have him soliciting the Queen for his Resignation.

Matter between the Q's. Almoner, and E of Shrewsbury about Deodands.

There happened some Controversy now between the Bishop of Salisbury, Dr. Piers, and the Earl of Shrewsbury, about Deodands: Which seemed to belong to him, as the Queen's Almoner, to bestow by his Discretion as her Majesties Alms. The Earl did not deny them, but was willing to compound with the Bishop for them for a Term of Years. And he appointed his Son L. Gilbert, then at Court, to discourse with him thereupon. The Sum of which Discourse he acquainted the Earl with in a Letter dated the beginning of May, which was, That he had spoken with that Bishop, who was Amner, touching the Deodands: and told him, that he could not compound with his Lordship, or any other. But that he would be contented to appoint a Gentleman, whom his Lordship should name to his Deputy, for the gathering of all the Deodands, which should happen within any of his Liberties: So that the Gentleman would render his Accounts to the Bishop once a Year. And thereupon he said, that he would command him to deal reasonably with his Lordship. And that for any Right that his Lordship should have to them within his Liberties, unless his Lordship had special Words of Limitation in his Charter, no general Words, were they never so large, would be sufficient. And therefore he said, that if his Lordship would shew his Charter, and that those special Words were found therein, he [the Lord Almoner] would not stand with his Lordship and others. And required that his Lordship would not mislike with him: Since otherwise he should be utterly condemned by all that should succeed him in that Office.

Dr. Young becomes Bp. of Rochester. This Year John Young, D. D. Master of Pembroke Hall in Cambridge, entred upon the See of Rochester. Of whom Bishop Elmer gave this Character: ‘ Commanding him for his Quickness in Government, and Readiness in Learning: fit to bridle Innovators, not by Authority only, but by Weight of Argument.’ This Bishop wrote Notes upon H. N's Book, called *Evangelium Regni*, which were published, Anno 1579, when H. N. was the Preacher of the Sect of the Family of Love.

His Arms assigned him. Sheld. N. 162. The Arms granted him upon his becoming Bishop by Queen Elizabeth, of Arms, were, *Gyronne of four, Gules & Azure; a Lion pas. Fesse, passant, guardant between two Fluerons de Luce, Or.* The Patron dictated, Landon, 12. April. 1578.

This Bishop's Income. I find in the Lord Treasurer's Books the Account of the yearly Value of the Income of the New Bishop of Rochester, thus set down: holding, it seems, some Preferments in Commendam.

<i>In primis</i> , The Bishoprick <i>valet clare</i>	ii ^c and iii ^{xx} l.	<i>A N N O</i>
<i>Item</i> , The Benefices of S. Muge and <i>Wouldan</i> , <i>clare</i>	CXV l.	1578.
Two Prebends at <i>Westminster</i> and <i>Southwel</i>	XLV l.	
Sum	iii ^c XL.	
<i>Item</i> , Perquisites of Corn. <i>Item</i> , Parcas, [Parks] and Bosci, [Woods.]		

The Bishop of Bath and Wells struggled this Year with the Lord Thomas Powlet: who attempted to make a perpetual Impropriation of West Monkton, a good Benefice in his Gift; but changing his mind, devised to make a Lease of it to the Queen for 500 Years; and to take it again of her, without Confirmation of the Bishop. Which he would not consent unto. Of this he fearing his own strength, made the Lord Treasurer acquainted, and begged his Assistance. This that Lord Powlet endeavoured to bring about, by making over the Patronage to the Queen, and by the present Incumbent: who was to make the Queen a Lease of 500 Years, and he to have 80 Pounds a Year for his Life, (though the Benefice was worth an 100 l. per Annum) and the Incumbent afterwards to have 30 l. a Year. But the good Bishop would not give his Hand to it, however earnestly by that Lord he was moved to do it: ‘ Considering the Example that was like to follow, to the great Decay (as he writ) of the Clergy, if this should be brought into a Custom. And then few Benefices of any Value, but would be brought to little enough. And besides, by such Alterations, as the Bishop added, the Queen would lose her Dues: and the Ministers brought to Poverty: and so the Gospel and Ministry brought at last to utter Contempt.’ Thus that Lord’s Course upon this Denial of impropriating it, was to give the Patronage unto the Queen: and the Incumbent to make a Lease to her, the better to bring it about. All this the Bishop shewed the Lord Treasurer: whose pains was required to put a stop to it. The Bishop’s Letter may be read in the Appendix, for some Memorial of that conscientious Prelate.

N^o. XV.

ANNO
1578.

C H A P. XIII.

Sectaries. Their Principles, and dangerous Assertions. Coppin, a Prisoner in Bury. Wilsford: Makes it an high Crime in in the Queen to be stiled Caput Ecclesiae. Chark and Dering: Their Sayings. A Bookseller taken up for selling the Admonition to the Parliament. Mackworth holds the having two Wives lawful. Imprisoned in the Marshalsea. The Council's Order about him. Large Indulgences accompanying certain Crucifixes, given by the Pope to Stukely. Exeter College Popish. The State of the University of Cambridge. A Decree made against the disguised Apparel of Students. Peter House. The State thereof. Dr. Perne, Master thereof; his good Government. The Heads complain of Mandamus's to their Chancellor. Which be acquaints the Queen with.

Several disaffected Persons to the Religion established.

John Coppin a Sectary.

NOW for the State of Religion. Divers there were that stirred this Year against the present Establishment of it: who met with trouble for their Attempts against its Government and Discipline.

One of these was *John Coppin*, now a Prisoner in the Goal at *Bury S. Edmund's*, having been committed thither two Years before by the Commissary of the Bishop of *Norwich*, for his Disobedience to the Ecclesiastical Laws of the Realm: whereunto he would not yet conform himself, although he had been sundry times exhorted thereto by many godly and learned Preachers, repairing publickly to him to bring him to Conformity: And so Mr. *Andrews*, a Justice of Peace, living in that Town, by Letter informed the Lord Treasurer. And his Wife, being delivered of a Child there, at *Bury*, in *August* last; and it being now *December*, the said Child remained yet unbaptized. For he said, none should baptize his Child, except he were a Preacher: and that then also it should be done without Godfathers and Godmothers. This Man held many fantastical Opinions, whereby he did very much hurt there, in *Bury*; by the common Opinion of the best, and the most Number of learned Preachers that had Conference with him in those Matters. Who wished him to be removed out of the said Prison, for preventing the doing more hurt: as the said Justice of Peace signified to the said Lord Treasurer.

Depositions of Words spoken by him.

And to understand more particularly what his Tenets were, there were divers Depositions made against him before the said *Thomas Andrews*, Esq; the 1st of *December*, 1578. *John Gill* of *Barly* in the County of *Essex*, Clerk, deposed, that he being Prisoner in the Goal of *Bury* aforesaid; and having said Morning Prayer to the Prisoners there, in the Morning of the Feast of *All Saints* last past, according to the

the Book of Common Prayer, one John Coppin, there, and yet Prisoner within the said Goal, rebuked this said Deponent for saying the said Common Prayer; and called this Deponent Dumb Dog. Saying further, that *Who soever keepeth any Saints Day, appointed by the said Book of Common Prayer, is an Idolater.* And then also further said, that the Queen (meaning her Majesty that now is) was sworn to keep God's Law. And she is perjured. To which malicious, false and slanderous Speech, this Deponent desired certain Persons, standing then there by, to be Witnesses. Whereunto the said Coppin replied, and said, repeating it divers times, that *she was perjured; and that she would confess with her own Mouth that she was perjured.* To which John Gill set his Name. This was witnessed also by John Harcock, and John Carem.

Which last mentioned Gentleman depos'd, that Coppin said, ' What-
soever Prince did take their corporal Oaths to set forth God's Glory di-
rectly as by the Scriptures are appointed, and did not; they were
perjured. And this our Prince, if she have sworn so effectually, she
will confess her self perjured.' Another depos'd these Words spoke by
Coppin, ' That the Queen was perjured by God; and so she would
confess.

One John Wilsford, a Lay Puritan, and of some Learning, denied the Queen to be Supreme Head of the Church. This Man having read somewhat in the Epistle to the Hebrews, about Christ being an everlasting Priest over his Church, took the Confidence to write to the Queen, That she was guilty of an high Crime, to take upon her the Title of *Caput Ecclesiae.* This Man for this Presumption was put into Prison. And afterwards upon Secretary Wylyson's Discourse with him, and stating this Matter, viz. How the Queen's Supremacy respected the Civil Power of her Majesty over Ecclesiastical Persons; he was, or seemed to be, convinced of his Error. And soon after begged the Lord Treasurer, and other Counsellors of Estate, to intercede with the Queen for his Pardon. His Letter to them bore Date, November the 25th, 1578. ' Praying him and them with all Submission and humble Obedience, to whom his impudent Behaviour was made known, to be Mediators unto the Queen's Majesty to pardon and forgive, as she was a most merciful and clement Prince, this his temerarious Presumption, done of good Zeal towards her Majesty, although void of good Knowledge: thinking (before better Information) that it would follow, that none could take that Title upon him, except the same Person would be Christ's Adversary and Antichrist, as the Pope was. This Letter of this Man I leave in the Appendix, to be perused.

Wilsford de-
nies the Q. to
be supreme
Head.

N^o. XVI.

Chark, sometime of Peter House, and Dering, sometime of Christ's College Cambridge, were chief Men and Leaders among the Puritans in these times. A Minister of London, in a Journal of his under this Year, hath remarked these Sayings of theirs. All your spiritual Building is Babel. For lack of holy Reformation, your Church is Babel. The Canon Laws; give them to be burnt: The Episcopal Courts, to be rooted out, being contrary to God's Word. The French, Dutch, and Strangers Churches, all utterly refuse our Form, and condemn it. [Though this Affeरation of these new Reformers, those Churches took amiss at their Hands, and denied the same in divers of their Letters sent over hither.]

Chark and
Deringe some
of their Say-
ings.
Earl's Four.

A N N O hither] *The Church of Scotland far before it.* These were some Assertions of those Men's Writings.

1578.

Barrow and Greenwood. Of this sort was *Barrow*, (the Author of the Sect of the *Barrowists*) and *Greenwood*. The Sentence of the former was, *The further from Romish Manners, the purer is our Church.* That of the latter was, *We must flee Doctrines; we must flee Rites. Theirs and yours seem Popish Toyes.*

A Bookseller taken up for selling the Admonition to the Parliament.

Life of Bishop Elmer.

One Mackworth put into the Marshalsea for having two Wives.

The Lords take care for Maintenance of Mrs. Mackworth and nine Children.

And what Favour and Entertainment these Principles did still find among the common People, may appear from the quick Sale of the Book of the *Admonition to the Parliament*, set forth divers Years before. Against which a severe Proclamation had been issued out, forbidding it to be sold, or kept in any Persons Possession, upon Pain of Imprisonment. Notwithstanding divers of them were sold by one *Woodcock*, a Bookseller. Who therefore being discovered, was taken up and imprisoned by Order of the Bishop of *London*. Whose Delivery the said Bishop thought not fit to grant for such a Presumption, in vending a Book so much tending to Sedition, without some special Warrant from the Lord Treasurer. To whom he referred Mr. *Totbyl*, the Master of the *Stationers Company*, and the Wardens, who came and solicited for that Man. And accordingly they wrote their Letter to the said Lord: Dated December the 9th. As I have mentioned in that Bishop's Life, more at large.

To these I add, that about this time, as near as I can guess, notice was taken of one *Mackworth*, a Gentleman of *Rutlandshire*, for having two Wives, and holding it lawful to have them; of this Matter so exorbitant, and his maintaining the same unchristian Principle, information was brought to the Queen: And, as guilty of a great Disorder, he was committed to the *Marshalsea*, and there continued. 'Who having a lawful Wife, did not only marry another Woman, with whom he had Conversation as with his former Wife; but also maintained a most detestable Heresy (I do but transcribe out of a Letter of the Lords to certain Gentlemen) as that it was lawful for him so to do.' For the Lords of the Council had caused him to be brought before them, to answer the Premisses. Who at the first persisted in his damnable Opinion. But afterwards being conferred with by the Deans of *Windsor* and *Lincoln*, became somewhat reformed touching that detestable Opinion, and seemed to revoke the same.

And yet nevertheless was committed to that Prison, as reason was, he should, for so heinous a Fact. At which Time it seemed good to their Lordships to take some Order for the Relief of the Gentlewoman his Wife, with some convenient Portion of Maintenance of her self and nine Children, which she had by him. Who for that Purpose wrote their Letters to certain Gentlemen in the Country, to view and certify the Extent and Value of the Lands and Goods of the said *Mackworth*; with their Opinions touching some competent Portion of his Lands to be assigned for that Use. Which they accordingly did, and returned.

Upon these Proceedings of the Lords, *Mackworth* made a Motion to them at that Time, that he might of himself yield a convenient Portion for her; and also that she might be sent for to come to him: pretending that he would reasonably satisfy her therein; accordingly it was permitted: and she came up with her Brother *Thomas Gresham*. But the Care of the Lords further extended; and thinking it not safe, that she

she should repair unto him privately; not knowing what ill Intentions he *A N N O*
1578.
 might have to do her bodily harm; for that cause they thought good to make choice of three Gentlemen: Praying them or two of them, as their leisure might best serve them, to resort to the Place where he remained committed: and to treat with him for yielding some competent Portion of his Lands and Goods for the Use abovesaid, during such time as he and his Wife should remain asunder: And to use the best Persuasions they could to draw him thereunto; and promising him that it might be the rather a Means to procure him Favour, if he should be content to do so. At which Time he might have knowledge of his Wife's Repair unto him, according to his Desire. And so she might have Access in their Presence the more safely: And they, as the Lords added, might the better discern with what Affection he had desired the same.

And lastly, for their better Instruction in the Matter, they, the said Lords, sent them, (to be returned again,) as well the Copy of their Letter directed to certain Gentlemen in the Country, [mentioned above] as the Answer and Opinion returned; together with the yearly Extent of his Lands, and the Valuation of his Goods; as it was delivered to the said Lords. And so prayed these Gentlemen thus commissioned, to advertise them, the Lords, of their Proceedings with him: and of such Matters as they should think good to inform them of, touching either of the Parties, upon this access in their Presence. And so bidding them heartily Farewel.

This Letter was carried by Mr. *Gresham*, her Brother, to those Gentlemen, by Order of the Lords: I have transcribed the whole, being as it seems a *Star Chamber* Business: and shewing as well the Extent of their Care taken against loose Principles, as this of Bigamy was, calling it a *detestable Heresy*; as also their taking Cognizance of the ill Usage of loose Men towards their innocent Wives.

Those of the Church of *Rome* were not negligent this Year to bring to pass their long intended Purpose of overthrowing the Religion, and dethroning the Queen. *Steukey*, that bold *Bravo*, that was to conquer *Ireland* for the Pope, had obtained this Year from him a Number of Crucifixes, containing notable Indulgences; to incline weak People there to follow him in the Pope's Quarrel, either in Person, or in Purse; by giving Money for them: Containing very large Privileges of Pardon of their Sins, for no great Pains taking. And *Steukey* was to sell them, and to make his Gain of them, as it seems. A Copy of these *Indulgences* was communicated to some Person of Worship, a Friend of the Cause by way of Letter, that seems to have been intercepted: And was as followeth:

Indulgences granted by our Holy Father, Gregory XIII. unto certain Crucifixes of Sir Thomas Steukley's, the 13th of January, 1578.

I. **W**hos beholdeth with Reverence and Devotion one of these Crosses, as oft as he doth it, getteth 50 Days of Indulgence. As oft as he prayeth upon, or before it, for the good and prosperous State of the Holy Catholick Church, and for the Encrease and Exaltation *The pretended Benefits of them.*

A N N O 1578. **tion of the Holy Catholick Faith, and for the Preservation and Delivery of Mary Queen of Scotland, and for the reducing of the Realm of England, Scotland and Ireland, and for the Extirpation of Hereticks; he shall obtain 50 Days of Indulgence. And upon Festival Days one Hundred.**

II. In going to any Conflict or Feat of Arms against the Enemies of our Holy Faith, he shall obtain seven Years, and seven Quarentines of Indulgence. And if he die there, at least being Confessed and Houseled at the Beginning of the War, with Contrition of his Sins, and calling upon the most blessed Name of *JESU* with Mouth or Heart, he shall obtain full Indulgence, and Remission of all his Sins.

III. As oft as he shall be Confessed and Houseled, making his Prayers by Word or Mind before the most Holy Crucifix, and praying for the prosperous State of Holy Church, and for the chief Bishop, and for the Delivery and Preservation of the aforesaid *Mary Queen of Scots*, and for the reducing of the aforesaid Realm of *England* and *Scotland*; he shall obtain all the Indulgences that are granted for visiting all the Holy Places, that are both within and without the Gates of *Rome*.

IV. Any Night or Evening that he shall examine his own Conscience with Repentance of Sins; and intend to amend the same, saying the general Confession, and bowing or kneeling before the Holy Crucifix, saying three times *JESUS*, obtains a Year and a Quarantine of Indulgence.

V. Whoso shall use and accustom to behold it, with Devotion to the Cross; saying Five *Pater Nosters*, Five *Aves*, and some other Prayers to our Saviour, or to our Lady, for the Exaltation of the Holy Church, for the Preservation of *Mary Queen of Scotland*, and for the reducing of the aforesaid Realms, he shall obtain once in his Life full Indulgence of all his Sins; besides the other Indulgence of 50 Days for each time that he prayeth.

VI. Moreover, in the Pain and Peril of Death, what Person soever, being confessed, and contrite, or giving signs of Contrition, and shall kiss the Feet of the most blessed Crucifix, saying *JESU* with Heart, not able to say it with Mouth, shall obtain full Indulgence, and Remissions of all his Sins.

VII. Item, One Day in the Year, named and appointed by them that shall have one of the said Crucifixes, with the Licence of the Ordinary of the Place; it may be put in any Church or Chapel, or Oratory: And whosoever shall come to visit with Devotion the said Holy Crucifix in the said Church, Chapel or Oratory, saying Five *Pater Nosters*, and Five *Aves*, praying for the prosperous State of our Holy Mother the Church, and for the chief high Bishop, and for the Preservation and Delivery of the abovesaid *Mary of Scotland*, and for the reducing of the said Realm, shall obtain free Indulgence of all their Sins, being confessed, or having the Mind and Purpose to be confessed in due Time or Place, and to amend their former Lives and Sins.

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VIII. Item, That every Friday that Mass is said, or caused to be said upon any Altar, where one of these Holy Crucifixes is set, one Soul shall be released out of Purgatory.

Item, That those Indulgences and Graces cannot be revoked by any high Bishop, except expreſſ mention he made of the ſame.

Item, I did ask the Question, what a *Quarantine* was, of Master Dr. — [Sanders, I ſuppoſe.] And he told me, It was to fast Forty Days: the ſame Fast we fast in *Lent*. The which in the old Primitive Church was wont and accuſtomed to be enjoyed in Penance to certain Sinners for their Offences.

Thus being bold to moleſt your Worſhip with these rude Lines, partly by the Instruction of our Countrymen, lately come hither; [to Rome as it ſeems] who told me your Worſhip was diſirous to know the Truth herein; and partly, alſo to ſhew my humble Duty in that I may or can, to your Worſhip, or any that belong unto you, ſo long as Life in Breast abides; deſiring your Worſhip to accept them in good Part, with my humble Commendations unto your Worſhip, your most loving Bedfellow, and all your good and virtuous Children, your Family, with others my good Friends, near unto you. Subſcribing only the two first Letters of his Name, J. L. See more Particulars of this in our Histories, and what formidable Preparations were making againſt Eng- land by the Pope and Spain, and Portugal, wherein Steukley was to be the chief Leader.

Camd. Eliz.
sub ann.
1578.

The Pope's great Champion in Ireland at this Time was James Earl of Desmonde: Who declared himſelf to have taken upon him the Protection of the Catholick Faith in Ireland, by the Authority of the Bi- shop of Rome, and Direction of the Catholick King: though not long before he avowed to return to his Loyalty, and had protested Obedience and Fidelity before the Lord Deputy, and promised to ſerve her Maſteſty in Person againſt her Rebels. To him was the ſaid Steukley to repair from Rome, whom the Pope had loaded with Irish Titles of Honour, even as high as Marqueſs. And also Saundere went from Spain: that was to tranſact the Pope's Buſineſſ as his Legate in Ireland, and to aſſiſt the Earl. Ships were to be proviſed by the King of Portugal, with Soldiers to invade Ireland, and conquer it. Desmonde diſembled all this while: while the Pope's Nuntio, (who managed all the Caufe at Madrid, and diſpatched Meſſengers and Meſſages thence) wrote Letters to him. Two whereof were ſeized, or by ſome other means were taken, and brought to Court. Which being ſomewhat curiouſ, and ſhewing ſome Intrigues of this Conſpiracy, I will relate from the very Originals. They were writ in Latin: The former dated from Madrid, the 15th of December, 1578. to this Tenor: Importing the ſending over a Friar to be a Judge in Ireland.

The Earl of Desmonde's Correspondence in Spain.

Magister Frater, &c. Master Friar, Matthew de Qvied, whom we have appointed, you being present, to that which your Lordship well knoweth, will be there with his Letter. He goeth with me judge of every

The Nuntio's Letter to him from Madrid.

ANNO ' every Matter with Diligence. And takes his Journey on purpose, as
1578. ' not in the least suffering his Duty to be wanting in any thing. I do
 ' the less commend the Man, and the Companions of his Faith, since
 ' such is his Honesty and Religion. For I am sure all will receive him
 ' with a willing Mind. I only pray God therefore, that he will per-
 ' petually favour the pious Attempts of your Lordship, and I pray you
 ' may long prosper, &c.

In Christo Servus, &c.

The other Letter to *Desmond*, was dated *March the 10th 1579*. Which was thus endorsed, *The Pope's Nuntio to James Desmond de Geraldis from Spain*, by a Messenger : In these Worts.

*Another Let-
ter of the Nun-
tio to him.* *Illusterrime Domine. Hoc ipso die redditæ sunt nobis Literæ. D. V. 20
Febr. in ipso Portugaleti portu, &c. Ex quibus cum in spe simus D. V. ad
locum, ubi conventum est, Galiciæ pervenisse, ibiq; nisi Sanderum offendere-
rit, propediem tamen eum fuisse visurum, nuntii hujus opportunitatem
nacti presentes istuc mittimus : salutem utriq; simul ac reliquis nuntiando.
Lætorq; de navigatione, simodo rectè, ut spero, istuc usq; confecta est.
Ex Sandero poterit V. D. cognovisse, quæ Olyssiponæ in ipso discessu ac-
ciderunt.*

This that happened at *Lysson*, which the *Nuntio* writes to the Earl, that he should understand by *Sanders*, was how the Fleet there bound for *Ireland*, was taking another Course, *viz.* towards *Africa*, by some Instigation of Advantage that way. And thither indeed they diverted, with their Fleet and Forces. ' Which was the Cause, (as he proceeded in his Letter thus *Englisbed*) that I presently travelled thither. And being certified of those things, I sent Letters to the King immediately very diligently. And I hope his Majesty considering what I wrote, will at last give Liberty to the Ships and Men : if not, to the Soldiers to depart thence. [*viz.* to pursue their Designs in *Ireland*.] Which I daily expect greedily to know. Here is at present Sir *Francis Englefield* [a Pensioner of the King of *Spain*] with whom I have discoursed at large of the Business. And it comes into my Mind, that it will not be amiss, that your Lordship speak with him, before he take his Journey thence. And with that Intent also, that he should go also with them. Nor do I see that this would be now expedient, but that he should talk with you concerning whatsoever belongs to this Cause. And in this Opinion I am ; although I have not as yet maturely deliberated on it.

' From the Letters which I shall next receive from *Lisbon*, I shall easily conjecture, whether your Lordship can there look for any fresher Letters ; and if there be any thing which you ought to know, I shall take care that Letters be brought you as soon as may be. The elder Son of your Lordship came hither from *Lisbon* safe and sound. I am now thinking that they depart as soon as may be, to *Complutum* [*Alcala* an University] and that shall be sudden. Farewel. Let this be common with you to *Sanders*. To whom I wish all Happiness.

Vester frater in Christo Phil. Ep. Placent.

Madriti 10. March 1579.

Nuntius Apostolicus.

* *Barefooted*

' *Religious quoscunq; Franciscanos, quos Discalceatos * vocant, commen-*
 ' *datos habete.* This Postscript writ with his own Hand, the rest by his
 Secretaries.

By

By all this it appears, how deep this ingrateful Earl was in this Plot : *A N N O*
 Whom the Queen, under the Name of *James Fitz Gerald*, or *Fitz Morisb*, had granted a full Pardon, and restored all his Mannors, when *Sir Henry Sydney* was Lord Lieutenant of *Ireland*. He was deservedly slain within two or three Years by the Hand of a common Soldier. And *Sanders* about the same time died miserably.

These Practices provoked the Queen at this Time against the Papists, and made her resolve to prosecute the Laws against them. Which the Favourers of the Gospel were glad of. The old Bishop of *Ely* exprest his Mind in these Words, to a great Counsellor : ‘ That he much rejoiced, that her Majesty was somewhat severe against her Enemies, the Papists. Would God, that all her Magistrates, high and low, would follow diligently her godly Vein. I trust hereafter her Highness and her Magistrates will prosecute severely the same Trade.

If we look into our Universities, we shall find Papists there. The *Diarist* that I sometimes transcribe from, (who seems to have been a diligent Noter of Matters of Remark concerning Religion in his Time) notes, That in *Exeter College Oxon*, of Eighty were found but Four *Exeter Col-*
lege popishly affected.
aff. std.
MSS. Job.
Ep. Elien.
 obedient Subjects. All the rest secret or open *Roman Affectionaries*. And particularly one *Savage* of that House, a most earnest Defender of the Pope’s Bull and Excommunication [of the Queen.] These were chiefly such as came out of the *Western Parts*, where Popery greatly prevailed ; and the Gentry bred up in that Religion.

As for the other University, great Offence was taken at the Extravagance of the Apparel, which was now used there; so unsuitable to the Condition of Students, that came thither to improve in Learning and Virtue : the younger Sort following much the Fashions so expensive. Whereby was occasioned a great Decay and Defect in good Learning and Modesty. Insomuch that it was feared, that the University that formerly supplied the Realm with Men of Service, for their Learning and Piety, would now become only a Storehouse of loose, unlearned, and insufficient Persons ; to the Damage, and not the Service of the Kingdom. This Evil was apprehended so great, that the Lord *Burghley*, High Chancellor of the University, set forth a Decree for the Reformation thereof. Which, from the Minutes of it, drawn up by himself, is worthy (though somewhat long) to be transcribed and preserved : Which I have therefore laid in the *Appendix*. It was intitled, *A Decree for the Restraint of the Excess of Apparel, both for the unreasonable Costs, and the unseemly Fashions of the same, used by Scholars and Students in that University of Cambridge*.

This unseemly and disguised Apparel, and monstrous Disuse of it by the Students (as it was termed) consisted in excessive Ruffs in their Shirts, the Greatness of their Hose ; and in wearing Swords and Rapiers. These Extravagances were by this Decree to be prohibited by the Vicechancellor, and the Heads of the Colleges. Who were to meet and confer together about it, and to draw up particular Rules for directing the Habits to be worn of all Sorts and Degrees of Scholars : and Expulsion to be executed upon any that should transgress.

Concerning one of the Colleges in this University, namely, *Peter-House*, I may have leave to mention the Advantage it had by a careful, discreet Master, viz. Dr. *Andrew Perne*, as well as an excellent Head of that University. Among the Improvements he made in that College,

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a new Building was made there this Year at the College Charge, *viz.* a Baking House : Which was for the principal Maintenance and Relief of the same : This upon a particular Reason he acquainted the High Chancellor with. And that without the Commodity thereof they were not able to maintain so many Fellows as they did, by two or three at the least. There were also more Buildings within that College the same Year, but nothing at the Colleges Charge. And more Chambers were wanting for the necessary Use of the Scholars and Students of the same at that time ; but they were not of Ability to do it. This the said Master intimated to that Lord on occasion of his recommending to him, the Master, one *Egerton*, B. A. of that College, to be admitted Fellow there. Of whose towardliness in Learning, he and the Fellows had very good liking. Notwithstanding such was the present State of the College, that he could not comply with his Lordship's Request: Since, as he said, there were divers others of the same House of no less Learning, but of much less Ability to be maintained at Learning. Of the which some had no other Relief, but such poor Benevolence as they had within the College. Yet notwithstanding the Number of Fellows and Scholars which were at that Day maintained in the College, and the Charges of the ordinary Commons, were so great, that they could make no new Election of any new Fellow as yet ; except they should suffer the College to run into greater Detriment, for the defraying of the Charge of their Commons, than the College should be well able to satisfy. In which as he judged, he was very well assured, that it was not his Honour's good Meaning : And then he proceeded to the mention of their Buildings. And in the End, assuring his Honour, that he would be as willing to do for the said *Egerton*, when the College should be able to make any new Election, as he might lawfully and conveniently do, as any in *Cambridge* should be, for his Lordship's sake: Unto whom under the Queen's Majesty he took himself greatliest bound, as he would, if he were of Hability, declare the same accordingly. Thus faithfully did this worthy Master govern the Affairs of that College, for the good and flourishing Estate thereof. And whose Letter I have here set down at the more Length, for the better retrieving and preserving the Character of him.

*The Universities complain of Mandamus's and Letters sent them for Fellowships.
Epit. Academ.*

Their Letter to their Chancellor.

And indeed such a Multitude of *Mandamus's* and Letters from great Men were about this time procured from the Court for Fellowships, that it grew very burthensome to the University ; and proved a great Uneasiness to the young Students : Who hoped to be preferred by their Merits : Whereas now the ordinary Application was to Courtiers for their Letters to the Heads of the Colleges, for *Mandamus's* from the Queen for a Preferment. So that free Suffrages for Elections were impeached ; To the Discouragement of Ingenuity, and the Countenancing of Boldness and Importunacy. Whereby it came to pass, (according to a Letter the University wrote to their Chancellor on this Occasion) that the Scholars did neither follow their Studies in hope of Preferment for their Diligence and Proficiency ; nor much regarded their Superiors, as hoping for Favour from them : but chiefly from Courtiers. Besides, hereby the University Liberty was infringed, and their Tranquility disturbed, and the Scholars Minds were dejected, and Industry languished. These were the Effects of taking away from them their free Votes, of disposing their Fellowships, Wherefore they, the Vicechancellor and Heads of Colleges

Colleges in a joyn^t Letter addrest to their Chancellor, earnestly beseeching him, by his Fidelity to them, and by his good Will towards them ; and also by their Welfare and Dignity, which he dearly loved, *Aufer nobis istam Mandatorum frequentiam*: And that he would so far prevail with the Queen, when he should see occasion, that the Liberty which she had once granted, she would leave to them free and entire. This whole Supplicatory Letter may be read in the Appendix ; as worthy the preserving, in order to the better understanding the State of the University in these Days.

Let me add here the Success of this Application of the University to their loving Chancellors. He was moved, when he considered what they had urged now, and repeated to him the like again, how these Letters discouraged Learning ; when the worse were preferred before the better deserving : and this dispensing with Statutes to the overthrow of good Laws and Customs, to the great hindring of Learning, and utter Discouragement of good Scholars and hard Students, that studied out of hope of Reward. This was prest upon their Chancellor ; and he sufficiently sensible of. In this Dr. Perne had a great Hand, being a great Instrument in consulting for the Benefit of Learning there. This Lord therefore took his Opportunity to lay this Petition of the University before the Queen. And it had this Effect, that she promised her Mandamus's should be more sparing for the time to come : favouring that Lord's godly and necessary Suit, as the said Perne, in a Letter called it. And of this his Success he [their Chancellor] wrote most lovingly in his Answer to their former Letter. But however it was observed afterwards, that since that Time there were more Mandamus's sent down, and Dispensations with the Statute than were before. Which caused another from Cambridge to him, That his Lordship knowing the same, would they doubted not, help to redress.

There came a private Letter this Year to the Master and Fellows of Queen's College, Cambridge ; containing a friendly Hint and Information concerning such as came to preach before the Queen : some of them she liked not, in using so much Freedom with her in their Sermons in respect of Dissensions in the Church, properly belonging to Matters of Government ; judging they went beyond their Bounds. The Letter is without any Name subscribed, only dated in March, 1578. But I conjecture it was sent from the Earl of Leicester, Dr. Chaderton the Master of Queen's great Patron : or perhaps from Secretary Walsingham. The Letter itself I here transcribe, as followeth.

' Master Dr. I perceive the Queen's Majesty doth mislike, that of late such as have preached afore her, in their Sermons entred into ' Dissensions of Matters properly appertaining to Matters of Govern- ' ment : rather by private Advice to be imparted to her self, or to her ' Council, than in Pulpits, to the hearing of vulgar People, which are ' not apt to hear such Things : Especially thereby to catch lightly ' Occasions, to think either sinisterly or doubtfully of the Head, and of ' her Government.

' If any allowed to preach, be moved to desire Amendment in ' Things properly belonging to her self, I do assure my self, she will ' willingly hear any that shall either desire by Speech or Writing to im- ' part their charitable Concepts.

Urge the Chancellor to petition the Q. against granting them.

The Master of Q. College receives a Letter concerning Preachers before the Q.
MSS. R.S.
Knight, D.D.

A N N O
1578.

' And many times I find even Preachers as perverse Men, led, yea,
 carried with sinister Informations, especially against Government. Yet
 it may be doubted of good Men, that all Reports are not always true.
 I wish in my Heart, no jot of the Authority of Preachers to be di-
 minished. And yet I wish them not to presume upon their Authority,
 to enter into Condemnation of others, without some Grounds.

C H A P. XIV.

The Queen's Progress. The University wait upon her at Audley End. Her splendid Entertainment at Norwich.

A Sentence in the Star-Chamber. Magic practised to take away the Queen's Life. A Conjuror suddenly falls down dead. A Foreign Physician consulted for the Queen's Tooth-ach. Dr. Julio, the Italian Physician: the Queen's Servant: His Suite. Shews before the Queen, performed by certain of the young Nobility. Lord Rich assassinated: and another. Remarks of some Persons of Note; dying this Year. Sir Nicolas Bacon, Lord Keeper. The Lady Mary Grey. The Lord Henry Seymour. Books now set forth. The Holy Bible; The Geneva Edition. Bishop Jewel's Defence in Latin. Mr. Fox's Good-Friday Sermon at Paul's Cross. View of Antichrist. A Book against the outward Apparel and ministring Garments. A Display of Popish Practices. The Way of Life. Guicciardin's History. Books printed in Germany; in a Letter to the Bishop of Ely.

*The Q. visits
some of her
Nobility at
their Country
Seats.*

*The Scots
Ambassador in-
vited to The-
obalds.*

THIS Summer the Queen took her Progress into *Suffolk* and *Norfolk*. But first in the Month of *May* she took her Pleasure abroad to the Lord *Compton's* House at *Tottenham*: And thence to the Lord Treasurer's at *Theobalds*. Where she tarried three or four Days. From thence she went to Mr. *Barret's* House. But where that was, I cannot assign: somewhat as it seems in the Way to *Wansted*, in *Waltham Forest*, which was the Earl of *Leicester's* Seat: Where she continued five or six Days. In *July* we find her at *Hunsdon*; and the Lord Treasurer now at his House at *Theobalds*, where he had entertained her Majesty a Month or two before. And thence he wrote to Mr. *Randolph*, Chamberlain of the *Exchequer*, and Master of the Posts, sometime Ambassador to *Russia* and *Scotland*, to signify to him, that she would have the Ambassador of *Scotland* to come to *Hunsdon* on the *Thursday*, and the next Day to Mr. *Sadleir's* House in *Hertfordshire*, where she would be. And that considering the high Way from *London* was by his House, there at *Theobalds*, and that they must have a resting Place for Dinner-time, he prayed *Randolph*, in his Name, to make that Ambassador an offer to dine with him there. Where also he [the Treasurer] should

should be the gladder to see him, and he the Opportunity to see his *A N N O* House, according as he had said he had a Desire to see. [For a Fame went of my Lord's splendid Buildings here.] ‘ Though there were nothing, as that Lord modestly told him, worth his desire, considering his foreign Travails ; although percase, added he, you may see as much to content you as in *Moscovia*, [that barbarous Country.] With no other I will offer any Comparison. He told him further, ‘ That my Lord of *Hunsdon* would also meet with him there at Dinner. And that the Queen's Majesty was privy, and well liking of this his Invitation. And as the Ambassador should assent, so to send him Word.’ This was dated at *Theobalds*, the 21st of July, 1578.

The Queen had been some Days before at *Havering in Essex*, one of *The Q. at Audely End.* the Royal Seats ; and remained there several Days. And after one or two Removes she came to *Audely End*. Where the University of Cambridge waited upon her, with Speeches and Disputations made before her, as we shall hear by and by. Thence she intended to proceed in her Progress to *Suffolk*, to the House of the Master of the Rolls. And if she went not further, which was not presently concluded upon (as the Lord *Burghley* writ to the Vicechancellor) then she would return by Cambridge, by Mr. *Hyndes*, by *Somersham*, by Mr. *Crumwells*, and so by Justice *Dyers*, and the Lord S. *John's*: And so through *Buckinghamshire*, towards *Windsor* : As it was by the Lord *Burghley* signified to the Vice-chancellor of Cambridge ; that so the University might be prepared to receive her Majesty if she came that Way.

But now before we go further in this Progress, to relate something concerning the Universities waiting upon the Queen while she was at *Audely End*, which was in the latter End of July. Dr. *Howland*, Master of S. *John's*, and Vicechancellor, had sent his Letter to the Lord *Burghley* their Chancellor, with notice of their Purpose in that respect ; and likewise to give them his Advice and Instructions therein. ‘ That they intended to wait upon her Majesty, with the Heads of the Colleges : and to have in readiness some Disputants upon two moral Questions. The one whereof was,

An Clementia magis sit laudanda in Principe, quam Severitas.
The Second, *De Fortuna & Fato.*

When they intended also to present the Queen with a Book well bound. But what that Book was, I find not : Perhaps some curious Edition of the Bible.

‘ In Answer, their high Chancellor heartily thanked them ; and that he liked well of their Purpose of presenting themselves unto her Majesty at *Audley End*. And that of the two Questions he liked better the First. And that the Second might yield many Reasons impertinent for Christian Ears, if it were not circumspectly used. But yet he left the further Consideration thereof to themselves. That the Present to her Majesty he allowed of. But that they must have regard, that the Book had no favour of Spyke, which commonly Book-binders did seek to add, to make their Books favour well. But that her Majesty could not abide such a strong Scent. That they should do well to provide for the Earl of *Leicester*, the Lord Chamberlain, and the Earl of *Oxford*, some Gloves, with a few Verses in a Paper joyned to

*The Universi-
ty intends to
wait upon the
Q. there.*

*L. Burghley's
Instructions to
the Vicechan-
cellor. Rev.
T.B. Tl. B.*

ANNO 1578. to them, proper to every of their Degrees : So that in number they exceeded not above eight Verses. That for himself he could spare them : So that others might have them. And that if Mr. Vicechancellor berlain might have a Pair with some Verses, it should do well, to conciliate his Goodwil, being a Lover of learned Men.' This was dated from the Court at Havering, July 15.

His Orders for their waiting upon the Q. It was not before the 25th of July, that the Lord Burghley could inform the Vicechancellor, when the Queen was certainly to come to Audely End, viz. the next Day. And forthwith ordering him, that his Servans should bring a Letter from him, as Vicechancellor, and from some of the Heads of the Colleges ; joynly directed to the Earl of Leicester, as their Steward, and to him [Lord Burghley] as their Chancellor : Therein requiring those said Lords to direct them [the Heads] at what Time, and in what Order they should think meet, that they of the University should come. And that his particular Opinion was, that he thought fittest for them all, to present themselves in their long black Gownes. And as for the Matter of the Oration to be uttered by their Orator, he knew it must be *Demonstrativo genere*, mingled with Thanks and Praise to Almighty God, for his long Blessings, delivered to the whole Realm by her Majesties Government ; and particularly to the two Universities ; which were kept by her, as by a Nurse, in Quietness to be nourished in Piety, and all other Learning ; free from all outward Troubles, as Rebellions, and such other innumerable Calamities, as other Countries were then subject unto. And so to the End, with Thanks to her Majesty, and Request to continue her Favour. This Entertainment of the Queen by Speeches, &c. was soon after set forth in Print, in a Book by Gabr. Harvey.

The Q. at Norwich. The Dutch Congregation there wait upon her.

The Queen in her Progress, being come in the Month of August, as far as the City of Norwich, among the Welcomes that were there given her, the Dutch Congregation there waited upon her : and one of their Ministers, (whose Name was Herman Modet) made a Latin Speech to her, in grateful Acknowledgment of the Favours shewed them, and the Freedom of their Religion, and Profession of the Gospel they enjoyed by her. And in the Speech he presented her with a Representation of Joseph, shewing his Affliction and Imprisonment : and afterwards his great Preferment. And then he aptly applyed Joseph's History to Queen Elizabeth's Sufferings and Advancement.

This History was artfully engraven on a Cup, which he, in the Name of that Church, humbly presented her, being Silver, and gilt, and a Case, having the Picture of Joseph upon it ; and this Tetraistic :

*Innocuum Pietas ad Regia Sceptra Josephum,
Ex manibus fratrum, Carnificisq; rapit.
Carcere & infidiis sic te, Regina, tuorum
Ereptum duxit culmina ad ista Deus.*

Round the Cup (worth 50 l.) was this Inscription, *Serenissime Angliae Reginæ, ELIZABETHÆ, Ecclesiae Belgicæ Nordovici, ob religiōnem exulantes, hoc Monumentum, & Pietatis & Posteritatis ergo, Consecrabant, Ann. salut Humanae, 1578.* Within the Cup was the Figure of a Ser-

a Serpent in a round Posture, and a Dove in the middle ; and these *ANNO*
Words; *Prudens ut Serpens, simplex ut Columba.*

1578.

When the Minister that made the Speech gave the Cup to the Queen, she said, *Grato recipio animo, sed quid ita estis oblii vestrum, ut mibi aliquid de vestra Paupertate offeratis, que nullius indigeo.* She then received from the foreign Churches here 30 l. Sterling, wiz. 10 l. from the *Walsche* [Waloon] and 20 l. from the *Dutch*.

There was written at that time, and published a large and particular Account of the Queen's splendid Entertainment there, with the Speeches, Verses, Shews and Triumphs accompanying it : Which is transcribed in the Additions to *Holinshed's Chronicle* ; as likewise the rest of her Progress, through *Suffolk* and *Norfolk*.

The Queen had been grossly wronged by some of her Servants. Which now being found out, a good Piece of Justice was done upon them in the Month of *February* at the sitting of the Lords in the *Star-Chamber*. Where four Messengers were examined, namely, such as were daily sent on Errands from the Court ; who were found, by counterfeiting the Hands of the Lord Chamberlain and the Secretary, to have deceived the Queen of above 3000 l. within six Years, they and their Confederates. Whereupon their Sentence was to stand on the Pillory at *Westminster*, at the Court Gates, and in *Cheapside*, on certain Days appointed. And then to have their Ears cut off.

Some Messen-
gers cheat the
Q. They are
Sentenced
in the Star-
Chamber.

Certain wickedly disposed Persons this Year practised Magic against her Majesty Queen *Elizabeth*, to take away her Life. This I take from *Meric Casaubon*, D. D. (the Son of the great *Isaac* of that Name) in his Book of *Credulity and Incredulity* : Which he had from the Credit of *Bodin*, in the Preface to his *Daemonology*. Who relateth there, that three Waxen Images were framed ; whereof one was of the Queen, and the two other of two Persons, nearest her, (perhaps the Lord Treasurer *Burgbley*, and the Lord High Steward, the Earl of *Leicester*) which were found in the House of a Priest near *Istlington*, (who was a Magician, and so reputed) in order to take away their Lives. Which he repeateth again in his Second Book : and more particularly, that it was in the Year 1578. And that the *English Ambassador*, and many *Frenchmen* did divulge it, and report it. And that the Business wasthen under trial, and not yet perfectly known.

Magic practi-
sed against
the Queen.
Casaub. Cre-
dul. p. 93.
Bodin. Da-
mon.

Chap. 8.

Divers such Dealers in Magic and Conjuration seem to have been about these times. Such another was this Year discovered in *Southwark*, as *Stow* hath recorded. Who, being vehemently suspected for a Conjuror, was convented before the ordinary Judge there, in *St. Saviour's Church* : and being accordingly present, leaning his Head on a Pew, suddenly fell down dead, with some little rattling in his Throat. There were found about him, under his Cloaths, five Books of Conjuration, and, among other Things, the Resemblance of a Man in Tin, having three Dice in his Hand, and this Writing, *Chance Dice fortunately* : besides divers Papers of such like Matters. When the Judge declared this as a most remarkable Judgment of God before them all that were present, upon this Practicer of that wicked Art.

A Conjuror
falls down
dead suddenly.
Stow's Ann.

Whether it were the Effect of this Magic, or proceeded from some natural Cause, but the Queen was in some part of this Year under excessive Anguish by pains of her Teeth : Insomuch, that she took no rest for divers Nights, and endured very great torment Night and Day.

The Q. vexed
with the Pain
of her Teeth.

A N N O There was now in England an Outlandish Physician, called *Fenot*, that happened to be then at Court. To whom some Lords of the Council applyed themselves; requiring and commanding him to give his Advice in this Extremity for the Queen's Ease. In obedience whereunto that learned Physician wrote a long Letter in Latin unto them, dated the Calends of December. Wherein first, he shewed, ‘ How dangerous a Thing it was for him to give his Judgment,’ *Cum tot clarissimi doctissimiq; viri, qui continuo Regiae Majestati Servitio adstant, de hoc affectu ambigant, & plenè instructi non sunt: immo inter se dissentiant; quomodo ergo, qui pusillo sum ingenio, qui Regiam Majestatem nunquam allocutus sum, &c.* But at length he gives his Advice to use several Things. But after all, if they proved ineffectual, and the Tooth was hollow and decayed, then he advised that it might be drawn out. Proceeding in these Words: *Sin minus, cogitet sua Majestas, an expeditat dentem etiam cum aliquanto dolore extrahere, quam tot noctes insomnes agere, & tot tantaque tormenta & incommoda noctu dieq; pati — Quod si ferrum exborrescat, optimum esse remedium novi, si in dentis cavitate succus Chelidonii majoris indatur, & cerd obturetur, ne in partes sanas elabi possit. Parvo in tempore efficit, ut Dens citra dolorem digitis extrahi possit. Idem facit & radix ejus, si Denti sepius affricetur.*

*Life of Arch-
bp. Grindal.* There was now belonging to the Court another Physician of Fame, that was an Italian, named Dr. *Julio Borgarucei*, of whom mention hath been made elsewhere: a great Favourite of the Earl of *Leicester*, (and of whom Stories go, that he made great Use of for Feats of poisoning.) This Italian Doctor had some Persons, (whether the Queen's Wards or Henchmen, I know not) committed to his Charge, for instructing them in Learning and in the Language. This Man was a Suitor to the Queen now for some Advantage and Benefit in regard of his Pains and Labour, and for his further Encouragement therein. That which he desired of the Queen was, the Reversion of the Parsonage of *Middlewick*.

*Dr. Julio the
Italian Physi-
cian endeavours
to obtain a
Parsonage
Lease of the Q.* Concerning the State whereof she had referred the Declaration to her Treasurer; and bad him speak to him; that she, having the Particulars, and understanding the true Value reported by him [the Lord Treasurer] unto her, she might accordingly dispose of it to him. This caused him to betake himself to his Lordship by way of Letter: ‘ Most humbly beseeching his Honour for convenient Expedition, as should seem best to his Wisdom: and that his Lordship would favourably use him, as well in favouring his Suit, as in rating of the Lease, which he demanded in Reversion for so many Years as should seem to her Majesties Goodness and Favour to bestow on him. And in consideration, that in all that Time he had served her Majesty, he had not had any kind of Recompence: albeit he was, he said, well satisfied only with her Highness good and gracious Countenance; and was contented to give over another Suit, wherein Mr. *Robert Bowes* was concerned. And also, for that it had pleased her Highness to grant the same Parsonage before now, unto one of the Guard, called *Kell*. And there was still fourteen Years to come. And to which Pleas he added, for that he had often been at great Charges to fulfill her Highness Commandments, and never asked any Reward. And therefore hoped in this small Suit her Majesty would of her Goodness, in granting him the same, encourage him to take the more Pains in his Studies; and to be the more careful and diligent for such as were committed to his Charge.

' Charge. Concluding, ' That he should think himself from time to *A N N O*
 time, most beholden to his Lordship, and be bound to pray for him,
 and ready to serve him with a faithful Heart.' Writ from his Chamber
 the 21st of February, 1579. [anno ineunte.]

At *Sbrovetide*, according as it seemed customary at that Season, were *Shews* presented at Court before her Majesty at Night. The chiefest was a Device presented by the Persons of the Earl of Oxford, the Earl of Surrey, the Lords Thomas Hayworth, [Howard] and Windsour. But the Device (as the Lord Talbot wrote to the Earl his Father) was prettier than it had hap to be performed. [The young Noblemen, it seems, did not so well acquit their Parts.] But the best of it, added that Lord, and I think the best liked, was two rich Jewels, which were presented to her Majesty by the two Earls.

Assassinations were not unheard of in these Days. One or two such base Acts of Malice and Violence were attempted against Persons of Quality, in one Day, as the Lord Talbot in his Court-News writ to the Earl his Father in February. That as the Lord Rich was riding in the Streets, one Windham that stood at a Door, shot a Dagg [or Pistol] at him. Which was like to have slain him. But that God so provided for that Lord, that this Windham, having appointed his Servant that Morning to Charge the Dagg with two Bullets, the Fellow doubting he meant some mischief with it, charged it only with Powder and Paper, and no Bullet. And so his Lordship's Life was thereby saved. Windham was presently seized by that Lord's Men: and being brought before the Council, confessed his Intent. But the Cause of this Quarrel, he that wrote the News knew not. He was committed to the Tower.

The same Day also, as Sir John Conway was going in the Streets, Mr. Lodovic Grevil came suddenly upon him, and struck him on the Head with a great Cudgel, and felled him; and being down, struck at him with a Sword; and, but for one of Sir John Conway's Men, who warded the Blow, he had cut off his Legs. Yet did he hurt him on both his Shins. The Council also sent for the said Grevil, and committed him to the Marshalsea.

I shall take notice in the next Place, of some Persons of Quality that died this Year.

This Year put an End to the Life of Sir Nicolas Bacon, Kt. Lord-Keeper. A Man that merited singularly well of this Kingdom, and of the Religion: Having continued the Space of twenty Years Keeper of the Great Seal, and one of her Majesties Privy Council. He departed at his House near Charing Cross, on Friday the 20th of February. And was buried in the Cathedral Church of St. Paul's, on Monday the 9th of March. He married to his first Wife Jane, Daughter of — Fernely, Esq; And by her had Issue, Sir Nicolas Bacon, his eldest Son, Nathaniel 2d Son, Edward 3d. Daughters, Elizabeth, married to Sir Robert Doyle; and afterwards to Sir Henry Nevil, Kt. And Anne, married to Sir Henry Woodhouse. To his Second Wife he married Anne, Daughter to Sir Anthony Cook, Kt. and by her had Issue Anthony, 4th Son, and Francis his 5th Son, the great learned Viscount St. Albans. His Executors were Sir Nicolas Bacon, and Nathaniel Bacon, his Sons. His sole Overseer was, Sir William Cecyl, Kt. Lord Burghley. The

And to Sir J. Conway.

Sir Nicolas Bacon dies.
His Posteriority.

Off. Herald.

A N N O Inscription upon his Tomb, as it is set down by *Abraham Fleming*,
1578. began thus:

*Hic NICOLAUM me BACONUM conditum,
Existima illum, tamdiu Britannici
Regni secundum Columen, Exitium malis,
Bonis Asylum. Cæca quem non extulit
Ad hunc Honorem Sors ; sed Æquitas, Fides,
Doctrina, Pietas, unica & Prudentia, &c.*

The whole may be read in *Stow's Survey*, among the Monumental Inscriptions in St. Paul's Church.

Lady Mary Gray dies. This Year died I suppose (for this Year her Will is dated) the Lady Mary Gray, one of the Daughters of Henry Duke of Suffolk, and Sister to Jane, sometime unfortunate Queen of England, married (somewhat inferior to her Blood) to Keyes, Sergeant Porter. By her Will she is said to be of the Parish of St. Botulph without Aldersgate, Widow ; of whole Mind, and of good and perfect Remembrance. These were some *Her last Will.* of the Contents of her said Will and Legacies. ‘ Touching my Soul I

‘ commit the same to the Mercy of God Almighty, my Saviour and
‘ Redeemer: By whose Death and Passion only, without any other ways
‘ or means, I trust to be saved ; under whose true Church I profess my
‘ self unto the whole World, to die an humble and true repentant Person,
‘ for my Sins committed. And as for my Body, I commit the same to
‘ be buried where the Queen's Majesty shall think most meet and con-
‘ venient — I give and bequeath unto my very good Lady and
‘ Grandmother, the Dutchess of Suffolk her Grace, one pair of Bracelets
‘ of Gold, with a Jankstone in each Bracelet : which Bracelet were my
‘ Ladies Grace my late Mothers : Or else my Jewel of Unicorns Horn :
‘ whichever liketh her Grace best to take. And which she refuseth, to
‘ my Lady Susan, Countess of Kent. To the Countess of Lincoln, a
‘ Girdle of Goldsmith's Work, set with Pearles, and Buttons of Gold.
‘ To my very good Lady and Sister, my Lady of Bartie, and to Mr.
‘ Peregrine Bartie, her Husband, my best gilt Cup and best Saltseller.
She gave Legacies also to my Lady Stafford, my Lady Arundel, Lady
Margaret Nevil, Lady Throgmorton, Mrs. Blanch a Parr, her Cousin ;
Mrs. Duport, her Gossip ; Mrs. Morrison, Mary Merrick, her God-daugh-
ters. Her Cousin Edm. Hill, and Tho. Deport, Esquires ; her Executors.

Sir Hen. Seymer dies. Sir Henry Seymer, Kt. died at his House in Winchester, the 5th of April, this Year. And the Lady Barbara his Wife, Daughter to Morgan Wolfe, died also there, in the same House the 11th of the same Month. He had Issue by her Elizabeth and Jane. Edward Seymour, Earl of Hertford, was his Executor.

Now to take notice of some of the Books that came forth this Year, such chiefly relating to Religion.

The Holy Bible pr. med. First of all, the Holy Bible, printed by Barker, the Queen's Printer. This sacred Book in the great Volume having been but sparingly printed before, was now rarely to be met with. Which Edition may deserve some particular Account to be given of it. It seems to have been a new Edition of that Bible ; which was translated and set forth by the English Divines,

Divines, Exiles at Geneva. It hath many Notes in the Margin. I saw *A N N O*
it in Holborn House, Anno 1711. among the Books of the late learned
Dr. John Moor, Lord Bishop of Ely. And then took these Notes of it.
It is intitled, *The Bible translated according to the Hebrew and Greek; and conferred with the best Translations in divers Languages: With most profitable Annotations upon all the hard Places. And other things of great Importance, as may appear in the Epistle to the Reader.* Whereto is added the Psalter of the common Translation, agreeing with the Book of Common Prayer. And then is this suitable Text of Scripture added,
Jos. i. 8. Let not this Book of the Lord depart out of thy Mouth, but meditate therein Day and Night, &c. In the next Leaf is the Epistle:
To the diligent and Christian Reader, Grace, Mercy, and Peace, through Christ Jesus. Beginning with a pious and thankful Remembrance of the late Miseries here under a Popish Government, [viz. that of Queen Mary] and of the happy Deliverance of the People of the Land, and the present free Profession of the Gospel: In these Words. ‘ Besides the *Preface* manifold and continual Benefits which Almighty God bestoweth upon us, both Corporal and Spiritual, we are especially bound, dear Brethren, to give him Thanks without ceasing, for his great Grace, and Mercies: in that it hath pleased him to call us unto this marvellous Light of his Gospel, and mercifully to regard us after so horrible Backsliding and falling away from Christ to Antichrist, from Light to Darkness, from the living God to dumb and dead Idols; and after that so cruel Murther of God’s Saints, as, alas! hath been amongst us; we are not altogether cast off, as most evident Signs and Tokens of God’s special Love and Favour, &c.

And then these Divines proceed to give some Account of their Undertaking: ‘ We thought we could not bestow our Labour and Study in nothing which could be more acceptable to God, and comfortable to his Church, than in the translating of the Holy Scripture into our native Tongue. The which thing, albeit that divers heretofore have endeavoured to atchieve, yet considering the Infancy of those times, and imperfect Knowledge of the Tongues, in respect of this ripe Age and clear Light which God hath now revealed; the Translations required greatly to be perused and reformed. Not that we vindicate any thing to our selves above the least of our Brethren. For God knows with what fear and trembling we have been for the space of two Years and more, Day and Night occupied therein: but being earnestly desired, and by divers, whose Learning and Godliness we reverence, exhorted, and also encouraged by the ready Wills of such, whose Hearts God likewise touched, not to spare any Charge, for the Furtherance of such a Benefit and Favour of God towards his Church, &c. We undertook this great and wonderful Work with all Reverence as in the Presence of God—— Which now God, according to his Divine Providence and Mercy hath directed to a happy and most prosperous End. And this we may with good Conscience protest, that we have in every Point and Word, according to the Measure of the Knowledge, which it hath pleased God to give us, faithfully rendred the Text: and in all hard Places most sincerely expounded the same. For God is our Witness that we have, by all means endeavoured to set forth the Purity of the Word, and right Sense of the Holy Ghost, for the edifying of the Brethren in Faith and Charity.

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This is the Protestation, and this is the Account those reverend and learned Professors of Religion make for this Translation, which we call the *Geneva Bible*; and of the Marginal Notes added to it, where Difficulties occurred in the Text. There is also added in this Edition Archbishop Cranmer's Prologue to the English Translation of the Bible in his Time.

Bp. Jewel's
Vindication set
forth in Latin;
By W. Whi-
taker.

Now came forth in Quarto, Bishop Jewel's Vindication of his *Apology of the Church of England*, against the Cavils of Harding and other Papists: Translated into Latin by William Whitaker, afterwards the Queen's Professor of Divinity in the University of Cambridge. It bore this Title: JOANNIS JUELLI Sarisburien. in Anglia nuper Episcopi, adversus Tho. Hardingum, Volumen alterum. In quo viginti septem questiones, & scripturis, & omnium Conciliorum ac Patrum monumentis, quæcunq; sexcentis a nato Christo annis antiquiora sunt, discitantur atq; explicantur. Ex Anglicano conversum in Latinum a Gulielmo Whitakero, Coll. Scæ Trinitatis apud Cantabrienses Socio. It was by the said Whitaker dedicated to Grindal Archbishop of Canterbury, Sandes Archbishop of York, Elmer Bishop of London, Whitgift Bishop of Worcester, Freke Bishop of Norwich, and Alexander Nowel Dean of St. Paul's. For the Reason of his Dedication, he addressed himself to them in these Words:

J U E L L U M omnes, &c. ' You all loved JEWEL dearly, while he was alive, and you will not cease as long as you live to remember him with a most dear Remembrance, now he is dead. He added, ' That he would not insist to shew for what Causes, to them especially he dedicated these his Labours. That would require a long Narration, and not necessary. Nor would he tell, for what Causes, (and those great) he was bound to every one of them. But that he should look upon it as a great Favour, if he should understand, that his Work were approved by such as they. Nor did he desire any greater Reward for his Labour, than that he might seem to them, not to have ill deserved of the Church.

Against Har-
ding's Book.

Harding's Book against Jewel came forth 1568. being a thick Quarto, with a Title scurrilous enough: viz. *A Detection of sundry foul Errors, Lyes, Slaunders, Corruptions, and other false Dealings touching Doctrine, and other Matters; Uttered and practised by M. Jewel; in a Book lately by him set forth, Intitled, A Defence of the Apology, &c.* By Thomas Harding, D. D. Lovaniæ apud Jobann. Foulerum, 1568.

Mr. Fox
preaches at
Paul's Cross on
Good-Friday.

John Fox, the Martyrologist, preached a Sermon at St. Paul's Cross this Year on Good-Friday. It was printed divers Years after, viz. 1585. (unless reprinted that Year.) But appears to have been about this Year preached by a Passage in the Prayer. Wherein speaking of Queen Elizabeth, he saith, that she had then doubled the Reigns of her Brother and Sister. So that she had reigned twenty Years or upwards, which fell in with this Year, 1578. It was printed in Twelves, Intitled, *A Sermon of Christ crucified; preached at Paul's Cross on Good-Friday, by John Fox: Written and Dedicated to all such as labour and are heavy laden in Conscience: To be read for their spiritual Comfort.* It hath a long Preface, *To such as are laden in Conscience.* The Text was 2 Cor. 5. [ver. 20.] Which he thus read, or rather paraphrased: *First therefore, or, in Christ's Name, we come to you, as Messengers, even as God himself, desiring*

siring you; we pray you for Christ sake, that ye will be reconciled unto ANN O God. For him which knew no Sin God hath made to be Sin, that we ¹⁵⁷⁸ might be made the Righteousness of God by him. This Tract consisteth of two Sermons, or two Parts of a Sermon, enlarged by him more than was spoken, to make it a Book the more useful to the Readers. In the Conclusion of the first, he made a Recapitulation. And then proceeded to Prayer, in these Words, ‘And now let us pray as we began, ‘ making our earnest Invocation to Almighty God for the universal State of Christ’s Church, and all other Estates and Degrees in Order particularly, as Custom and also Duty requireth, &c.’ And then the Lord’s Prayer concludes all: like as at the End of the second Sermon, or Part, he concludeth with a Prayer. Which was long and excellently worded, and somewhat historical of the State of the Church, Which will be found in the Appendix. Whereby we may observe something of N^o. XIX. the Method of Prayer in those Times, and of the Custom of it after Sermon.

About this Year came forth a bitter Book against the present Establishment of the Church of England, charging it with grievous Errors and Superstitions, and making it Antichristian: Wrote by Anthony Gilbie, and stiled, *A View of Antichrist, his Laws and Ceremonies in our English Church, unreformed. A clear Glass, wherein may be seen the dangerous and desperate Diseases of our English Church, being ready utterly to perish, unless she may speedily have a Corrosive of the wholesome Herbs of God his Word, laid very wot to her Heart, to expulse those Colds and deadly Infections of Popery: which the attainted Potecaries of Antichrist have corrupted her wital: else long she cannot endure, &c.* ‘Wherefore she [the Church of England] pitifully complaineth unto her loving Nurse Mother, who hath next under God nourished and preserved Life among us these twenty Years; that she would of her motherly Pity once more take View of those perillous Drugs, which these unskilful Potecaries yet compel her to keep, &c.’

View of Anti-christ, his Laws, &c.

This Book is fancifully divided into Three or Four Tables.

The first Table, intitled, *The Book of the Generation of Antichrist, the Pope, the revealed Child of Perdition, and his Successors, &c.* Then the Generation begins, viz.

‘The Devil begot Darkness, *Eph. 6.* Darkness begot Ignorance, *Act. 17.* Ignorance begot Error and his Brethren, *1 Tim. 4.* Error begot Free-will and Self-love, *Ezay 10.* Free-will begot Merits, *Ez. 58.* Merits, Forgetfulness of the Grace of God, *Rom. 10.* Forgetfulness of the Grace of God begot Transgression, *Rom. 2.* Transgression begot Mistrust, *Gen. 5.* Mistrust begot Satisfaction, *Matth. 17.* Satisfaction begot the Sacrifice of the Mass, *Dan. 12.* &c. And so after divers Generations, ‘Ambition was begot, *Ezek. 34.* And Ambition begot Simony. And Simony begot the P O P E, and his Brethren the Cardinals, with all their Successors, Abbots, Priors, Archbishops, Lord Bishops, Archdeacons, Deans, Bishops, Chancellors, Commissaries, Officials, spiritual Doctors and Proctors, with the rest of that viperous Brood.’ And thus the Author is even with the Bishops and their Officers.

The

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The Second Table, Of the displaying of the Pope and Popery in our Church of England.

' The Pope of Rome writeth himself Father of Fathers, and the Head of the Church.

' The Pope of Lambeth writeth, Reverend Father; MATTHEW of Canterbury, by the Sufferance of God METROPOLITAN and PRIMATE of all England: as much to say, as chief Head of the Church of England.

[By the mention of this Archbishop, it appeareth, that though this Tract was published but this Year (in the 20th of the Queen) yet that it was compiled some Years before, while Archbishop Matthew Parker was alive. And very likely handed about by the Party more obscurely, till now at length it got out of the Press.]

2. ' The Pope of Rome doth sell Sin for Money; as Whoredom, or such like.

' The Pope of Lambeth doth the same. And that can his Officials and Summoners tell, if they list.

' 3. The Pope of Rome forbiddeth Marriage and Meats. Which St. Paul calleth the Doctrine of Devils.

' The Pope of Lambeth doth the same. A false Prophet, and a Stranger: which teacheth the Doctrine of Devils.

' 4. The Pope of Rome doth command superstitious Holydays to be kept contrary to the Commandment of God.

' The Pope of Lambeth doth the same; and compelleth Men to break the Commandment of God, to observe Popish Traditions.

And so in this Tract the Parallel is drawn at good length in divers other Particulars, under Fourteen Articles, between the Pope of Roma, and the Pope of Lambeth.

The Third Table, Containing an Hundred Points of Popery remaining: Which deform the English Reformation.

' 1. The Popish Names and Offices. The Archbishop or Primate of England: Whose Office standeth not so much in Preaching, as in granting of Licences and Dispensations, according to the Canon Law.

' 2. That he is called Lords Grace, or Gracious Lord; contrary to the Commandment of Christ, Luke 22. 25.

' 3. That the other Bishops are called Lords: have Domination, and exercise Authority over their Brethren; contrary to the Commandment of our Saviour Christ, Matth. 20. 25. 1 Pet. 5. 4. And so the Writer goes on with many other pretended Points of Popery under the Titles of the Court of Faculties, and the Commissaries Court. This is signed by A. Gilbie.

The Fourth Table, Of the bringing in of divers of the Popish Corruptions, yet remaining in our English Church. Under this Table are brought the Conjured Font; Godfathers and Godmothers; Women to baptize Children; Confirmation, or Bishoping of Children; standing at the Gospel; the dividing of the Chancel, Bells, Organs, Surplices, Prick-song, and many more: assigning under what Popes they were brought in, and in what Year. And this Fourth Table is subscribed by T. W. [Wilcocks perhaps] as the Author. This calumnious Pamphlet was thought

thought fit to have a Place among the Collections in the Book called, *A N N O.*
Part of a Register.

The Second Edition of a Book of the same Strain came forth this Year in Twelves. It was first set forth in the Year 1565. by such Ministers as refused wearing the Apparel, prescribed to be used in divine Service; intitled, *A brief Discourse against the outward Apparel and ministring Garments of the Popish Church.* It is said to be printed in 1578. but no Place where, or Person by whom: It seems, by the Form of the Letter, to have been printed in Holland. In this Edition is an Address of the Book, speaking thus to the Reader.

1578.
A Discourse
against the
outward Ap-
parel and mi-
nistring Gar-
ments.

*The Pope's Attire, whereof to talk, I know to be but vain:
Wherefore some Men that witty are, to read me will disdain.
But I would wish that such Men should with Judgment read me twice,
And mark how great an Evil 'tis, God's Preachers to disguise, &c.*

Of this Book I have given some Account elsewhere. Yet it will not be amiss to add some other Passages, for brevity sake omitted there.

*Hist. of the
Reformation,
Vol. I. p. 447.
Some Account
of that Book.*

Whereas it was said in favour of the Apparel, that it was enjoyned for Order and Decency, and for Distinction sake, it was shewed, ‘ How unnecessary a thing it was, for the Ministers to be known from other Men. Which might easily appear by that which we read of Samuel and other Prophets: of Peter and Paul, and other holy Men. Saul met Samuel, and did not know him by his Apparel; but said unto him, *I pray thee tell me, where is the Seers House.* And when the Messengers of Abaziab met Elijah, they did not by his Apparel know that he was a Prophet. But when they declared to their Master, that he was a hairy Man, and one that was girded with a Leathern Girdle, the King knew by that Sign of Austerity, that it was Elijah the Thesbite. And that John Baptist wore not any kind of Garment, whereby he might be known to be a Prophet, but his Apparel was such as was commonly worn in the Wilderness, or Forest, where his abode was. Peter when he followed Christ into the High Priests House, was not known by his Apparel to be one of Christs Disciples; but by his Speech. That St. Hierom did advise Eustochium a Virgin; a Garment must be neither too cleanly, nor too sluttish; neither notable by any Diversity. — That the whole Clergy of Ravenna, in the Days of the Emperor Carolus Calvus, about the Year 876. writ an Epistle to the Emperor, wherein are these Words, *Discernendi a plebe vel cæteris sumus, Doltrind, non Veste, Conversatione, non Habitū, &c.* In the Decrees also, xxi. Caus. & 4. Quest. we read thus, *In priscis enim temporibus omnis Sacratus Vir, cum mediocri aut vili veste, conversabatur.* By these Places it is manifest, that it is nothing necessary, neither according to the Example of the first Church, that there should be in the outward Apparel of the Ministers such Difference. That at first ministring Garments were Jewish. For the Jews, because they were a People given to have a sensible God's Service, had many goodly glittering things prescribed them, to stay them from receiving of those Things, that the Heathen Nations, from among whom they came, and that dwelt round about them, had, and did use. But none of these Garments that Aaron's Priests wore, did lack their lively Significations, to be fulfilled in Christ and his Church. When

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Christ

ANNO Christ therefore was come and had fulfilled all these things that were
1578. by those Garments figured, then was there no more use of them. But
 it remained, that the People that should serve God under Grace, should
 not serve him in Figures and Shadows, but in Spirit and Truth. Such
 Parts therefore of the Popes ministring Garments, as have been bor-
 rowed of the Jews, ought not to be received of us.

Again, ' That some parts of the ministring Garments were *Heathenish*:
 As the Surplice, the Tunicles, the Chasuble and Cope; and some
 mixed of both : as is the *Albe*, or white Linnen Garment, wherein
 the Priest useth to say his Mass. That it appeared by *Glossa ordinaria*
 upon *Ezekiel*, that the *Egyptian Priests* used a white Linnen Garment
 in their Sacrifices. The like Matter writeth St. *Hierom* upon the same
 Place. The Jews also had *Ephod Lineum*, i. e. a Linnen Ephod, or
 Garment, much like to the Popes holy *Albe*. *Platina* in his Book *De
 Vestimentis Pontificis*. writeth, that *Sylvester the first*, about 320 Years
 after Christ, ordained the Sacrament of Christ's Body, should be minis-
 tered in a white Linnen Garment only ; because Christ's Body was buried
 in white Linnen Cloth. Of this Linnen Garment *Durandus*, in his
 Book, intitled, *Rationale Divinorum*, saith, That *of necessity it must be bad*
in all holy Ministration : And noteth in the same Place the Signification
 of it. And *Polydore Virgil*, They came from the Egyptians by the Hebrews.

Again, ' How these Garments have been abused, is manifest to as
 many as have considered the Doings of Idolaters, Sorcerers and Con-
 jurers. For all these did nothing without them. The Conjurers and
 Sorcerers can neither have the Instruments that they work with, nor
 use them, when they have them ; but they must have some help of
 some of these things. Their *Aaron's Rod* wherewith they work won-
 ders, cannot be had without much help of these things. Their *Aqua
 Lustralis*, the conjured Water, (without which no Circle can be made
 to keep out the Devil) can in no wise be made without a *Surplice* or
Albe. The Devils can neither be called up, nor bound when they
 be called up, nor yet conjured down again, without a *ballowed Stole*.
 If there were no more in us therefore, but a Desire not to seem to be
 Idolaters, Sorcerers or Conjurers, it were enough to move us to refuse
 to admit the ministring Garments of the Popes Church. But there is
 more to move us.

The Judgment of M. Bucer. Afterwards some of our learned Reformers are alledged. First,
Martin Bucer : Who, being required to write his Judgment what he
 thought meet to be done in this Case ; answered, That he could be
 content to suffer some great Pain in his own Body, upon Condition that
 these Things were utterly taken away. And in such case as we are now,
 he willetteth, that in no Case they should be received. As did most plainly
 appear in that which he writ upon the 18th Chapter of St. *Matthew*,
Woe to the World because of Offences. Where he saith, That no Man
 will earnestly strive to maintain these superstitious Ceremonies, but such
 as be, either open Enemies to Christ, or else Backsliders from Christ.
 And from *Cambridge* he writ to a most dear Friend of his beyond the
 Seas, writ the 12. January 1550. *Quod me mones de puritate Rituum,*
Scito, hic neminem extraneum de his Rebus rogari. *Tamen ex nobis,*
ubi possumus, officio nostro non desumus, scriptis, & conam. *Ac impri-*
mis, ut plebibus Christi, de veris Pastoribus consulatur. *Deinde etiam,*
de puritate purissimā, & Doctrina & Rituum. Which Words are cited
 by

by *Theodore Beza*, in his Answer to the Calumnies of *Francis ANNO Baldwin*. And in the same Epistle he saith, *Sunt qui humanissimè Sapientia, & evanescentibus Cogitationibus velint fermento Antichristi conglutinare Deum & Belial.* 1578.

' Here is, as the Writer of this Tract proceeds, the Judgment of ' *Bucer*, concerning the retaining of Ceremonies, plainly set forth, ' speaking expressly of this Church of *England*. And this he [this ' Author] saith, he mentioneth the rather, because it was said by some, ' that this Father is against us.

[What that very Reverend and Learned publick Professor of Divinity in Cambridge, thought indeed, and held of this Controversy, may be fully seen in that Argument between him and *A Lasco* in the Time of King Edward VI. set down at large in the Annals of the Reformation, under the Year 1564. Wherein he hath these Words, *Ecclesiae in quibus viget Christi purissima & prædicatio & Fides, &c. Those Churches, wherein the most pure Preaching and Faith of Christ obtains, and a manifest and most earnest Detestation of all Antichrists appeareth, &c. may piously, holily, and truly to the Glory of Christ, use Garments, however like to those of Aaron, and the same in Matter, Shape and Colour, with the Papistical. And again, Antichristus non potest, &c. i. e. Antichrist cannot, by any Abuse of his Party, so defile, either these Garments, or any work of God, that the godly, casting off all Abuse thereof, may not also use them to pious Significations and Admonitions; and so serve to set forth the Glory of God.]*

He proceedeth then to shew the Mind of *Peter Martyr*, the learned Professor of the other University. Whose Judgment, he saith, was often asked, ' Who did more than once in his Writings, call them *Reliquias Amorthæorum*.' And although he did in some Case think, that they might be born with for a Season, yet in our Case he would not have them suffered to remain in the Church of Christ. P. Martyr.

Further, ' That Dr. Ridley, when at his degrading, Dr. Brokes persuaded him to put on the Surplice with the rest of the Massing Garments, he utterly refused to do so, saying, Truly if it came on me, (meaning the Surplice) it shall be against my Will. And when they were put on him, he did vehemently inveigh against the Bishop of Rome, calling him Antichrist; and all that Apparel, foolish and abominable. Hereby it appeared what Estimation that worthy Martyr had of the Popish Garments at the time of his Death: albeit in the Days of King Edward he did stoutly maintain them against Bishop Hooper: Bishop Jewel in his Reply to *Harding*, p. 442. hath these Words: Verily in the House of God, that thing is hurtful that doth no good. All the Ceremonies of the Church ought to be clear and lively, and able to edify. But in case they want all these Properties, as undoubtedly they do, then by this Mans Judgment we may well reject them. Bp. Ridley. Bp. Jewel.

At the Conclusion of this Tract, there is a Prayer composed for the Occasion: wherein are these Words. ' Are not the Relicks of Romish Idolatry stoutly retained? Are we not bereaved of some of our Pastors; who by Word and Example sought to free thy Flock from those Offences? Ah! good Lord, these are now by Power put down from Pastoral Care. They are forbid to feed us: their Voice we cannot hear: This is our great Discomfort: this is the Joy and Triumph of Antichrist his Limbs, our Enemies. Yea, and that is more heavy, Encrease V o l. II. B b b b 2 of

*A Prayer at
the End of
this Tract.*

A N N O 1578. ‘ of this Misery is of some threatened, of the wicked hoped for, and of us feared, as thy just Judgments against us for our Sins.’ In the End of this Prayer is brought in the Lord’s Prayer, and the Creed, after this Manner : ‘ In thy Name, O Christ, our Captain, we ask these things, ‘ and pray unto thee, O Heavenly Father, saying, Our Father, &c. And then, ‘ O Lord, increase our Faith, whereof we make Confession, ‘ I believe in God, &c. And then, this Sentence, Arise, O Lord, and let thine Enemies be confounded.

And this is the Sum of that Book, which I have been the larger in setting down, to supply what was omitted before in my *Annals* : being a Book drawn up by a joint Combination and Assistance, Study and Pains of the learnedest of that sort of incompliant Ministers, chiefly of London.

Other Books of Religious Subjects printed this Year, being thought useful Books for English Readers, were translated out of other Languages, as many were in these Days. One of these was intituled, *A Display of Popish Practices*; published in Quarto, in a black Letter : being a Piece of Theodore Beza, in Vindication of Calvin’s Doctrine of Predestination. Which some Person nameless had writ against, and endeavoured to confute. It was translated out of Latin into English, by William Hopkinson, Preacher of the Gospel. Which Translator gave it this Title, *An evident Display of Popish Practices, or patched Pelagianism: wherein is mightily cleared the sovereign Truth of Gods eternal Predestination; the stayed Ground-work of our assured Safety.* He dedicated it to Elmer Bishop of London : humbly recommending it to his Honours Protection : ‘ Whose Zeal for the Lord’s Family he had oftentimes experienced to his great Comfort, in the time of his being within his Jurisdiction in Lincolnshire.

Display of Popish Practices.

Answering a Book against Calvin’s Doctrine of Predestination.

The Preface of that Writer against Calvin’s Doctrine began thus, according to this Translation. ‘ Thy Doctrine, John Calvin (a Man much renowned in all the World) hath many Favourers ; but therewithal the same in like manner hath many Adversaries. But I, who wish there may be one Doctrine, as there is one Truth, and all to consent therunto, if it may be, have thought convenient to admonish thee familiarly of those things, which are usually boasted against this Doctrine ; that if they be false, thou wouldest refute them : and send thy Refutation to us, that we may the rather withstand them ; and do it with such Proof, as the People may understand. There be many things wherein many dissent from thee. But for the present he said, he would deal with him, of the Argument of Destiny, or Predestination. Because both this Article moved much Controversy in the Church, which they wished might be supprest ; and also that his [Calvin] Reason in this Argument, seemed to be such as could not be refelled by those Books which hitherto he had published.

The Articles which this Writer had gathered out of Calvin’s Books, (which Beza calleth *Slanders*, and answereth distinctly) were such as these.

‘ I. The first Article, that is the first Slander. God in the bare and alone Determination of his Will, hath created the greatest Part of the World to Perdition.

‘ IL The

‘ II. The Second Slander : God hath not only predestinate *Adam* *A N N O*
 ‘ to Damnation, but to the Causes of Damnation. Whose Fall he did
 ‘ not only foresee, but would it with an eternal and secret Decree ; and
 ‘ ordained, that he should fall. Which that it might come to pass in his
 ‘ Time, he appointed an Apple the Cause of his Fall.

1578.

‘ III. The Sins that are committed are done, not only by his Suffe-
 ‘ rance, but also by his Will. For it is frivolous to assign a Difference
 ‘ between the Sufferance and Will of God.

‘ IV. All the wicked A&ts that Man committeth are the good and
 ‘ just Works of God.

‘ V. No Adultery, Theft or Murther is committed, but the Will of
 ‘ God cometh in betwixt. *Institut.* chap. 24. *Distinct.* 44.

‘ VI. That the Scripture manifestly witnesseth, that wicked A&ts are
 ‘ assigned to God ; not only willing, but the Author thereof.

‘ VII. Whatsoever Men do, when they Sin, they do it by the Will
 ‘ of God. For because the Will of God oft times striveth with his
 ‘ Commandment.

‘ VIII. The hardning of *Pbarao*, and moreover his fowardness of
 ‘ Mind and Rebellion, was the Work of God. And that by the Te-
 ‘ stimony of *Moses*, who ascribeth to God the whole Rebellion of
 ‘ *Pbarao*.

‘ IX. The Will of God is the chief Cause of the hardning of
 ‘ Men.

Other Articles attributed by this Writer to *Calvin* were, ‘ That Satan
 ‘ was a Lyar by the Power of God. That God giveth Will to them
 ‘ that work Wickedness : yea, he ministreth wicked and unhonest Affe-
 ‘ tions, not only by Sufferance, but effectually : And that for his own
 ‘ Glory. The wicked in their Wickedness do rather God’s Work than
 ‘ their own. We Sin of Necessity by the Sense of God, when we Sin
 ‘ of our own, or at adventure. Lastly, Those things which Men com-
 ‘ mit by their own wicked Inclination, the same also proceedeth of the
 ‘ Will of God.

These uncharitable Consequences, and odious Insinuations from the *Calvin and*
Doctrine of Predestination and the Will of Man, as stated by *Calvin*,
 highly provoked the Church of Geneva. Insomuch that *Beza*, the
 chief Minister there, answered every one of those Articles with some
 Sharpness : calling them all downright Slanders, Calumnies and Lies :
 and him Sycophant, and in one place, Devil. *Wilt thou, Devil, never*
leave thy Slander? And by his Learning confuting the Adversaries Ar-
 guments : and appealing frequently to *Calvin’s* own Writings : wherein
 these dangerous Doctrines were utterly disallowed and discovered by him.
 And finally, concludes that this Man’s Doctrine is patched together of the
Doctrines of Papists, Anabaptists, Servetus and Pelagius. The Tran-
 slation of this Book, he that employed himself in the doing of it, did
 think would be of great Use to *English* Readers, his Countrymen ; es-
 pecially those that wandered in the Way of Ignorance, and took part with
 the wicked Cause, for lack of helps.

*bis Doctrine
wronged and
misrepresented*

Now came forth likewise a Book of Practical Religion in Quarto, *The Way of*
Life, translated also out of Latin into English, called *The Way of Life* :
 Written by a Divine of Fame in the Kingdom of Denmark : Being a
Christian

1578. *N N O Christian and Catholick Institution ; comprising principal Points of Christian Religion ; which are necessary to be known of all Men.*

Gratulatio Waldenensis was set forth this Year by *Gabriel Harvey*. It was a Description of the Queen's Reception of the University of Cambridge at *Audley End*, in the Precincts of the Town of *Walden* in *Essex*. Printed in *Latin* by *Henry Binneman* : in four Books. The Title of the first Book, *Gabrielis Harveii Xaipe : Vel Gratulacionis Valdinensis Liber primus. Ad magnificentissimam Principem, & Augustissimam Reginam ELIZABETHAM Audleianis Aedibus regificè exceptam.* The Second Book, to the Earl of *Leicester*. The Third, to *Lord Burghley*. The Fourth, to the Earl of *Oxford*, Sir *Christopher Hatton*, and Sir *Philip Sydney*.

The History of the Wars in Italy in English, writ by Guicciardini.

Q. Elizabeth's Skill in History and Government.

And to conclude, This Year also was printed in a fair Folio the History of the excellent *Italian Historian, Guicciardine* ; translated into *English* by *Geffrey Fenton* : Containing the Wars of *Italy* and other Parts, continued for many Years under sundry Kings and Princes : Wherein much History of Religion is interspersed ; and of Stirs occasioned by the Pope. The Editor dedicated this his Translation to *Q. Elizabeth*. In his Epistle he took notice, ‘ Of her great Skill in History : wherein she far, above all other Princes, had a most singular Insight and Judgment. And concerning State and Government, [which that Book chiefly treated of] God had expressed in the Person of her Majesty, a most rare and divine Example to all other Kings of the Earth, for Matter of Policy and sound Administration. All Law of Reason, of Equity, and of other Impression whatsoever, did challenge to appropriate the Address of the Work to her. In whom, for her inspired Science and Spirit to judge of Monuments and Events of things ; and for the Felicity of her Government in Seasons so perillous and conspiring, all Kings and Kingdoms and Nations round about her, rose up to reverence, in her Form of governing, that Property of Wisdom and Virtue ; which, it seems, God had restrained to her Majesty only, without participation to any of them. And in that regard they held her, as he added, the sacred and fixed Star. Which Light God would not have put out ; though the Devices of Men on all Sides were busy to draw Clouds and dark Vails to obscure it, &c. And again, ‘ That God had raised and established her Majesty a Sovereign Prince of several Nations and Languages : and with the Fruits of a firm and continuall Peace, had plentifully enriched the People of her Dominions ; restored Religion and the Church of Christ, to dwell anew among us ; made her Strength awful to all her Neighbours ; and lastly, had erected her Seat upon a high Hill or Sanctuary, and put into her Hands the Ballance of Power and Justice, to peaze and counterpeaze at her Will the Actions and Counsels of all the Christian Kingdoms of her Time.’ This I thought worthy the extracting from the grave Writer ; who lived in, and was an Observer of these very Times : To shew what Honour and Reputation she had by this time of her Reign attained to among her Subjects, and through the Christian World, for her great Wisdom, Learning, Favour and Protection of true Religion, and Abilities in Government, and awful Respect among the Princes of the Earth.

*Books of Religion set forth abroad in Ger-
many.* For what Books of Note of religious Subjects were published abroad, I transcribe a Paragraph of the famous *Helvetian Divine, Rodolphus Gualcar*, in an Epistle to *Cox Bishop of Ely* : *Ego his Nundinis [Franco furtensibus]*

furtensibus] nihil in lucem dedi præter Sermones Germanicos X. de Pane A N N O vita, Jesu Christi, & ejus verâ manducazione; ex Joannis Sexto Cap. Quos si aliquando Latinos fecero, ad te mittam. Julius se mittere dixit Benedicti Talmanni Libellum, quo novum illud & portentosum de Ubiquitate Corporis Christi dogma, egregie confutatur. Sub prelo est Liber doctissimus de orthodoxo consensu Ecclesiae veteris in negotio cœnæ Domini.

1578.

The Sum of which Words was, his mention of Three Books: One was, Ten Sermons of his concerning the *Bread of Life, Jesus Christ, and the true eating of him*; from St. John, Chap. vi. Another, *A Confutation of the new and monstrous Doctrine of the Ubiquity of the Body of Christ*: By Benedict Talman. A Third, *Of the Orthodox Consent of the antient Church in the Busines of the Lord's Supper*: being a very learned Book.

C H A P. XV.

The Queen's Match with the French King's Brother; Concerted. A N N O 1579.
Provoked by a Seditious Book against it. Issueth out a Proclamation: The Sum thereof. Stubbs the Author punished; Remains Prisoner in the Tower. His Petition. A Nobleman (thought to be Sir Philip Sydney) writes to the Queen, upon the Parliament's Suits to her to marry. The Earl of Leicester under Dislike with the Queen about this French Match. His Protestation, and offer of Exile.

THIS Year 1579. the French Match with Q. Elizabeth was earnestly concerted. Which some of her wise Statesmen thought necessary, for the Security of the Kingdom: that there might be an Heir of the Queen's Body to inherit the Crown: Though the Difference of Religion, (Monsieur being a Papist) did create a great Fear and Disturbance in most Men's Minds. So that both Bishops and Preachers, as well as the Generality of her Subjects, dislike it utterly.

The French Match concerted earnestly.

The Queen thought fit to cast forth some Expressions to Sandys, The Archbp. of York's Advice of it to the Earl of Shrewsbury, about this Affair. And he in his Correspondence with the Earl of Shrewsbury, thus wrote from London, March 5. how Matters then went: viz, 'That things were very uncertain: And that he had omitted writing to him; because these uncertain Times could bring forth no Certainties. That the French Matter had been long on sleep, and seemed as dead, but was now revived again. That Monsieur of late had writ most kind Letters, claiming Promise, and yielding to all Conditions. That the King had sent a treating Message by his Legyrd Ambassador here. That the E. of Leicester, Hatton and Walsingham had very earnestly moved her Majesty to go forward with this Marriage, as her most Safety. That hereupon Letters were sent by

ANNO 1579. by Post, as well to *Monsieur*, as to *Semyer*. [Who was here last Year courting the Queen.] And the Answer was given to the Ambassador here to his Satisfaction. So that, as the Archbishop proceeded, it was looked for that both *Semyer* and other French Commissioners should be here before *Easter*, to make up a Conclusion. But what would be the End, added the Archbishop, or to what Effect this will come, God knew, and not Man. Yet, as he subjoined, it was but a few Days past, her Majesty cast out Speeches to him tending that way. But that if these Commissioners came, the Parliament would hold; if they came not, it was like they would be prorogued until *Michaelmas*.

The French Ambassador arrived.

But before he concluded his Letter, he writ the News. That at that very time he understood the French Ambassador, and the rest of the French Gentlemen were arrived, to solicit this great Affair: who were courted by the chief Men of the Court. And the Earl of *Leicester* treated them at his House at *Wanstead*: he and his Company dining with him there. And it being now resolved, that *Monsieur D' Anjou*, the King's Brother, should come over to wait upon the Queen in way of Courtship, the Council was exceeding busy, in preparing and ordering Matters for his reception, in order to carry on the Treaty. This was the Archbishop's News.

The Counsellors earnest in Council upon his coming.

The Lord *Gilbert Talbot* wrote to the said Earl, his Father, That the Earl of *Leicester* and the Lord Treasurer, though scarcely free of a Fit of the Gout, (which, as the said Lord *Gilbert* merrily wrote, the Lord Treasurer was not then at Leisure to entertain) for five Days together, in the Beginning of April, had sat in Privy Council, from eight of the Clock in the Morning; till Dinner time: and presently after Dinner, and an Hour's Conference with her Majesty, to Council again: and so till Supper time. And all this, as far as he could learn, was about the Matter of *Monsieurs* coming, his Entertainment here, and what Demands were to be made unto him in the Treaty of Marriage, and such like. And lastly, he assured the Earl, That it was verily thought by a great Sort of wise Men, that the Marriage would come to pass. Yet that nevertheless there were divers others, like S. *Thomas of Inde*, who would not believe till he had seen and felt. That is was said, that *Monsieur* would certainly be here in May next: and that he was with the King his Brother in the Beginning of the last Week, and concluded with him of all his Determinations of this Matter, with his good Consent; and great Commendations to her Majesty on his Brothers Part. Further, that it was said he would be accompanied with two or three Dukes, and some Earles, and an hundred other Gentlemen besides, of great and honourable Account.

The Preachers preach against this Marriage.

But the Preachers were not sparing to shew their Dislike thereof: taking occasion in their Sermons from their Texts to vent what Dangers were like to ensue, if this Match should take effect. The Preachers, as that Lord *Talbot* added in his Letter, are somewhat too busy to apply their Sermons to tend covertly against this Marriage: many of them inveighing greatly thereat. So that but the Week before this Letter was writ, her Majesty hearing thereof, her express Command was, that none should hereafter preach upon any such Text as the

' like might be inferred.' This above was writ by the said Lord ANN
Talbot, April the 4th.

Yet it was but the Month after, the Matter grew cooler: and, as the
said Lord wrote in another Letter, dated May the 15th, the secret Opin-
ion then was, that *Monsieur's* coming, and especially his Marriage, was
grown very cold. And that *Semyer* was like shortly to go over again.
He added, that he knew a Man that would take a Thousand Pounds in
London, to be bound to pay double so much, when he [that French-
man] married the Queen's Majesty. This was then the Court Talk.
And thus this weighty Matter wavered. Yet soon after *Monsieur* came
privately over; and visited the Queen at Greenwich.

1579.
*This Marriage
Matter cools.*

I have met with an Original Paper, containing the *Articles* propounded
on the Part of *Monsieur*, when he was here, in order to his Marriage;
to be granted by the Queen and the Lords of her Council: With their
Answers to each Article. It is digested into two Columns: the Arti-
cles in the one, and the Answers on the other. Which, because I do not
find them mentioned at all by any of our Historians, I shall communi-
cate and preserve in the *Appendix*; especially being such a considerable Numb.
Part of Queen Elizabeth's History: and of such Remark, to shew the XVIII.
prudent Wariness with which her Statesmen proceeded in so weighty a
Matter; on which the Queen's and whole Kingdom's future Welfare so
much depended: and Religion chiefly; with a Deference of all to the
Parliament. These Articles were presented, June 16. and the Answers
to each the very next Day after. The Articles bore this Title: *Arti-
culi propositi pro parte & nomine Illustriss. Ducis Andegavensis, &c.*
That is, *Articles propounded on the Part and in the Name of the most
Illustrious Duke of Anjou, only Brother of the King of France; To the
most serene Queen of England: Concerning, and upon a Marriage between
her Majesty, and the foresaid Duke's Highness.*

The First Article was concerning the Rites and Ceremonies to be used
at the Celebration of the Marriage: that they might be such as from all
Antiquity were wont to be used in the Marriage of Kings and Princes.
The Second, That all the Dukes Attendants and Domesticks might have
the free Use of the Catholick Roman Religion in the Kingdom of Eng-
land. The Third, That after the Consummation of the Marriage, the
said Duke should be crowned King of England with all the usual Cere-
monies. The Fourth, That all Donations and Grants of Offices, Re-
wards, &c. should go mutually in both their Names. Further, That
Letters Patents should go as well in his Name, as in the Queen's:
Also, to have for the maintaining of his Royal Family yearly, 60000 l.
Sterling: And for Assurance thereof, to have the Dutchies of Lancaster
and York, during his Life. Further, That the said Duke shall give and
assign to her Majesty 50000 Crowns, *de soliel Pro Dotè*; to be taken
from his Dutchy of Anjou: That in case of the Queen's Death, he
should have the Education of the Children. These are some of the
Articles. The Answer generally given set.on the other Column oppo-
site, was, to refer the Consideration and Determination of these Pro-
posals to a Colloquy, and to her Parliament. But I refer the Reader
to the whole in the *Appendix*, as far as legible, the Rats having im-
paired several Words in the Paper, where the Blanks are.

*Monsieur's
Articles for the
Marriage.*

ANNO

1579.

*A Proclama-
tion occasioned
by Slanders
published
against Mon-
sieur.*

*Annal. Eliz.
p. 269.*

But how the Nation generally stood affected to this Marriage, may appear from a bold Book printed, the Author whereof was *John Stubbs* of *Lincolns Inn*. Which gave an ill and rude Character of the Brother of a great Prince; with whom the Queen was not minded to break, Which Book came forth, while he was here in his Courtship. This with other offensive Matters, caused her to set forth a long Proclamation in the Month of *September*, against the slanderous Speeches and Books about the Duke of *Anjou*, and the Queen's Marriage with him. Which though it be somewhat long, yet having so much of the History of that Juncture, and of the State of Religion, and the Transactions in that Match, may deserve (the Sum of it) to be here inserted: especially the Contents thereof being but briefly and imperfectly mentioned in *Camden's History*.

She began with the Acknowledgment of God's wonderful Goodness to her: ' That she had so good Proof of God's singular Goodness in ' the continual Preservation of her, from his first setting her in the ' Throne, as his chosen Servant, to reign as she had done from the Be- ' ginning, in restoring and maintaining the Truth of Christian Religion, ' and of a long and universal Peace in her Dominions, against all At- ' tempts of foreign Enemies and Conspiracies of Rebels: Governing ' her Estate in that sort, as her Realm was, and had been always free ' from outward Hostility and War, made and denounced by any foreign ' Prince: Being oftner sued unto by the greater Sort for Friendship and ' Alliance, than ever irritated by any Messages of War, or Unkindness; ' A rare thing to be found in the Reign of any of her Progenitors. ' And therewith also having proof of the universal Love, Liking and ' Favour of her People. As for all these she daily acknowledged her ' Debt, greater to Almighty God than she was able in Thankfulness to ' express; and yet had no cause, through her stedfast Hopes in God, to ' mistrust the continuance of these his Graces towards her: Of which ' Benefits, so largely bestowed upon her, she would have been loth to ' have on her behalf made any mention, but that she would not have ' the Malice of some leud, disordered Persons, by Sufferance thereof, ' to work any evil Effect, either to irritate unjustly any foreign Prince, ' being in good Amity with her, to think themselves for honourable ' Dealing, to be unhonourably used, by Word or Deed, in her Domini- ' nations; or to alienate the Love and Estimation which her People have ' of her, for her godly, christian and peaceable Government.

' And that therefore being lately informed of a leud Seditious Book, ' of late rashly compiled, and secretly printed, and after seditiously di- ' spersed into sundry Corners of the Realm: and that considering it ' manifestly contained, under a Pretence of dissuading her away from ' Marriage with the Duke of *Anjou*, the French King's Brother, a heap ' of Slanders and Reproaches of the said Prince, bolstered up with ma- ' nifest Lies, and deceitful Speeches of him; and therewith also malici- ' ously and rebelliously stirring up all Estates of her Majesties Subjects, ' to fear their own utter Ruin, and a Change of Government: But ' especially, to imprint a present Fear in the zealous Sort [the Puritans] ' of the Alteration of Christian Religion by her Majesties Marriage; ' with many other false Suggestions, to move a general Murmuring and ' Disliking in her loving People concerning her Majesties Actions in

' this

*A leud Sedi-
tious Book.*

' this behalfe. Wherein though the wiser Sort, being acquainted by long *A N N O*
 ' proof with her Majesties honourable and direct Proceedings, both in *1579.*
 ' Government Politick, and in constant Maintenance of Christian true
 ' Religion, in Times of no small dangerous Storms, rising from *Rome*
 ' and their Adherents, (from which her own Person had not been free)
 ' and that for no other Cause, but for the Maintenance of the true
 ' Christian Religion : Yet lest the simpler Sort and Multitude, being na-
 ' turally affected towards her Majesty and her Safety, might be abused
 ' by the fair Title of the Book, and the Hypocrisy of the Author, as
 ' as well in abusing Texts and Examples of Scripture, perverted from
 ' their true Sense ; and interlacing of flattering Glosses towards her, to
 ' cover the rest of the manifest Depraving of her Majesty, and her
 ' Actions to her People:

' Therefore her Majesty, continuing her Intention in the good Govern-
 ' ment of her Subjects in their due Obedience, most earnestly willeth
 ' them, and every of them, to understand, that first, she cannot but
 ' detest greatly, and condemn such a seditious Author, with his Fardle
 ' of false Reports, Suggestions and manifest Lies, forged against a *Duke of Anjou vindicated.*
 ' Prince of a Royal Blood, as *Monsieur*, the *French* King's Brother is ;
 ' and such one as was well known to her Majesty even by the Confession
 ' of the *French* Protestants, (who cannot but attribute all the good they
 ' have got to be by his means) to have of long time entirely loved
 ' and honoured her ; and as ne'er could be challenged to have had any
 ' ill meaning to her Majesties godly and peaceable Government : Neither
 ' yet to have deserved in his Behaviour at home the Malice of any of
 ' the Subjects of *France* in any part, dissenting in Religion, by any his
 ' Cruelty, Deceit, or other unhonourable Act or Attempt. Which De-
 ' vices be full strange to his Disposition. Yea, such a Prince, as against
 ' whose courteous Nature and liberal Heart, no Man, after this envious
 ' Wretch, had once the Face to avouch a Gainsay ; as in whom she never
 ' could hear the wise and earnest Protestants to have noted a Vice ; and
 ' such a one also, as never in any Demand required any jot to be changed
 ' in the Laws, neither in Religion, or other Matter whatsoever : Of
 ' which her Majesty assured all her Subjects of her Word ; which yet
 ' was never spotted.

' And therefore whatsoever the seditious Libeller had sought by these *The Q. looks upon her self as touched in Honour by this Libeller.*
 ' malicious Reports of Hear-says uncertain, of vain Guessings and Sup-
 ' posals, to persuade others, her Majesty, who ought best to understand
 ' by the true Information of her own faithful Ministers ; and had just
 ' Cause of long time, by many good Means, to try and examine the
 ' Actions and Intentions of the said Prince ; did of her own Knowledge
 ' declare the said Reports to be false and malicious, forged against ma-
 ' nifest Troth. Whereby her Majesty is to be highly touched in Honour,
 ' in that a Prince of such Estate and Degree, having born towards her
 ' of long time a faithful and honourable Good-will, should in this de-
 ' spightful Sort upon his Adventure to come so private as he did, to see
 ' her Majesty, not without his own peril by Seas, and otherwise, im-
 ' mediately, by their Printing and Libelling be reproved, taxed, and so
 ' falsely his Actions condemned, without special Fact, truly or probably
 ' uttered against him.

ANNO
1579.*Vindication and
Commendation
of the French
Minister.*

' And having not spared the Prince, and the Master, yet could not these Libellers imagine their Lust in their Malice fully supplied, without dispersing vile, dishonest, railing Speeches and Taunts against his principal Minister and Ambassador, attending here for his Masters honourable Affairs. In whom there hath not been found at any time, in all his Negotiations here with her Majesty, or her Council in publick, or in any other familiar Behaviour with Noblemen or Gentlemen, any just Argument or manifest Token of any evil Condition, as wherewith he is charged. But contrariwise in this Gentleman, (being also born of good Parentage) there hath appeared singular Wisdom, Modesty and great Temperance in all his Embassy; to the Allwance of the Wisdom of his Lord and Master, in making choice of such a Servant. Who also hath so discreetly governed all his Company and Train, (which was a great Number of Gentlemen, and of good Calling) as it hath never been seen in this Realm, that half such a Number of Strangers have been so orderly kept so long a time together, from common Mishaps that fall out full oft among our own Nation. Which wise Government hath justly given more Cause of Honour than Spot of any Disgrace. So as if these kind of barbarous Depravings of all Men's Actions (though they be never so good, honourable and kind, and not without their own Peril testified) should be permitted, it mought be doubted, that it shoule breed a common Loathing of the English Nation to all other Nations of Christendom.

*The pretended
Dangers by her
Majesties
Marriage
are overed.*

' And as for the rest of the Contents of the said leuid Book, tending to open to her Subjects such fearful Dangers to her Majesties Person, to the Cause of Religion, to the whole Estate of the Realm, and so forth; and all, only by her Majesties Marriage; her Majesty cannot but greatly mislike: Yea, and mervail, that when she hath had so many Solicitations, Requests, yea, Prayers of her People in commoti continually, of her Estates in every Parliament assembled almost, importunately; to dispose her self to Marriage; as the only Remedy to avoid all the Perils now threatned by this seditious Writing; and namely, to avoid all our greater Civil Wars and Bloodsheds, as between the Houses of York and Lancaster are lamentably recorded, for the Crown: Now nevertheless all the same Calamities and Mischiefs, thought meet by publick Advices to be avoided only by her Marriage, are by these malicious Guessings, and as it were fanatical Divination, threatened to fall upon the Realm contrariwise, by her Majesties Marriage. A strange and a contrary Effect propounded out of one self Cause.

*Some secret
monstrous In-
novation in-
tended by the
Libels.*

' And yet it was to be especially noted, that nothing was once touched in all these seditious Libels, (though they pretended great Care for the Church, the Crown and Commonwealth) how by any other good Provision, (if her Majesty should not marry) these so great Perils might be avoided, when God should call her from hence. A Matter that might in some part have qualified the rest of the rash Discoursers, by shewing thereby some sincerty of good Meaning to her Majesty and the Realm. For lack whereof it did manifestly appear, that the only Scope whereof was, under plausible Shew to distinguish her Majesties Credit with her good People, and set all at Liberty, for some monstrous secret Innovation, without any Care or Memory of Provision of Surety for her Majesties Person, or for peaceable Succession, either with her Marriage, or without her Marriage.

' Neither

' Neither was there once, in any one Sentence of this Libel, any so ANNO
 ' much as a Supposal touched of any motherly or princely Care to 1579.
 ' be in her Majesty, to provide, that if God should move her Majesty
 ' to marry, in what sort the same might be honourable to her Majesty,
 ' profitable to the State of the Realm, and not hurtful to the Conti-
 ' nuance of the peaceable Government of the same, both in State of Re-
 ' ligion and Policy.

' Of all which Matters, especially concerning the State of Religion, *The Queen's Appeal for her Care of Religion and Peace.*
 ' and Continuance of common Peace in her Dominions, she needed not
 ' by Words to express her princely Care in her publick Actions. For
 ' that the Effects thereof did plentifully give Testimony. And so she
 ' found her good Subjects thankful to her for the same. And yet howe-
 ' ver the crooked Nature of the seditious Libeller would not imagine any
 ' such princely Care in her Majesty, nor of any Duty in any Counsellor
 ' as he pretendeth to be in himself. Yet was there never any Treaty or
 ' Colloquy in her Majesties Time, wherein there was not special Care
 ' and Provision, with her Majesties good liking, propounded by her
 ' Counsellors to withstand and avoid by God's Permission and Favour,
 ' the Perils so often repeated in the foresaid Book. Neither was there
 ' any thing of moment, that might concern the Crown, or the Nation,
 ' or the Realm, that was ever demanded by this Prince, or is otherwise,
 ' than should be found meet to be confirmed in Parliament, as in former
 ' Treaties of like Marriage have been.

' So that her Majesty had no small Cause to be in this sort grievously *The Q. why so offended against this Libel.*
 ' offended with such a leud Denuntiation to the People, by so common a
 ' false Libel, like as by a Trump of Sedition, secretly sounding in every
 ' Subject's Ear, both of the manifest Lack of her Majesties princely Care,
 ' if she should mind to marry: and also of the undutiful Offices, and
 ' unnatural Intentions of her Counsellors, both against God, Queen,
 ' Realm and People.

' And therefore upon these Considerations, and especially to arreign *The Book to be esteemed as traitorous Device to discredit the Q.*
 ' between her and her Subjects, that Devotion of Love which hitherto
 ' by God's Goodness she hath possest; her Pleasure and Commandment
 ' was, that no Person, which had regard to her Honour, should esteem
 ' of the said seditious Book, or the Maintainers or Spreaders thereof,
 ' otherwise than of a traitorous Device, to discredit her Majesty, both
 ' with other Princes, and with her good Subjects; and to prepare their
 ' Minds to Sedition: Offering to every most meanest Person of Judg-
 ' ment, by these kind of popular Libels, Authority to argue and de-
 ' termine in every blind Corner, at their several Wills, and of the
 ' Affairs of publick Estate: A Thing most pernicious in any State.

' And therefore her Majesty willed and straitly charged, that both the *The Book wheresoever found to be destroyed.*
 ' foresaid Book or Libel, wheresoever they, or any the like might be
 ' found, should be destroyed in open Sight of some publick Officer: and
 ' the Favourers or With-holders thereof, to be attached to answer ac-
 ' cording to their Demerits. Given at Giddie-Hall in Essex, the 27th
 ' of September, in the 21st Year of her Majesties Reign.

This notable Proclamation, (which might be called her Majesties Declaration to all her Subjects) I have set down at Length, because our Historians, neither *Stow* nor *Hollingshed*, have taken any notice of it: and *Camden* but briefly, as I said before. And the rather, it ap-

ANNO 1579. *pearing hereby, that her Majesty might openly declare, how much she tended an Esteem and good Opinion of her self among her Subjects; and how cautious of giving any Offence to her neighbouring Princes, in order to the preserving Peace and a good Understanding with them. And in sum, that her People might confide in her Wisdom, and Care of the true Religion established, and good Government over them.*

*The Council
writeth to the
Archb. and
Bishps concer-
ning this Book.*

It must be added, that she caused her Privy Council the next Month to write a large Letter to the Archbishop and Bishops, concerning this Book : wherein she together with that Prince was so defamed : and to provide that her said Proclamation might be known to all their Clergy : that they might the better know this whole Affair, and vindicate her Majesty. This Letter of the Council may be read in the Life of Archbishop Grindal, in the Appendix, Numb. XIII. I refer the Reader to other Historians to relate, how soon after the Author, Printer and Publisher of this offensive Book were found. The first, namely, *Stubbs*; and the last, namely, *Page*, having their Right Hands chopt off, according to a former Statute.

*Stubbs in the
Tower peti-
tions for his
Liberty.*

Nor was all his Punishment over ; for after this dreadful Execution done upon the Author, he remained in the Tower. Whence his next Care was for his Liberty. Here he was in August, 1580. Thence soliciting the Lord Treasurer for the Queen's Favour for his Enlargement, and that in regard of his Wife's Sickness, and promising all faithful Obedience to her for the future. ' That it would please him to testify, that ' as formerly to her Highness, so hereby now to his Honour, he professed, ' and lay forth a sore and sorrowful Heart, thus to have incurred her ' Majesties great Offence, and judicial Sentence of transgressing the ' Law. Henceforth vowing that short Remainder of his Life, and that ' small of his poor Service, wholly to her Honour. At least, to pray ' for her long Life, and blessed Reign over us.'

*His Wife's
Supplication to
the Q. for him.*

To which I may add his Wife's humble Supplication to the Queen for his Liberty : Avowing his great Loyalty to her, and how far his Thoughts were of stirring any Sedition or Rebellion, when he compiled his Book, frequently recommending her to God in his Prayers, together with his own Endeavour to promote Religion : In these Words : ' In most humble and lamentable wise, &c. That whereas your said Subject [J. S.] by reason of the compiling of a certain Pamphlet lately printed and dispersed, hath not only procured unto himself the ill Opinion of your Majesties most honourable Council, but also hath incurred your Highness most grievous and fearful Displeasure ; notwithstanding your poor Subjects said Wife standeth in good Hope, and most earnestly beseecheth and beggeth of your most excellent Majesty, to be good and gracious Lady unto him. And so much the rather, because, that albeit as it seemeth to your Majesties wise Judgment, and in the grave Consideration of your most honourable Council, that the said Book should contain Matter not only to withdraw the good Will and Opinion of your loving Subjects from your Majesty, but also to move and stir them to Sedition and Rebellion : Yet from the approved Knowledge that your poor Subject's said Wife hath by many Arguments, since their intermarrying, of her Husbands loyal Heart towards your Majesty, by his daily and earnest mentioning of your Majesty to God in his Prayers, and by his diligent and constant Care for the promoting of Religion and the Church of God : She dared avouch

' avouch upon her Life, Conscience and Soul, that her said Husband's ANNOUNCEMENT and INTENTION was therein the Glory and Honour of God ; next, the Preservation and Safety of your Royal Person, and the publick Weal and Benefit of his Country.

Among the rest that liked not this intended Royal Match, and feared the ill Consequences of it, was a very remarkable Person in these Days, even the brave Sir Philip Sydney. Who express'd it more prudently in addressing a secret Letter to the Queen her self ; whether by her Command, to shew his Judgment ; or rather proceeding from his own Zeal for hers, and the whole Kingdoms Happiness. Which Letter falling into the Hands of the Lord Treasurer's Secretary, Mich. Hickes, Esq; he took an Epitome of it in writing. Which I transcribed from that Secretaries own Pen. And gladly retrieve these Remains, as a curious Piece of that extraordinary Man, in the Appendix. It contains many brief, but bright Sentences, shewing his mature Judgment, his Wisdom in Counsil, his Skill in Politicks, his Acquaintance with the Roman History, his Knowledge of foreign States and Kingdoms, and Observations thence ; his Apprehension of the great Danger from Papists ; his Concern for the Protestant Interest abroad, (of whom she was the only Protectress) as well as the Religion at home : the little or no Advantage she was like to receive from France : her Personal Danger in case of a Conclusion of this Marriage with Monsieur : and how dear she was to her own People. So that in short, this Letter abounding with such close Application of Arguments, seemed to have swayed the Queen to decline this Motion.

Sir Philip
Sydney's Letter
to the Q.
concerning her
Marriage.

[Numb.
XIX]

To give a Specimen of some of these Sentences.

- ' Too vehement a Refuge for so small Cause of Fear.
- ' Nothing can be added to your Estate, being already an absolute born, and accordingly respected, Princess.
- ' What Hope to recompence so hazardous an Adventure, as to alter so well a maintained and approved Trade.
- ' As the Irish are wont to say, what need have they to die, that are rich and fair ? So what need have you to change the Course of your Estate, settled in such a Calm ?
- ' Such change in Bodies natural, dangerous, much more in Politick.
- ' To so healthful a Body to apply so unsavoury a Medicine.
- ' I will not shew so much Malice, as to object the Doubts of the Unhealthfulness of the whole Race.
- ' The Protestants your chief, if not your sole Strength.
- ' You marry a Frenchman, and a Papist ; the Son of the very Jezebel of our Age : although some fine Wits excuse it.' But I leave this and a great deal more to be read in the Appendix. But for the whole Letter, to those that are minded to read it, recourse may be had to the Cabbala, Cabalistic Scrinia sacra, where I find it.

p. 363.

It is certain the Popish Party here in England were very jolly at this Time : and probably on the fair Prospect of this Match. Insomuch that the Earl of Leicester, now at Kenelworth, his Seat, wrote to the Lord Treasurer, in the Month of October, in these Words : ' I do assure your Lordship, since Queen Mary's Time, the Papists were never in that Jollity they be at this present in this Country. I have had some Proof

The Papists at
this Time very
jolly.

A N N O upon a Case somewhat notorious, even at my coming hither. Which I
1579. will more largely acquaint you with at my Return. God of his
 Mercy and Goodness defend her Majesty from all their Devices. But,
 my Lord, they be here, and in more Places here, upon their Tiptoes.
 I protest afore God, I write this simply and plainly to your Lordship,
 as manifest Cause doth enforce. Therefore they were in time to be
 looke unto.' To which I may add, that *Fitz Morice* and the Earl of
Desmond also in *Ireland* broke out into Rebellion there this Year. The
 former had been with the Pope, and obtained a consecrated Banner
 from him ; and Letters of Recommendation to the *Spaniard*. And
 also Authority of a Legate was granted to *Saunders*, the Jesuit.

*The Q. will
not allow
Monsieur the
Exercise of
the Roman
Religion.*

*Malvesier's
Letter.
Titus B. 2.*

*A Letter to the
Q. about her
Marriage.*

*The Contents
thereof. Cott.
Library.*

Yet the Queen in these Transactions with that *French* Prince, took
 care for the Security of Religion in her Realm ; absolutely refusing to
 allow to that Prince the Exercise of the *Roman* Religion here ; the Laws
 of the Kingdom not permitting it, and the Dangers otherwise likely to
 ensue to the peaceable State of her Subjects, considered. Take some
 short Account of this Matter from a Letter of *Malvesier*, the *French*
 Ambassador, among the Papers of the *Cotton Library* : Giving this Ac-
 count of his Communication with the Queen. He wrote, ' That she
 had told him, that she would maintain the Religion that she was
 Crowned in ; and that she was baptized in : and would suppress the
 Papistical Religion, that it should not grow. But that she would root
 out *Puritanism*, and the Favourers thereof. And that she had rather be
 the last of her Line without Marriage, than *Monsieur* should innovate
 or alter any thing in her Reformed Church. Which might suffice in
 her Resolution to content her Subjects without further Disputation of
 that which appertained ; and to them [the Ambassadors] to be Ca-
 riers of [to *France*].

I meet with a notable Paper, being a private Letter of some Noble-
 men, giving his Advice to the Queen concerning Marriage ; when it was
 propounded by way of humble Address to her divers Years past. And
 though it were so long ago, yet being a Letter to her Majesty, and
 having so many remarkable Passages in it of this Argument, let me have
 Leave to preserve a Memorial of it here. It was thus only endorsed
 by Secretary *Cecyll's* Hand, *The Queen's Marriage*, February 10. 1562. It was writ in or soon after Parliament-time by some antient Personage
 of Eminency, Wisdom and Experience ; and that had lately both written
 to her, and discoursed with her of this Affair by word of Mouth. The
 main Drift whereof was to persuade her, for the Peace and Quiet, and
 safe State of her Kingdoms, to marry. That there might be an Heir to
 succeed her, thereby to stop the Parliaments urging for an Entail to the
 Crown. For the Letter was occasioned by a Suit in that Parliament
 moved to the Queen for her Marriage ; and also for an Entail by Heir
 to be nominated of the Succession to the Crown, in case of her leaving
 the World without Heir. ' That the Matter he should write to her
 Majesty about, did import to the Contentation and Quiet of her own
 Mind, and to the perpetual Tranquility and Peace of the Realm,
 being perfected in a right Course ; or to the contrary, if by private
 Affection managed, it were otherwise finished than it ought. That the
 greatest Matter that he or any Man alive at that Day could remember,
 was now brought into Deliberation. And that therefore as well the
 Parliaments Motion, as her Majesties Answer, required a serious Con-
 sideration.

sideration. That concerning the Succession he himself had heard King *A N N O*
Henry the Eighth say, that the greatest Anchord to this Crown after
Henry I. took root in a Female, *Mawde*, that King's Heir.' And then
proceeding in a long Discourse of the Pedigree of the Kings of *England*,
he spake against entailing of the Crown to be done by the Queen,
(which some then propounded) and that she should name her Successor:
To which he said, ' That still the Succession to this Crown was to their
own Children, or Brethren, or Sisters Children: and so left it to the
next right Heir.'

He took occasion to mention the Government of the Realm of *France*
that appointed the Crown to the Heir Male only, excluding the Females.
And so it seems some liked to be done here. Whereupon he
shewed, ' How after by Disherson of a Female never Reahm had suffered
more Calamity.

' That if her Majesty woud know wherein the Right of Succession
was by the Law of the Land, he advised her to call together her
Judges, Barons of the *Exchequer*, her Serjeants, Attorneys General
of the *Dutchy* and of the *Wards*: and in her own Person to adjure
them to declare it unto her under their Hands, in whom by the Laws of
the Land the Right rested. And to keep secret to themselves their
Opinion therein, but only reveal it to her Majesty. And that then she
might close or discover the same, as Time should require.

In fine, ' He persuaded her to be a sort of Christ, a Redeemer and
a Saviour unto us: And to take upon her Marriage: to bring forth
Princely Children. And then she should not need to fear the Entail.
Then should her Majesty be quiet, and we happy.' But I refer the Reader
to the whole Letter, (whereof this is but a very imperfect Scantling)
recommending it self to us, both in respect of the Dignity of the
Writer, and the Curiousness of the Subject. It will be found in the
Appendix.

Nº. XX.

And here for a Conclusion of this Subject, I shall relate a Passage of *The Earl of Leicester in Dislike with the Q. about the French Match.*
the Earl of *Leicester*: Who, however he carried it at this Juncture,
and assisted at the Council in this weighty Affair, and entertained the
French Ambassador, yet fell at this Time in great Dislike with the Queen.
Probably the Cause was (what *Camden* writes) his Carriage towards
Simier the French Ambassador, and his Endeavour to bring him in disgust
with her. Which Displeasure of her Majesty (whether this, or any
thing else was the Cause) gave occasion to these Words in a private
Letter of his to the Lord Treasurer, ' That it grieved him the more,
having so faithfully, carefully and chargeably served her Majesty this
twenty Years. And then called him, [the Lord Treasurer] to witness,
that in all his Services, he had been a direct Servant unto her, her
Estate and Crown. And that he had not more sought his own parti-
cular Profit, than her Honour.

And whereas he had lain under great Blame in the Thoughts and Opin-
ion of divers in the Nation for his supposed Opposition of the Queen's
Marriage, now for his clearing in this Matter, or to attone for his Judg-
ment, that went contrary to the Judgment of all the rest, ' He offered
as he writ, for the avoiding of such Blame as he bare generally then
in the Realm, his own Exile; that he might not be suspected a Hin-
derer of that Matter, which all the World desired, and were Suitors for.

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C H A P. XVI.

Sandys, *Archbishop of York, troubled for Dilapidations by the Bishop of London. The Archbishop's Letter to the Secretary hereupon. The Bishop of London moves for a Commission for Enquiry into the Dilapidations. And why? Reasons offered by the Archbishop for qualifying the Sentence. Difference between this Archbishop, and the Earl of Huntington, and the Dean of York. Motions for Reconciliation with the Earl, and the Dean. The Archbishop's Letter about it. The Dean's Vindication of himself. The Archbishop's Sermon at York, on the 17th of November.*

The Bp. of London contends with the Archbp. of York about Dilapidations.

Life of Bp. Aylm. p. 27. and 73.

NO W to come nearer to the Ecclesiastical Affairs. And first, I shall remark a few things concerning some of our Bishops. Sandys late Bishop of London, translated to the See of York, was succeeded by *Ælmer*, Archdeacon of Lincoln. Between whom, (learned, worthy and excellent Men both, and Exiles for Religion) grew unhappily a Contest about Dilapidations, which continued hot to this Year. In the Paper-Office there is a whole Packet concerning this Law-Suit between Bishop *Ælmer*, and the two Archbishops, *viz. Sandys* and his Predecessor *Grindal*. Which continued till the Year 1584. Of these Dilapidations two Views were taken, one in the Year 1577. and the other in 1580. The Charges brought in for Repairs at both Views, and something of this Controversy, hath been shewn elsewhere. But what related to the Archbishop further, I proceed to shew. Understanding, that the Bishop of London had applyed to Secretary *Walsingham*, to assist and befriend him to the Queen, for granting out a Commission for the Dilapidations, the Archbishop addressed a Letter, April 20. to the said Secretary ; importing :

The Archbp. writes to the Secretary hereupon.

' That he had learned, that the said Bishop laboured to make him a Means unto her Majesty for procuring a Commission against him for Dilapidations at London. ' Truly, as he began, he offereth me great wrong, and requiteth my Friendship toward him with great Ingratitude : Asserting, that he found those Houses in marvellous great Ruin : and no shew of any Reparation done therein in his Predecessors Time. ' That he neither required, neither received one Farthing for Dilapidations of him. And that in the six Years he lived there, he bestowed in Reparation a sufficient Portion of Mony for his Time ; he verily thought, more than in twenty Years before. And that if his Successor did his Part as well, there would be no Cause for those that came after to complain.

He added, ' How he forwarded what he could his new Successor to that Living ; commanding him to her Majesty, while he lay in London, he [the Archbishop] gave him all friendly Entertainment. That he

‘ tasted so much of his Good-will, that he promised him to require no *A N N O*
 ‘ Dilapidations of him. Which thing he told his Brother, *Miles San-*
 ‘ *des.* Who coulelled him to get his [Ælmers] Promise in writing.
 ‘ Which thing, he said, he omitted, not suspecting his Word. Further,
 ‘ That when he left *London-House*, he gave him many things. He
 ‘ helped to Consecrate him, when he wanted others of that Province.
 ‘ And that as soon as he was made Bishop, he set himself against him ;
 ‘ laboured to discredit him : gave further Notes, not only to the Lord
 ‘ Treasurer, but also to her Majesty against him : and by his Means, as
 ‘ he added, hindred him one 1000*l.* without gaining himself one
 ‘ Groat. And, that before his [the Archbishops] departing out of
 ‘ *London*, he asked of him one 100*l.* for Dilapidations ; but now he
 ‘ laboured for a great Commission, minding thereby a greater Gain.

And then applying himself to the Secretary, used these Words : ‘ Sir,
 ‘ I trust, you will not be the Means to satisfy his insatiable Desire, but
 ‘ rather stay his unfriendly Dealing with me. I have ever born you
 ‘ hearty Good-will, and would be glad if I might stand you in any stead.
 ‘ And as I have at no time given you just Offence, so I hope to find
 ‘ you my good Friend. As in this Matter, so in all other, I will not
 ‘ deserve your disliking. For whatsoever shall be reported, when I shall
 ‘ come to Trial, my Dealings shall not be discredited.’ He writ this
 from *Bishoptorp* by his Servant. To whom he had taken Order to
 enter into reasonable Conditions with the Bishop of *London*, if he
 would not stay for his coming.

And because there would also arise Matter of Dispute on the same Ac-
 count between him and the Archbishop of *Canterbury*, translated from
Tork, he took this Opportunity heartily to pray the Secretary to be a
 Mean for him, that the Archbishop of *Canterbury* might enter into like
 with him for Dilapidations, as well at *London*, as at *Tork* : Saying,
 that there was just Cause why that Archbishop should answer him ; tho'
 no Cause why he [the Archbishop of *Tork*] should the Bishop of *Lon-*
don. And so concluded, ‘ Hoping he would friend him in his reasonable
 ‘ Causes.’ The two Archbishops concluded their Difference by mutu-
 ally agreeing to put it to the Arbitration of the Lord Treasurer *Burgbley*,
 But the Bishop of *London* did not think fit to submit his Matter with
 the Archbishop of *Tork* to any Reference ; his Reason will follow.

*The Archbp. of
Canterbury
and York
about Dilapi-
dations.*

The Secretary, according to the Archbishop’s Request, kindly inter-
 posed his good Office between both : and, it seems, had acquainted the
 Queen with it ; and, according to her Advice, propounded a Reference
 to the Bishop of *London*. He acknowledged himself marvellously be-
 holden unto the Secretary for his readiness in this Matter. But that he
 found it not safe either for himself or his Executors, to end it any other
 way than by a Commission : Which was the Reason he moved for it ;
 that it might be ended by Law.

*Bp. of Lon-
don desires a
Commission for
Delapidations.
And why?*

The Archbishop the next Month (*viz. June*) heartily thanked the Secretary for his travelling with the Bishop of *London* : ‘ And that he
 ‘ should think himself much bound unto him to rid him from such un-
 ‘ reasonable Dealing, as he stiled it : and that he had Cause to complain.
 ‘ Yet he respected the Considerations by him remembred, and desired a
 ‘ quiet End, fit for Men of his Calling. He added, that he heard the
 ‘ Bishop was minded to attempt the Matter himself to her Majesty. And
 ‘ V o l. II. D d d d 2. so

*The Archbp. to
the Secretary to
acquaint the
Q. with this
Matter.*

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' so purposed to wrong him [the Archbishop] unwarranted, by telling first his own Case.' For the Prevention of this, he prayed *Walsingham* to acquaint her Majesty with the Matter, that she might be the more impartially informed by a Friend to them both. He put the Secretary again in mind, that after he was consecrated, in the Presence of the Lord Chief Justice, he asked him 100*l.* in full Satisfaction. And now I hear, saith he, that he gapeth after Thousands.

I can add no more of this Controversy, (which lasted some Years after,) but that after a Sentence was given, the Archbishop offered these Reasons for qualifying it.

*Reasons for
qualifying the
Sentence a-
gainst the
Archbishop.*

I. That the Archbishop of *York* did not receive one Penny for Dilapidations of his Predecessor in *London*.

II. He was so far from wilful spoiling, or from being in any fault, for any Decays in the Cathedral Church, that it was proved that those Decays had happened by Fire from Heaven. A Casualty and Misfortune not to charge him, not any way to be imputed to him.

III. He will justify by his Oath, that the new Bishop of *London* a little before his Consecration, did by express Words deliberately discharge him from any Charge of Dilapidations; by promising him faithfully, that he would never demand any.

IV. It was proved, that he did bestow such a convenient Portion upon the Repair of his Houses and Church, as the Law required. Which he was informed to be, that a Bishop doth satisfy, if he shall bestow so much upon the Repairs, as he may conveniently spare; and decently maintain and support his Estate, according to his Dignity and Calling.

V. That the Proof made by the Bishop of *London* of the Decays is utterly insufficient: for that it reacheth only the State of the Houses and Church, as it was in the Month of *August*, 1580. being four Years after the Translation of the Archbishop from *London* to *York*. Which was in the Month of *March*, 1576.

VI. And where the Bishop of *London* did rely, by his Council, upon certain Canons; whereby they did pretend, that a Bishop is bound to employ the 4th Part of his Revenue upon the Repair of the Fabric of the Church; the Archbishop is so well informed in that Point, that these Canons be no Laws in *England*. That he is contented to refer the Solution of that Point to any indifferent Man learned in the Law, both in *England*, and in any other Place in *Christendom*.

VII. That the Inequality is great, that the Archbishop of *York*, having been Bishop of *London* but six Years, is allotted 800*l.* And the Archbishop of *Canterbury*, having been Bishop ten Years, to 300*l.*

VIII. The Commission for the Proceeding is thought to be warranted by Law, wherein Authority of Imprisonment is given, the Matter being particular, between Party and Party, and meer Ecclesiastical.

IX. The Sentence unusual and void; for that it awardeth a kind of Execution in the Body thereof. Where; in all other the Party is called to shew Cause. And if none be shewed, then put in Execution.

X. The Statute *An. 1. Eliz. cap. 1.* Whereupon the Commission of Delegates is only grounded, uniteth to the Crown no other Jurisdiction, Spiritual or Ecclesiastical, than by a Spiritual or Ecclesiastical Power hath heretofore been lawfully exercised, for the Visitation of Ecclesiastical

States

States or Persons. But the Pope by his usurped Authority had no Jurisdiction to incarcerate *ad instantiam Partis*: neither to excommunicate an Archbishop; but by himself in Person, by a General Council or Synod: Neither had he Authority to appoint Lay Persons Judges in Ecclesiastical Causes.

These Objections were made to the Form of the Commission from the Queen for enquiry into Delapidations. For so it ran in one two Years before, granted to Bishop Freak, who succeeded Parkhurst in the See of Norwich, (wherein this Bishop of London was nominated one of the Commissioners.) The Words are these; *Potestatem & Authoritatem nostras, ad omnia & singula premissa exequenda, &c. impartialiter & concorditer; cum cuiuslibet congrua & legitima Coercitionis Ecclesiastice seu secularis, etiam incarcerationis si opus fuerit, exequenda ea quae in hac parte decreveritis, Potestate.*

This good and peaceable Archbishop, as far as I can trace him, had the unhappiness to fall into other Contests. Whittingham, the Dean of Durham (of whom we have related several things before) still continued there. Who was befriended by the Earl of Huntington, and by the Dean of York, two of the Commissioners appointed for the Visitation of the Cathedral. This created the Archbishop great Disquietment, by means of their Opposition of him in proceeding with the Dean.

This Business stuck exceedingly upon his Mind. Insomuch that he wanted a wise Friend at Court to disclose his troubled Thoughts to: And reckoned none so proper to break them to, as the Lord Treasurer. As he abruptly, in the Postscript of a Letter to the said Lord, writ in the Summer at Bishoptorp, signified in these Words: ‘ My Heart greatly desireth to speak with your Lordship. I have Matter of great Importance, and that toucheth me near, to pray your Lordship’s Advice in. I must hang upon your Help.’ And this tis very probable brought him to London. Where we find him this Winter.

Concerning the Earl, (a Man of Virtue and Religion) he earnestly desired a Reconciliation might be made between them. And for the Dean of York, that he might be removed to some other Preferment; with whom he saw there could be no true Accommodation. Nor could he on his Account, bring his Mind to come to York with any comfort. This caused him to Pen a Letter to the Lord Treasurer in the Month of December, being then at London, and laid up with the Gout, which hindred his coming to him, and from disclosing his uneasy Mind by Word of Mouth.

As for the Earl of Huntingdon, the Lord Treasurer had a Purpose to make them both Friends: and the same good Intention had the Earl of Leicester. And for that Purpose the Earl moved this Matter at the Court, and offered to make the Queen acquainted with it. And said further, that he would come and dine with the Archbishop at his Chamber alone; as it seemed, for the same good End. But there lay some snare under this pretended Friendship. For the good Archbishop had no manner of ill Will against that Earl, or Purpose, or Ability, as he said, to do him any ill Office. So that in his said Letter to his Friend in whom he most confided (*viz.* the Lord Treasurer) he used these Words: ‘ That he marvelled what it meant. That there was some Mystery in it. That he had not a mind, nay, that he could not be hurtful to the

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Earl of Huntington. I friend him, (as he went on), as becomes me : but my Friendship can do him no good. And for my part, I utterly dislike these counterfeited Reconciliations ; which come from the Lips, and not from the Heart. And thus to enter into a sudden blind Reconciliation, with making her Majesty acquainted with it, (being acquainted, although not by him, with the Earls manifold Wrongs done unto him) he feared her Majesty would not take it in good Part. He knew, he said, the Earl was in great Disgrace. By these Means perhaps, he added, I might bring my self into like Disgrace : which I would be loth to do. And then he proceeded to shew, what he thought convenient in this Immersion, That to open this Matter to her Majesty, he dared to trust none, [no, not *Leicester*] except it were his Lordship : whose hearty and constant Favour towards him he knew ; rejoiced in, and gave God Thanks for it. Yet adding, that he dared not to trouble his Lordship with such his trifling Matters. Thus telling him his Thinking in this Matter : Notwithstanding [ready] to alter, and to be advised in this Thing, and all others by his Lordship's better Wisdom.

The Archbishop had learned by the Earl of Huntington's Man, that the Earl feared, he went about to get him removed from his Office [of Lord President of the *North* ;] Concerning which the Archbishop makes this Protestation in his said Letter : Truly, my Lord, that Thing never entred into my Heart : neither ever heard I any Speech of it. But Suspicions go for Truths with him.

*His Suit for
the Removal
of the Dean
of York.
And why ?*

And then concerning his other Adversary, the Dean of *York*, he applied to his Lordship, That he might still be a Suitor to him, to be a Means unto her Majesty, that that Dean might be removed and preferred. Giving this Reason for it, That as long as two banded together, he should never do good there : neither ever minded he [with any Inclination] to go thither, [to *York*. And therefore when he was in the *North*, always abiding at *Bishopthorp* or *Southwold*.] He had not long before spoke with her Majesty at *Greenwich* : when he moved her Highness in that Matter. Who answered, That at her coming to *London* she would give him Answer : And, as he understood it, to his Contentation. Then she asked him, Whom he would have Dean there. Whereupon he named Three, but especially D. *Toby Matthew*, as the fittest in his Opinion. Of whom her Majesty liked well. This Relation he made to the Lord Treasurer. And prayed him to stand his good Friend in this Matter. In nothing, said he, can you more pleasure me. For I cannot live with that Man. And then mentioned the Bishoprick of *Litchfield*, that would serve his Turn. But the Dean, as it seems, chose to stick where he was, expecting some better Bishoprick in due Time. And continued Dean there all the Time of the Archbishop.

In fine, he concluded his Letter, That he had more Matters to move his Lordship in : but as he had already tired himself with scribbling, lying in his Bed in miserable pain, so feared he should too much trouble his Lordship with the Reading. It was dated the 28th of December, 1579.

This Favour then the Archbishop never obtained ; but was fain to live uneasy, near such an one with whom there was such a Misunderstanding.

standing. The Dean's next Remove being to the Bishoprick of *Durbam*, A N N O 1589. In which Year the Archbishop dyed.

But that we may not be silent concerning the Dean, a very worthy Man, and that well deserved of the Church; and the Plea that he made for himself: in the next Month after the Archbishop had thus bemoaned himself to the Lord Treasurer, in respect of the Dean's Carriage towards him, the said Dean appealeth to the same Lord in his own Defence. Wherein he declared, what Care he always had to behave himself with due Respect to the Archbishop: and how desirous to live in Peace and a good Understanding with him. And yet he could not conceal his secret Displeasure against the Archbishop, by informing his Lordship underhand, of the little Regard he had of his Clergy; and hinting what the Archbishop had said against him [the said Lord] by way of Blame, that he had put him, the Dean, into the Commission for the Visitation of the Church of *Durbam*.

The Purport of the Dean's Letter was this: 'That he was informed, that my Lords Grace of *York* had complained of him: That his Lordship, [the Treasurer] had shewed himself his very good Lord, as always heretofore: for which he gave his most hearty Thanks: Being fully persuaded that his Honour would not easily give Credit to ill Reports, without proof. For truly he did not know, that his Grace had any just Cause against him. And therefore did marvel much, when he heard he had complained of him. That he trusted, he feared God, and walked within the Compass of Laws; serving God and her Majesty in his Calling in dutiful Manner, without any great Mislike of the better and greater Part of the Country where he dwelt.' And then proceeding to his Behaviour towards the Archbishop, he useth these Words: 'Truly, my Lord, (I speak it before God) I have been, and am, and will be, as desirous and as careful to please his Grace, even for the common Cause sake of Religion, as any Clergyman in this Province: And will be content to do any thing; *usq; ad aras;* to have his Graces Favour. Would to God his Grace made more account of his Clergy, and of the Preachers of the Gospel, than he doth; and sought indeed the Peace of *Jerusalem*. Oh! how good and joyful a *Tbing were it, Bretbren, to dwell together in Unity!* But God hath a Work in Hand: His Will be fulfilled; and his Name be blessed for ever.'

Then he went on to relate his Life and Conversation in times past, viz. 'That he was in *Cambridge* xxi Years; and was never sued, never complained upon unto any Magistrate. That he had been in *Yorkshire* then almost xiii Years; and never sued, never complained upon for any Fact. And that if his Honour had not put him in the Commission to visit the Church of *Durbam* (for which doing you [meaning the Lord Treasurer] were blamed openly at *Durbam* by my Lord's Grace) he believed he had not been complained upon at this Time. Yet truly, as he added, he dealt as uprightly in that Commission, as ever he did in any thing in his Life. God is my Judge, and they that were present. That there was now no Dean left in the North Parts, but himself. [For the Dean of *Durbam* died this Year.] Would to God I might not after a Sort say with the Prophet, *Derelictus sum ego solus, & quarunt animam meam.* That his Lordship had been his special good Lord

1579.

*The Dean of York's Plea for himself.**His Letter to the L. Treasurer.*

ANNO ' Lord always ; nay, *Receptus ab imbre, & Latibulum a Vento,* for all
1579. ' injured Persons to fly unto.
 ' And therefore he came to him as to a Sanctuary, under her Majesty,
 ' beseeching his Lordship to be a Mean that he might be not discredited,
 ' nor condemned without hearing. But that if his Grace would needs
 * *No, he only sought his Advancement from a Deany to a Bishoprick.* ' seek his defacing, (which he hoped he would not *) yet that he
 ' would do it charitably, openly, orderly, and in writing; that he
 ' might answer, and have his lawful Defence. He beseeched his Lord-
 ' ship to pardon him, if he were somewhat earnest ; because he had not
 ' been acquainted with this kind of Dealing. And so praying God to
 ' continue his Lordship in good Health to the Comfort of many, he
 ' took his Leave.' Dated from *Tork* the 10th of *January, 1579.* But
 this ill Will of the Dean still continued divers Years after, secretly infor-
 ming against the Archbishop.

The Archbp. preaches at York the 17th of November. All that I can add more of Archbishop *Sandys* under this Year, is what follows. On the 17th Day of *November,* the Day of the Queen's Access to the Throne, the Archbishop preached at *Tork* a Sermon on that Occasion. Where he set forth the Praise of the Queen, and the Happiness of her Subjects under her Government. Some Part whereof was after this Manner delivered by him, (which may deserve a Place in this History.)

' As this Day now Twenty Years fully finished, the Lord in his Mercy
 ' rememb'ring us, when we little hoped, and less deserved ; delivered us
 ' from the State of miserable Servitude, and gave us our Gracious So-
 ' vereign, his own Elect *E L I Z A B E T H* by his Grace, our
 ' Gracious Sovereign, the Restorer of our Religion and Liberty.'

The Abilities and Virtues of the Q. set forth by him. ' If Learning and Wisdom be so necessarily requisite in a Governor,
 ' how great is the Goodnes of Almighty God to usward, who hath so
 ' plentifully bestowed this Gift of Knowledge and Wisdom upon our
 ' Sovereign, not far inferior to *Mithridates* for diversity of Languages :
 ' but far surmounting all *English* Princes in Learning, Knowledge and
 ' Understanding ? Which rare and excellent Gift dwelleth not in her
 ' Royal Breast alone ; but it is beautified and accompanied with sundry
 ' other most singular Graces. She is the very Patroness of true Religi-
 ' on ; rightly termed *The Defender of the Faith* : One, that before all
 ' other things seeketh the Kingdom of God. If the Threatnings of
 ' Men could have terrified her, or their Allurement enticed her, or any
 ' crafty Persuasions had prevailed ; she had revolted long e'er this : So
 ' fiercely by great Potentates her Constancy had been assaulted. But
 ' God hath strengthned his Royal Handmaid. The Fear of God hath
 ' put to flight the Fear of Men. Her religious Heart is accepted of the
 ' Lord : And glorious also is it in the Eyes of Men.'

Merciful, ' A Prince so zealous for God's House : so firmly settled in his Truth,
 ' that she hath constantly determined, and oftentimes vowed, rather to
 ' suffer all Torments, than one jot in Matter of Religion. She is not
 ' fraudulent, nor treacherous, but dealeth justly and truly, in Word and
 ' Deed, with all Men : Promiseth and performeth. Herein her Ma-
 ' jesty passeth all Princes. And therefore in Credit she is far before
 ' others. And her great Desire is, that all Men placed in Authority
 ' under her should deal truly, judge righteously, and give to every
 ' Man his own according to Justice. Matching always with Justice Mercy.'

I

' Which

‘ Which two are so linked and coupled together, that they may not be *A N N O*
 ‘ severed. —— No Prince of this Realm, inclining so much to *1579.*
 ‘ Mercy, did ever less hinder the Course of Justice than her Highness ~~she~~
 ‘ hath done. Such as are placed in judicial Rooms must needs confess.
 ‘ Of Nature a Prince most merciful: in Judgment upright and just.
 ‘ A Prince void of all Corruption: a hater of Bribes: Free in bestow-
 ‘ ing; in taking close-handed. One, that hath learned, and doth
 ‘ practise our Saviour’s Lesson, *It is more blessed to give than to receive.*
 ‘ A right *Samuel*, that cannot be charged with indirect Dealing. A
 ‘ Prince mild as *Moses*, just as *Samuel*, peaceful as *Solomon*, zealous as
 ‘ *David*.

‘ Neither speak I this in Flattery, (which thing be far from me)
 ‘ but in an upright Conscience: Not of Guess, but of Knowledge:
 ‘ Not seeking my self, but the Glory of God. That being put in mind
 ‘ of your Happiness, you may praise God for his Mercy, and glorify
 ‘ him in his gracious Gifts.’ This Character of that excellent Queen
 may the rather be depended upon, both because of the Preacher’s Pro-
 testation against Flattery, and speaking from his own personal Know-
 ledge and Experience: having long known the Queen, and well ac-
 quainted with the Court, and her Proceedings.

To the which I may add the Account he gave his Auditors of the Queen, in another Sermon in York, preached on the same Anniversary Day: in these Words, ‘ If any Church, any People, any Nation in the World have cause to praise the Lord for their Prince, this Land hath more than any, in respect of the wonderful Blessings, wherewith God by the Ministry of his Handmaid [Queen E L I Z A B E T H] hath enriched us, far beyond all that we are possibly able to conceive, &c. Look upon other Princes at this Day. Some are drawn with the poisoned Cup of that Harlot, whose venom her Highness doth abhor. Some have embrued themselves in Blood: wherewith her Majesty did never yet stain the Tip of her Finger. When they tumble in Wars, she fitteth in Peace. When they break Oaths and Covenants, she keepeth Promise. Therefore God hath blessed the Work of her Hands. She found this Realm in War; she hath established it in Peace. She found it in Debt; which she hath discharged. She hath changed Dross into Silver and Gold. She hath by living within Compass, and sparing wastful Expences, without pressing the People, or seeking more than ordinary and useful Tribute, furnished this Land with so great a Navy, with store of Armour and warlike Munition, both for Defence and Offence, as *England* never had in former Times. This I speak, not of Flattery, (it was never my Fault) but rather in Sincerity, testifying the Truth. That seeing your Happiness, you may be thankful.

This Archbishop shewed his conscientious Discharge of his Episcopal Office, and how immoveable he was in his Resolution for the well Governing of his Church; by this one Instance that happened this Year, while he was in such a Dependance upon the said Lord Treasurer his Friend: That Lord had moved him to grant the Promise of the next Advouson of a Prebend in *Southwel*, upon his Chaplain Mr. *Mountford*. Which Request he modestly refused to grant, that he might keep a good Purpose that he had made, in order to the preferring none but worthy Men; and that none might obtain Preferment under him by any fini-

*The happy
Government of
the Queen.*

*This Archbp.
gave no Ad-
vouson, nor ad-
mitted any
Resignation.*

A N N O. 1579. ster Ways and Means. Which Purpose was, never to grant an Advou-
son before it actually fell void; nor ever to take a Resignation. Ac-
cording to which Resolution, when that Lord had sent to him (as
abovesaid) for the Favour of such a Grant, he returned him this honest
Answer, ‘ That he might command him in what he could. But the
Truth was, he had never in his Life given any Advouson of any Pre-
bend. That he had given his Word to the contrary: which he might
not, he said, recede from. Neither had he at any Time admitted of
Resignation. For that they proceeded of unlawful Actions. Again,
he added in further Excuse to his Lordship, that he had many
learned Chaplains, which wholly depended upon him: and as yet it
had not been his hap to reward them with any Living. And that
when an Ecclesiastical Living fell in his Gift, he should be thought un-
thankful, if he should not prefer them before others. Neither did
they serve him, but in hope of some Requital. And then apply-
ing farther to that Lord, ‘ I know, said he, that in Honour and Wis-
dom your Lordship will consider thereof.

But that it might not fare the worse with his Lordship’s Chaplain,
whom he had minded to gratify, the Archbishop subjoined, ‘ That he
learned, that Dr. Chaderton should be made Bishop of Chester, who had
a Prebend in the Church of York. And that upon his Preferment it was
in Her Majesties Dotation: Which, if it were not granted, his Lord-
ship might for a Word obtain it.

A N N O
1579.

C H A P. XVII.

Cox Bishop of Ely defends the See against a Lease for Hatton-Garden. The Lord North's Actions against him. Labours to resign his Bishoprick. His Letters thereupon; and Requests. The Bishop of Norwich declines a Remove to Ely. His honest Letter on that Occasion. By the Lord Treasurer's Intercession, the Queen grants the Bishop of Ely Leave to resign. Sectaries of the Family of Love in Norwich Diocese. The Bishop of Norwich prevents a Change of some Lands belonging to his Church. The Bishop of Peterborough endeavours to ease a heavy Tax laid upon the poorer Sort there; for draining a Common. The Bishop of London takes a Seditious Printer, named Carter. Chattham Hospital in danger by pretence of Concealment. The Bishop of Rochester stirs in its behalf. His Notes upon the Book, called, The Gospel of the Kingdom. The Bishop of Lincoln's Letter upon the Queen's Thoughts of removing him to Norwich. The Vicar of Cuckfield, vitiouſ: The Bishop of Chichester required to deprive him.

CO X the learned, well deserving, and now very antient Bishop of Ely, was Fellow Bishop and Fellow Confessor with the former: and his Life mixed with continual Troubles and Cares, as the others was, as hath been shewn in the former Chapter.

This Bishop was now in *Chancery*, for the preserving the Revenues of his See, about the Lease made by Goodrick his Predecessor, of *Hatton Garden*. It was a long and chargeable Suit, (as himself exprest it to the Lord Treasurer) that the See of Ely should not be spoiled by Bishop Goodrick's Lease. By which Lease, as Bishop Cox added, he meant nothing less than the Spoil of the Bishoprick. Her Majesty being moved diversely by the Lord Treasurer, by Mr. Hatton, and by him, the present Bishop, had sent to the late Lord Keeper, that the Matter should be heard only in her honourable Court of *Chancery*. And thus far he [the Lord Keeper] had proceeded, viz. he heard the Complaint: He sent forth Commissioners. The Witnesses had been examined and certified: Publication was orderly made; and the Day of Hearing was appointed that Term. And hereupon it was his Request to the Lord Treasurer, (and the rather because her Majesty was a Party therein) that if need required, he would vouchsafe to move the Lord Keeper in the Matter: That (whereof he doubted not) Equity and Justice might prevail. And so like a Father of the Church he concluded with his Prayer: 'That the Lord Jesus would send him long Life, that he might

V O L. II.

E e e e 2

The Bp. of
Ely's Law
Suit about
Hatton-Gar-
den.

A N N O ' might be able to prevail especially on God's Cause, and in faithful
1579. ' Travel towards her Majesty, and fruitful Dealing towards the whole
 ' Realm.' This was dated from his House at *Doddington*, April the
 26. 1579.

*A Decree for
Bp. Good-
rick's Lease.*

A pretty while after, in the Month of *October*, the Business of *Goodrick's Lease* wanted nothing, but the Lord Chancellor's Decree to be finished. The good Bishop moves his said Friend, the Lord *Burghley*, to put the Chancellor in mind to do it. Which now hung only upon a Decree to be made by him: who, he knew, was well bent, he said, to the Justice of the Cause.

*L. North's
Action against
the Bp. for
felling Wood.*

Still this grave Bishop of *Ely* was vexed with the old Contest of the Lord *North* with him. Which he called, *The cruel and malicious Dealing of Lawrence Johnson, and the Lord North.* Which last had entred two or three Actions against him for felling of Wood; and charged him with 1800*l.* which if it should take Place, said the Bishop, would make me not worth 18*d.* This he also opened in a Letter to his Friend, the abovesaid Lord: and that Mr. *Gouldwel* had the doing of the Matter, and could inform his Lordship at large. That that Lord was upon him last Summer, and prevailed nothing; and that the Lord Chief Justice understood the Cause at full. And yet the Lord *North*, as the Bishop added, pretended great Friendship. But what his dealing was, by reason of some of the honourable Council's Letters, he [the Bishop] had rather the Bearer should open the whole Matter unto his Lordship, than himself. Because there had been, as he said, some mystical Devices therein. Which Bearer he desired his Lordship to hear, and to give Credit to, and his best Advice therein.

*Desires Leave
of the Q. to
resign his Bi-
shoprick.*

In the midst of these his Troubles, too heavy for his Years, and all underwent for the preserving of the Revenues of his Bishoprick, he earnestly begged of the Queen her Liberty to be granted to him to resign; and hoped her Majesty would also give him a reasonable Time to depart, and a fit Pension for his Life, and *Doddington House*, the worst of five belonging to his See.

*A Pursevant
comes to the
Bp. of Nor-
wich to come
up to Court.*

This Request he made in the latter Part of the Year: but had many Months before signified his Inclination to resign. When on a sudden he was surprized with the News of a Pursevant sent down to the Bishop of *Norwich*, requiring him to come up to Court, in Order to be made Bishop of *Ely*. The whole Matters, and what the Bishop's Thoughts and Desires were upon this Occasion, take from himself in his own Words, imparted in his Letter to the Lord Treasurer.

*The Bp. of
Ely's Letter
thereupon.*

' Right Honourable, such News as I suddenly heard of late, I must needs impart unto you: That a Pursevant came by my Lord *North's*, and told him, that he was going to the Bishop of *Norwich* to require him to repair to the Court; for that he was appointed to be Bishop of *Ely*. Sir, no Man is better acquainted with this Matter than your Lordship. I was, and yet am very desirous to be delivered from my Charge; for that my Age and Weakness and Imbecillity of Senses move me thereunto. And not otherwise than it shall stand with her Majesties Pleasure and Discretion: I doubt not but her Majesty will have very good Consideration of me; to appoint such a Time as shall seem most meet to her gracious Wisdom. And then that I may resign with such a Pension out of the Bishoprick, as her Honourable Judgment

' Judgment shall think convenient for the little Time that I have to ANNO
 ' live. And that her Majesty will cause that I may enjoy the least House
 ' that the Bishop hath here in these Parts, of five Houses. Which is
 ' Dodington House: which I have preserved from great Ruin. And
 ' Thirdly, for that Bishop Thirlby, being Bishop six Years, never came
 ' into his Diocese; whom, notwithstanding I could not move to grant
 ' me one Penny of Dilapidations; though the Suit thereof, and the
 ' Implements of the See, cost me much Money in Suit. Which was a
 ' Thousand Marks: But all in vain. And I constrained to repair all
 ' Deays of all his Houses, after I came to them. I am therefore to
 ' become humble Suitor to her Majesty; that whereas my Successor
 ' shall find his Houses in good Repair; and I content notwithstanding
 ' to yield unto him an 100*l.* or the Value thereof, she would vouch-
 ' safe to move my Successor in this reasonable Request. *Hac tibi,*
 ' *quasi anchor& firmissime.*' This was dated from Dodington, the 29th
 of April, 1579.

But this came to nothing, the Uprightness of *Freak*, the Bishop of *Norwich*, not suffering him to comply with Terms that he suspected (not without Ground) would be put upon him, in giving his Consent, for the withdrawing certain of the Benefits and Revenues of that rich *Bishoprick* from it. For thus in a Month or two after, he intimated his Mind and Resolution to the Lord Treasurer. ' That whereas he heard there was Speech in Court of his being translated to *Ely*, if the present Bishop did resign, he doubted, that there would be a Curtailing that good *Bishoprick*. And that therefore he writ to his Lordship, that if he were removed thither, he requested that he might have the Benefit with such Conditions, as neither the Commodity of the same, nor his good Name might be impeached thereby. Of which two things, he said, he had special Regard. And the rather (using these Words) because I have hitherto come freely unto my Promotions: and would be loth now in mine old Age to become infamous, and condemned of the World, as some of my Friends are at this present.' This was writ in the Month of June.

Again, in the latter End of the Year, in the Month of December, the Lord Treasurer had obtained Leave of the Queen for the foresaid Bishop of *Ely* to resign, with Consideration of his other Requests to be granted him. Whereupon he humbly thanked her Majesty for her great Benevolence towards him: And withal sent up his Petitions to the said Lord to peruse. He mentioned on this Occasion, ' How well his Lordship understood, how he had been handled in the *Bishoprick* almost for Twenty Years. That the keeping of *Somershamb*, one Part of the Lands of the *Bishoprick*, created him some Trouble. That the * Hawking after his Mannors were a Pleasure to some, [meaning as it seems the Lord *North* and others.] That his Lordship knew how great a Sum of Money it cost him, the troublesome bringing of that Business before the Queen. Other less Matters he past over. Then he came to Bishop *Goodrick's* Lease, which one, with the Countenance of a great many of the Court, endeavoured to invert. That it scarcely had yet come to an End in the *Chancery*: Nor that it was like ever to obtain, unless her Majesty, as she had formerly commanded to bring it into the *Chancery*, so now according to her Equity and Clemency, would

The Bp. of
Norwich re-
fuses the Bi-
shoprick of
Ely. And
why.

The Q. gives
Leave to the
Bp. of Ely to
resign.

* Manerio-
rum Aucu-
pationes.

ANNO 1579. ‘ command the said Lease to be altogether annulled and cancelled: since Equity and Goodness required it: and that the Lord Chancellor knew it well enough.

‘ That the Queen’s Majesty did so candidly receive his Letters, such as they were, being the Signification of his own dutiful Mind, he confessed, he owed much to her Majesty: Yea, for innumerable other of her Benefits. But especially for her great Good-will to him; in consideration of his Age and Weakness, to deliver him from the Burthen of the Bishoprick; and to bestow it upon another. And that if it pleased her Majesty, he refused not the Bishop of *Norwich* for his Successor.’ This Letter was written by the Bishop in his elegant *Latin* Stile: and having divers Mattets in it, relating to himself and this Business, (whereof this above is but an imperfect Account) I have pre-
Nº. XXI. served it in the *Appendix*.

And then he set down his Requests upon his Resignation, with his own Hand subscribed: *Viz.*

The Bishop’s Petitions, to be granted, when he should resign. ‘ *Imprimis*, He required a Pension during his Life, (in respect of the Three noble Princes whom he had served) out of the Bishoprick of *Ely*, as it shall please her Majesty to set down.

‘ *Secondly*, Because he hath never a House of his own, he desireth for the Time of his Life to have the Manour of *Donnington* for the Rent in the Queen’s Books, with the Manor-House and the Parks; with all Fruits and Commodities thereunto belonging, during his Life, and one Year after, to him and his Assigues.

‘ *Thirdly*, The Bishop that now is, had no Dilapidations of Bishop *Thirleby*: although *Thirleby* received 500*l.* of Bishop *Goodrick’s* Executors: And yet he left his Houses, Bridges, Loads, Rivers, Causeys and Banks in great Ruin and Decay. And also he spoiled the See of the Implements of a Thousand Marks, which King *Edward III.* left unto it. And yet the said *Thirleby* was bound by Oath to leave it to the See. For the Recovery whereof, the Bishop that now is, spent a Thousand Marks in Suit, and obtained nothing: by reason Bishop *Thirleby* died in Prison.

‘ *Fourthly*, And because he never had any Penny for Dilapidations of Bishop *Thirleby*, his Predecessor; who in all that time of his Bishoprick, never bestowed any thing upon his Houses, Banks, Bridges, Drains or Causeys; so that he was forced at his first Entry to bestow fourteen Score Pounds upon *Waldersay* Bank, for the Preservation of the whole Country: Besides other things left in great Decay, to his great Cost. Yet nevertheless he is content to allow his Successor one Hundred Pounds in Implements which he hath made needful for every House.

‘ *Item*, That the Pension may be paid quarterly, in the Mansion-House at *Donnington*. Subscribed,

Richard Ely.

There was another Paper of Requests sent up by the Bishop in *February*, that is, two Months after, of the same Substance, only with some Additions: As mentioning his great Expences lately in the Suit of *Brakin* for the great Lease of all the Demaines, for his Maintenance of

the Suit. On these Reasons he desired to be set free from all kind of Dilapidations. He required to have his half Years Rent, due to him at *Lady-day* next; and all other Rents and Debts whatsoever that were due to him before his Resignation. That a Pension of 200*l.* may be paid him quarterly by even Parcels, at the Manor-House at *Dannington*, out of the Soke of *Somersham*, and the Manor of *Haddenham*. And that in his old Days he might be freed from all Taxes and Subsidies, and setting forth of Men in time of War, and all Incumbrances that the Country might lay upon him. And also to have the Use of his Parks and Grounds unto *May-day*; and to have free Egress and Regress unto all the Houses of the Bishoprick, and Pastures belonging thereto, for the avoiding of his Stuff and Cattel. And finally, desires that his Successor would allow, and think well of all his Grants, as he would his Successor shoud do by him. Wherein he hopeth he hath done nothing prejudicial to the State of the See.

In this Month of *February*, I find an Address of his immediately to the Queen for his Licence of Resignation. Which ran in these Words from his elegant Pen: Which she seemed to expect, *viz.*

His Address to the Queen.

Divi Patri tuo magnificentissimo obsequium præbui, & Fratri tuo pientissimo, aliquamdiu operam dedi. Deniq; tuae Majestati multis jam annis Episcopali officio sedula, in servitv, Auguſtissima Regina. Tandem vero bujus muneric pertæsus Libertatem aliquam mihi vindicari, & quasi rude dugari, meo yure postulq;. Idq; ob iuſtissimas causas: nimirum propter meamq; imbecillitatem & virium labefactionem, & aitatem octagenariam jam incumbendem. Deniq; quod hinc sacro officio conscientia mea satis respondere non valat. Hujus infirmitatis indulgentissime miserta pro eximia tua Clementia ab ista Functione metiberum fieri a tua Majestate spero: aliumq; & pientiorem, & omnibus modis ad id optiorem sufficiendum: qui huic Functioni omnibus modis pie, conscientiæq; puritate, respondere possit & velit: juxta Divi Pauli regulam, Finis præcepti est Charitas, in corde puro, & Conscientia bona, & fide non ficta..

Atq; hac est prima, & maxima Majestatis tua Cura, ut quicunq; in regno tuo officia gerunt, sive Ecclesiastica sive secularia, hanc D. Pauli regulam accurate atq; solitè servent. Hanc Libertatis meæ procurationem humiliiter petq; non ut prudentia tuae præjudicare velim, sed quod prædентia tua optimum esse judicabitur; id mibi optimum esse judicabo. Libentius tamen missionem a tua Clementia ex animo contendarem. Dominus noster Jesus Christus, pro solidâ sua Clementia Majestatem tuam multis annis & corporis sanitate & animi pietate, beare; & ab hostium dolositate rueri dignetur. Ex Insula Eliensi vicesimo quarto Februarii.

It proceeded now so far, that two Forms were ready drawn, *Febrary, 1579. Pro Resignatione Epatus. Eliens.* I. *Schedula Resignationis:* to be none before a Publick Notary. II. *Tenor Instrumenti conficiendi super Resignationem Epatus.* Yet I find in June following, 1580. the Business was not fully compleated, though in effect, and to all appearance it seems to have been, by a Letter the Bishop then writ to his Correspondent and Friend, the Lord Burghley; at the Conclusion thereof subscribing himself *Ricardus Coxus.* But whatever was the Impediment, (whether it were that *Freak*, or any other the Queen intended to put into his Place, liked not of the Terms of the Resignation, and perhaps other Terms propounded to the diminishing of the Revenues) but the old

Cox still remains Bp. to his Death.

A N N O old Bishop held this Bishoprick to his Death; which was in the Year, 1581.

*The Family
of Love in
the Diocese of
Norwich.*

Concerning *Freak*, Bishop of *Norwich*, besides what I have observed of him before, this also that follows may be remarked. The Sect, called the *Family of Love*, appeared much in this Bishop's Diocese. The Bishop had been diligent in searching after them, and endeavouring by Punishments, as well as other gentler Methods, to reclaim them. Some of them were by his Order imprisoned. But the Reports of divers of these Sectaries appearing in *Suffolk*, came to Court: Insomuch that the Lords of the Council sent Letters to the Bishop to take Care for the suppressing of them: and to certify what he had done therein. But though this Information came to the Lords, the Bishop had not yet heard of their spreading there. But some of them in *Norwich* and *Bury* were put into Prison. And therefore, as he writ to the Lord *Burghley*, he thought the Information given was but *Officio quaedam sedulitas*, of some, cunningly to accuse him of Negligence in his Function. Yet, it was well known on the other Hand, that he had been thought to have dealt very severely and hardly with those of that Sect, for detaining them so long in Prison. And therefore as well towards them as any other that should be suspected to be of that *Family*, he promised effectually to execute the said Letters in his Visitation approaching: and to certify accordingly. This he writ to the Lord Treasurer from *Ludham*, the 4th of June, 1579.

*The Bishop's
Diligence to
suppress it.*

*A Minister
one of this
Family.*

*The Bp. of
Norwich bis
Care for his
Church.*

Some of these were of the Clergy, and had Livings. One of them vehemently so suspected, was Incumbent of *Sprowton*; and deprivable in many other respects. The Bishop craved it of the Queen for Mr. *Maplesden*, his Son in Law, Archdeacon of *Suffolk*; the Right of Presentation being in one *Felton*, her Majesties Ward.

This Year happened another Instance of the Paternal Care of this Bishop, in respect of his Church of *Norwich*. One Mr. *Poole* had brought the Dean and Chapter of that Cathedral to be willing to make a Change of certain of his Lands with that Church for some of theirs: And thereunto they had consented. Which would have been the Spoil of that Church. But the Bishop seasonably stopt it from proceeding any further: having dissuaded them from it. Some time after the same Gentleman attempted to procure the same Lands (being One Hundred Pounds of old Rent yearly) for her Majesty in Fee-farm: having by secret Reward (as the Bishop had learned) obtained the Good-will of the Dean and the greater Part of the Prebends. Who being poor (as the Bishop writ to the Lord Treasurer, whom he acquainted with the Matter) would easily bite at so sweet a Bait. Wherefore he [the Bishop] for his own Part, as he added, being the Head of that Church, and moved, in respect of his Pastoral Charge thereof, to prevent the Danger of so great and utter Decay of the same, like to ensue the compassing of the Suit in hand; his only refuge, he said, in this Case, was unto his Lordship, (*Whom this Age and Time did acknowledge to be the chief Patron and Stay, next under her Majesty, unto the Church of England*) most humbly beseeching his good Lordship, (if this Practice in hand were not so far past, as it was irrecoverable) that his Honour would put to his helping Hand to hold up this particular Church, like to fall down, if it were not supported by his Assistance. Adding further, that this Matter might be stayed by his Lordship Mediation

‘ diation unto her Majesty, in the behalf of the poor Church. Wherein A N N O .
 ‘ no doubt, he should do God good Service in preserving his Temple ;
 ‘ and deserve worthy Commendation of Posterity in that Place by this
 ‘ Deed ; himself being lastly, to be most bound unto his Honour for
 ‘ the same, as in many other respects he was.’ This was dated from
Ludbam, the 7th of August, 1579.

There was one *Lawrence*, a Preacher, Incumbent of some Parish in *Suffolk*, whom this Bishop of *Norwich* had suspended. The Reason whereof was his Refusal to comply in his Ministrations with the Rites and Usages of the Church required. And this he did, not only in dis-
The Bishop
sequestrers one
Laurence a
Preacher.
 charge of his Paternal Care, but also in obedience to certain Letters sent to him from the Court, to suffer none to preach and officiate in the Church, but such as should conform themselves to the Rules and Practice prescribed in the Church of *England*. These Letters seem to have been sent to him, and other Bishops, in whose Dioceses especially the *Puritan* Preachers most abounded. But one Mr. *Calthorp*, a Gentle-
 man of some Quality in the County, a Favourer of *Lawrence*, endeavoured to get him restored by a Command to the said Bishop from Court ; and especially by a Letter to him from the Lord Treasurer ; who, he knew, had a great Influence with all the Bishops. Upon his Solicitation therefore, to satisfy the Importunity of that Gentleman, backed with the good Character he gave of him, he wrote to the Bishop in the behalf of *Lawrence*. But how the Case more particularly now stood be-
 tween the Bishop and this Preacher, take from the Pen of the Bishop himself to *Calthorp*, upon his receiving the said Letter of that Lord.
 ‘ That whereas he had writ to him [the Bishop] in behalf of *Lawrence* ;
 ‘ and had also procured the Lord Treasurer’s Letters to the same Effect ;
 ‘ he let him understand, that he had not sequestred Mr. *Lawrence* from
 ‘ preaching by virtue of Letters of the Lords of her Majesties Privy
 ‘ Council only ; but also by virtue of certain Letters from her Majesty ;
 ‘ wherein he was strictly charged to suffer none, but such only to preach,
 ‘ as were allowed of into the Ministry ; and conformable in all manner
 ‘ of Rites and Ceremonies established in the Church of *England*. And
 ‘ therefore that he dared not attempt to do it. And that whereas it had
 ‘ pleased his very good Lord, the Lord Treasurer, to write unto him for
 ‘ the same Purpose, he required to give him Leave first, before he granted
 ‘ his Request, to make Answer unto the Lord Treasurer’s Letter ; and
 ‘ make known unto him the Cause of his Proceedings, and Manner of
 ‘ Doing. And then if it should please that Lord to command him, he
 ‘ said, he would do it.

*His Letter,
showing the
Reason.*

‘ In the mean Season he must pray him to content himself. For that
 ‘ he might not upon every Motion made, transgress her Majesties Com-
 ‘ mandment : although he bore, as he added, as good Will to Mr.
 ‘ *Lawrence* as he, or any Man within that Country. And so he took his
 ‘ Leave of him in Christ.’ It was dated from *Ludbam*, the 12th of
March, 1579.

Upon this Letter of the Bishop’s, *Calthorp* dispatches another Letter to the Treasurer, desiring earnestly to find out some way to restore them their Preacher : Mentioning the great Need of him there : and so good

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a Man,

A N N O a Man, as for whose Meetness, he would dare to undertake, the chief of
1579. Credit in that Shire should fully certify his Honour.

*The Bp. of Peterbo-rough's Kind-ness to the In-
habitants.*

Let us now turn to another Bishop; viz. Scambler, Bishop of Peterborough. This may be remarked in Commendation of his Care and Compassion for the poorer Inhabitants of Peterborough: On whom lay a heavy Tax, the Drain of *Clow's Cross*, a Common that was to be drained for Cattel. The Benefit indeed great; but the Burthen of the Charge laid upon the poorer Sort, intolerable; even to their undoing. These applied themselves to the Bishop, making very heavy Complaints unto him, and begging that a greater Share of the Charge might be laid upon the richer Men: who received the Benefit as much, or more than they, as they set forth their Case to him. The good Bishop set himself to shew the Part of a tender and kind Pastor in their Case: and presently thought of applying himself to the Lord Treasurer. Who having some Estate there, if he could prevail with him, to begin and to be an Example, he concluded, the rest would sooner follow. But hear the Bishop's Letter: Therein pleading with his Lordship, ' That he would find out means to ease these poor People: Informing him that they were so sore surcharged above their Neighbours, and above their Abilities; that he was in a great Care, and pensive to hear their just Moans of Complaints. And of himself, addling, that he could do nothing to redress it. That he was therefore forced on God's behalf and for Conscience sake, as stood with his Calling, to become an humble Suppliant in their behalf. That in this Suit he excluded not the Furtherance of the good Work purposed: for he greatly desired the going forward of the same. But his Suit tended to the Procurement of some Equality, and due Proportion of the Levy: That according to the Rate of the Benefit that every Man was to receive by the Drain, so every Man might bear charge ratably. For that it stood with good Law and Conscience so to be. And that the Rich of their Abundance of Wealth, which out of the Commons received abundant Commodity, might not go easily away, and the Poor bear the Burthen. That their Commodity in the Soke was to have *Eye-Fenn* drained. No other thing was greatly for them to account of, but that. If the same were dryven suddenly, it would be seen who were worthy to bear the chief Burthen.'

' That if the poor Man of the small Store of Cattel that he hath, be fain to sell the most or chief Part, then had his Purse made the Fenn good for the Rich; and remained himself by that Means disabled to enjoy the thing that he had paid for.' The good Bishop went on pleading further for them, in this Manner.

' That if the Artificer or the Labourer, which had very few and many of them no Cattel; should at their great Charge, contribute to this thing deeply, which should chiefly redound to the Benefit of the rich Husbandman, or rather to his Landlord, whose Inheritance was many ways bettered; which might bring in better Services, Fines and Rents; in his Opinion, he said, it was not so well, as if they bare charge according to the Fruit that they should reap.'

He proceeded thus. ' It is a heavy Burthen, my good Lord, for the poor Parish of Peterborough, to pay this Tax, as it is laid. For if the Subsidy Books were viewed, it would appear, he doubted not, that they were charged, not with a Subsidy or Subsidies, but more than

their whole Substances, that in those Books were specified. And yet ANN
he knew they were rated as high as their Neighbours. And that great
Pity were, that they should be higher set in this Book. The Premisses
considered, that if it might please his Honour and his Son, to bring
in among them of the Soke, without trouble of other Countries,
some proportionable Charge, which he thought, and was assured his
grave and charitable Persuasion might bring to pass, if he then in Per-
son entred into that Action, and Persuasion with the Gentlemen, and
wealthiest of the Soke, as they repaired unto him; he thought then
with ease reasonable, the whole Soken bearing together, might perform
that Charge that upon the Soke was laid. And so the Work go forward:
which otherwise the Necessity of the surcharged might be a Trouble
and Impediment unto.

And then concluding: ' This Cause I right humbly commend unto
your Honour: Who if you did know the Truth fully, I am sure
would see Redress without my Requests, even for the Pity of the
Poor, that God hath planted in your Heart, and for the rueful Mone
that poor Men do make, whose Voices the Lord heareth. To whose
everlasting Mercy, and continual Favour in this World, and in the
World to come, I betake your Honour with my hearty Prayers.
Dated from Peterborough the 7th of August, 1579. Subscribing him-
self,

Your Honours at Command in the Lord,

EDMUND PETRIBURG.

Elmer Bishop of London had now found out a Popish Printing-Press in
London, and one Carter the Printer: and had put him into the Gate-House.
He had printed several Books against the Queen and the State of the
Church established; and against the Queen's Statesmen; particularly
the Lord Treasurer Burghley, and the late Lord-Keeper Bacon. The
Bishop commended the Examination of this Printer to the said Lord
Treasurer, and to deal with him according to his Wisdom; as his Letter
imported: Which was, as ensueth:

Right Honourable and my singular good Lord. I have found out a
Press of printing, with one Carter, a very leud Fellow. Who hath
been divers Times before in Prison, for printing of leud Pamphlets.
But now in Search of his House, among other naughty Papistical
Books, we have found one in French, intituled, *The Innocency of the
Scottish Queen*, a very dangerous Book. Wherein he calleth her,
the Heir Apparent of this Crown. He inveigheth against the Execution
of the Duke of Norfolk; defendeth the Rebellion in the North; and
discourseth against you, and the late Lord Keeper. I doubt not, but
that your Lordship hath seen it. Nevertheless, I thought good to sig-
nify thus much unto your Lordship, that you may deal with the Fel-
low, who is now near you, (in the Gate-house) as to your Wisdom
shall seem good. I can get nothing of him: for he did deny to answer
upon his Oath. When your Lordship shall be at any Leisure to deal in
the Matter, I will send to you the Wardens, [of the Stationers Com-
pany] who will inform you further of another Book, which is abroad;
wherein her Majesty is touched; and of certain other new Formes
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A printing
Press discov-
ered by the Bp.
of London.

A Book called,
The Inno-
cency of the
Scotch Queen.

A N N O 1579. ‘ which he [Carter] hath made, and will not confess them. Thus
‘ with my humble Duty unto your Lordship, I take my Leave from my
‘ House at London, by Paul’s, this xxxth of December,

Your Lordships bumbly to Command,

JOHN LONDON.

Carter the,
Primer execu-
ted. Stow's
Annal.

How this Man got off now, I know not, (surely by the Mildness of the Government) but it was his Fate to come to a shameful End. For four or five Years after, he was tried, cast, and executed as a Traitor for printing a Book, called, *A Treatise of Schisme.*

The Bp. of
Rochester
interposeth for
Chatham
Hospital.

Young, Master of Pembroke-Hall in Cambridge, and Bishop of Rochester, now worthily concerned in a Matter of Charity, solicited in behalf of Chatham Hospital within his Diocese, against some Concealers, as they were called; endeavouring to swallow up some Revenues belonging to that House, upon the Pretence of Concealment. And the Matter being brought into the Exchequer, the good Bishop betakes himself to the Lord Treasurer, (the common Patron of the Bishops, and all others in distress) in a Letter dated in October: Importing, ‘ That he was advised by some of his Church of Rochester, that there was a Suit in the Exchequer attempted against the poor Hospital of Chatham in his Diocese, to the utter spoil and undoing of certain poor Lazars, and other poor aged and impotent Persons, there resiant at this present: and not only of them, but of a great Number of other such like, as might stand in need of the like Relief in that Place in time to come. He added, That he could not but in most humble wise by these few Lines, crave his Honours good Favour towards the said poor People and Hospital. Whereby that Extremity which was meant towards them, might be avoided: And the good Relieve towards that poor miserable People which were then there, and which might be hereafter, (as it was at the Beginning well meant) continued. The Bishop had heard, that the said poor Hospital had been heretofore oftsoons assailed: but, as he tells that Lord, notwithstanding hitherto, by the Bishops of this See, and the Dean and Chapter (who, as his Honour should be made privy) had great Evidence to shew for the said Hospital, it had been preserved. And that their assured Trust was, that his good Lordship, according to his accustomed Goodness towards all such Erections and Foundations, would stand good Lord, so far forth as Justice would permit to the same poor People, and to them. So should they of the Hospital, and themselves [of that said Church] both think themselves bound to pray unto God continually for the Continuance of his Lordship's good Estate.’ Dated from Bromelie, the xxth of October. Subscribing,

His Honour most bumbly to command,

JOHN ROFFENS.

The Bp. of
Rochester's
Notes upon H.
N's Book, cal-
led, The Go-
spel of the
Kingdom.

This Bishop of Rochester some time before, when H. N's Book, called, *Evangelium Regni*, i. e. *The Gospel of the Kingdom*, found so much Countenance here in this Land (and had so many that ran into this Sect, called *The Family of Love*) writ some brief Notes upon that Book, put into

into Latin. Which will give us some Account of that admired Enthusiastical Book. A N N O
1579.

As the Latin is mean; so is the Stile or Manner of Writing dark and obscure in many Places. And although the Author had not set to his Name, yet it shoulde seem to be some Friars doing, or some other that favoured the Church of Rome.

The greatest Part of the Book is nothing, but a brief Discourse, either a Rehearsal of the Story of the Bible; as appeareth from the 5th Chapter, to the 27th and 28th Chapters. And his Collection is none other, but such as any meanly learned may gather by diligent reading of the Scriptures.

The Author doth much pretend to the Holy Ghost, and intitleth his Book, *An Epistle written from the Holy Ghost*. Which is to be suspect of high Revelations; dangerous to deceive the simple.

In treating of Antichrist in the 28th Chapter, he teacheth no certain Doctrine, who he is, and where to be found; that we may know him, and beware of his Doctrine: But it seemeth altogether doubtful: insomuch, that the Note in the Margin saith, *O! that this Antichrist were known*. Whereas, if the Author would have dealt plainly, and according to the Scriptures, he might easily have shewed, that Rome is the Seat of Antichrist. And that the Succession of Popes, and that Body and Kingdom is the very Antichrist, mentioned and described in the 2nd Thessal. 2. Apoal. 13, 17, &c.

In Chapp. 31, 32. the Author H. N. bewrayeth himself to be a Papist. First, because he calleth the Church of Rome, *The Communion of all Christians*: Whereas it is but a particular Church, fallen away from the universal Church of Christ. Secondly, Although he seemeth to confess, that the Church of Rome hath not that Perfection of Religion, which it had in times past (which the Papists do and must grant); yet he seemeth to allow, and speak reverently of all Popish Orders, as they be now.

The Pope he calleth the *Chief Anointed*, the *Chief Bishop*, the *High Priest*: Who hath his being in the most holy Sanctuary of true and perfect Holiness, most holy Father. Next unto him he placeth the *Cardinals*: Whom he calleth most holy and famous. And he saith, that they are next the most antientest and holy Father, the Pope, in most holy Religion and Understanding. Next unto Cardinals he reckoneth *Bishops*: Whom he calleth *Chief Priests*. After Bishops he nameth *Curats, Deacons, &c.* After those he maketh mention of *Monks*: Whom he commendeth as Men addicted to Holiness, and separated from the World, and all carnal Desires!

But most plainly the Author shews himself a Friend to the Church of Rome: Saying, that many, through Contention and Discord, did cast off the Church of Rome; and did blaspheme her with her Ministers: and of their own Brains pretending the Scriptures, have brought other Ministeries of Religion. They spoke much of the Word of God. Who doubteth, that this is the Voice and Judgment of Papists against Protestants and true Christians.

The rest of the Book from the 34th Chapter unto the End, is of the Calling of the *Gentiles*, and of the Grace of God offered to the World in the last Age of the World. Which seemeth to be the best Part of that Book.

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' Thus have you a Tast of this Book, gathered as the Time would serve. Whereby it appeareth to be no such precious Piece of Work, as of some it is supposed to be. Such fair Shews and glorious Titles may soon deceive the Simple, to have such Books in more Adoration, than the Holy Scriptures. But we have *Moses* and the Prophets; let us hear them, and judge all others by them.
 ' We are sure that the Holy Scriptures were written by the (*Spirit of Love and Truth*) the Holy Ghost: And contain all true and necessary and sufficient Doctrine for our Salvation. Let us not hold upon Men. *Prove all things. Hold that which is good. Believe not every Spirit: but prove the Spirits.*

Eph. v. 21.
1 John iv. 1.

These good Notes of the Bishop of Rochester fell into the Hands of some of this *Family of Love*. And they made the best Reply they could to each Paragraph. And this, *William Wilkinson* of the Diocese of *Ely* (who wrote a Confutation of some of their Articles) published this Year with his own Book; as we shall read by and by. Yet I cannot but set down the Conclusion of this *Lovely Author's* Reply, suitable to their pretended Principles. ' Therefore save labour for making any further Reply hereunto, lest you do but lose your Travel herein. For Christ with his *holy Ones* [those of the *Family*] will not now, in this same Day of their *Love*, (like as do the Princes of the Earth, whose Kingdom is of this World) set up and maintain his Kingdom with Contention and Discord, but with Peaceableness, Loving-kindness and Long-suffering.

The Q's Intention of removing the Bp. of Lincoln to Norwich.

Concerning *Cooper*, Bishop of *Lincoln*, a learned, good and diligent Prelate, I have also a Remark to make. The Queen intending a Remove of the Bishop of *Norwich* to *Ely*, as was above shewn, thought of this Bishop to succeed him there. But this Motion was not agreeable to the Bishop of *Lincoln's* Mind, when he was made acquainted with it. For indeed, he knew, that would have been but of little Advantage, and more Expence to him; the Revenue of that Bishoprick being little more; and the Care of the Diocese in respect of the Largenels of it, little less; and also, the Trouble by reason of the wayward People there to the established Orders of the Church, much more. Therefore in Answer to the Lord Treasurer, who had sent him a Letter, importuning the Queen's said Purpose, he gave this discreet, modest and wise Answer.

Which that Bp. declines to accept. And why.

' That he had received Letters from his Honour, touching her Majesties gracious Disposition to remove him from *Lincoln* to *Norwich*. That it had pleased God by her Majesties Goodness, to set him in Place and Calling, far above his Deserts or Worthiness. For neither was there in him, (as he humbly proceeded in his Letter) any thing worthy such value of Learning, nor any Ability, sufficient to discharge so great a Burthen. Only this I may say (that I may use his own pious Words) in the Fear of God, that whatsoever is in me, either in Body or in Mind, with God's gracious Assistance, I have bequeathed to the Service of his Church, and Benefit of my Country, when and where it shall seem convenient, not to my self but to them, whom he hath placed in Authority to rule me.

' But

But that if the Judgment might rest in himself, he had no desire to *A N N O*
 remove : and he trusted God's Grace would so assist him, as he should
 never ambitiously seek and labour for removing, though it might
 turn greatly to his worldly Benefit. That in this Case that now he
 writ of, were he never so desirous for any Respect to remove, he saw
 nothing that could incline him thereunto. The Greatness of the
 Charge, and Number of Churches would be either little or nothing
 diminished. The Troublesomeness and the Danger of the Diocese far
 greater, than where he was then, as late Experience had declared.
 The Credit of the Place nothing more : the Benefit of the Living no
 whit amended ; the Charges of the Alteration very great ; as his
 Wisdom well knew ; neither by his own Poverty able to be sustained,
 nor by the Benefit of the Living to be recompenced.

Wherefore he heartily desired his Honour to deal in this Case, as
 her Majesty might graciously spare him, and suffer him to be where
 he was, rather than to be translated. And thus he ceased, desiring God
 long to preserve his Honour to his Glory. Dated from Lincoln, the
 viiiith of June, 1579.

Curtess, or Coortess, Bishop of Chichester, was called upon by some
 at this Time, to deprive the Vicar of Cuckfield in his Diocese, a very
 vile and vicious Man, and to place a more worthy and sufficient Man in
 his room ; and charging the Bishop himself, as it seems, with some
 Neglect in his Office and Care of his Diocese, in permitting such a
 Minister to officiate in the Parish ; wherein the Number of the Commu-
 nicants were Eight Hundred, and the Inhabitants well affected to Reli-
 gion, and the Living sufficient for a learned Preacher. But as for the
 Pastor he was informed against, ' That he was no better than *Idolum* ;
His Crimes.
 void of all Learning and Discretion : a Prophaner of the Sacrament,
 a Depraver of Preachers, a Scoffer at singing of Psalms, a common
 Alehouse Hunter, accused of Incontinency, a Maintainer of Strumpet's
 Causes, a Seeker to Witches, a Drunkard, a Quarreller and Fighter ;
 convicted for a common Barretor ; infected with a loathsome and con-
 tagious Disease : his Talk was of Ribaldry : *Consignatus in natura*,
 and a Contemner of her Majesties Laws and Justice.' A hideous
 Character indeed of a Clergyman, if there were not some Malice at
 the Bottom.

The Tidings of his Behaviour came to Court ; as his Accusation was
 brought into the Ecclesiastical Commission. Insomuch, that the Lord
 Treasurer had wrote to the Bishop concerning the ill Account he had
 heard of this Man ; done perhaps out of Respect to the Bishop, whose
 Son, or Relation at least, he was : (his Name being *Edmund Coortess*)
 having been charged, (as he told the Bishop he had been informed)
 both with Insufficiency of Learning, and also with evil Demeanor. To
 which the Bishop in Answer, in respect of his Sufficiency, writ, That
 he was Ordained by the Bishop of Ely : and that Dr. Whitgift was then
 the Positor [Poser.] And that he had been a Student at St. John's
 College.

This Vicar had been summoned before the Commissioners Ecclesiasti-
 cal ; and as yet no Sentence had passed against him : but remained still
 in his Place. Whereat several Persons, his Parishioners and Gentlemen
 there

*The Bp. of
 Chichester
 required to
 deprive the
 Vicar of
 Cuckfield.*

Pap. Office.

*The Bp. to the
 Treasurer con-
 cerning this
 Man's Edu-
 cation.*

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*His Case lay
before the Ec-
clesiastical
Commissioners.*

To whom he gave this Answer, ‘ That his Causes had been heard before Archbishop Parker, and Bishop Sandes, and divers others, and yet the Cause depended before the High Commissioners in St. Paul’s : ‘ and that from thence an inferior Judge could not well call the same. ‘ And therefore, that he feared some Men rather sought to alienate that honourable loving Affection, which they knew, or heard his Lordship had born to him of late, to his great Comfort ; than for any likelihood of Ability in him [the Bishop] to perform this Request : ‘ And therefore had preferred this Suit to his Lordship. That if it were through Ignorance, they dealt not in an unknown Matter. That it was a Love to his Books, Prayers and Preaching, his Jurisdiction, and the Disposition of other Livings in his Gifts, granted over to others. And that his only Desire was to live in quiet. And so concluded , that he would not forget in his daily Prayers to recommend his honourable Services to God, his most merciful Protection and Direction.’ Dated from Chertisworth, the 30th of March, 1579.

C H A P.

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C H A P. XVIII.

Parry false : Hath Leave to go abroad, and give Intelligence to the Queen. Returns. His Letters to the Lord Treasurer : And Protestation of Service : Notwithstanding, privately reconciled at Paris. His earnest Letters thence, to be employed. The Family of Love increase. Some Account of the first Rise of this Sect here. Some of them in Colchester in Queen Mary's Reign. Free-Will Men. Christopher Vittelli comes from Delph to Colchester. Crinel's Confession concerning him and his Doctrine. Henry Nicolas, the Founder of the Family of Love, his Doctrines. Libertines. Their Speculations. A Book writ against them. Puritans. One of them Expostulates with the L. Burghley. And that he should use more Liberty of Speech with the Queen. The Queen calls in her Commissioners for Concealments. Proclamations for the Length of Swords, Bucklers, &c. Against carrying and shooting in Guns, &c. Nor where the Queen's Residence shoulde be. No Coats or Doublets of Defence to be worn : Nor Pocket Daggs suffered. Proclamations about Apparel. Letters from the Privy Council for keeping Lent.

AS for the State of Religion now, I meet this Year with some Letters of William Parry : Who had privately reconciled himself to the Church of Rome, and was a sworn Servant to the Pope and his Cause ; and undertook for that Purpose no less a Villany than to kill Queen Elizabeth ; having the Encouragement of the Pope, and one of the Cardinals, to execute the same. For which barbarous Design he suffered the Death of a Traitor in the Year 1584. This Man had earnestly requested (and that with solemn Protestations of his Zeal to the Queen's Service) of the Lord Treasurer Burghley, to travel abroad to do the Queen Service, as a Spy and private Intelligencer in the Popish Countries. Which, he being a subtle, quick Man, and of good Parts, the Queen had yielded unto. And some Years before this, both from Rome and Siena, he had advertised the Treasurer of such Matters as he had heard and seen in those Parts.

Parry hath
Leave to be a
Spy abroad for
the Queen.

And now this Man being come home, writ to that Lord, that he was returned ; and weary with his long Journey, deferred his Attendance upon his Honour till his coming to Court ; and, (with glorious Words) that he would humbly wait upon the same, being most desirous to live and die in his good Favour, upon hope to be able to do his Lordship some good Service, [such] as he never intended to do or offer to any before that time : pretending some special Matter, whatever it was.

Returns home.
His Protesta-
tions to the L.
Treasurer.

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*Writs privately
abroad.*
*Writes to the
Treasurer in
Excuse.*

Thus far he carried all things smooth, (but scarcely sincere) till after his going abroad again into *France*; (which was soon after) privately, and without the Knowledge of any. And being at *Paris*, (where he was reconciled) he still pretended all Sincerity and faithful Observance towards the Treasurer. And this Year, 1579. January 15. he excused his Departure so suddenly and secretly. Writing, ‘That his Departure out of *England* might in reason leave Cause of Offence behind him; his Necessity and his Demeanor on that side might, and he trusted would, in part crave Pardon for him. The rather, if it might please his Lordship for his dutiful Mind, and privy good Will born, (though not discovered) unto his Lordship, to receive him into his Lordship’s good Favour and Protection. And that having not, since the Death of his very good Lord and Master, the Earl of *Pembroke*, served or followed any besides her Majesty (whose faithful poor Servant and Subject he would ever be) he hoped his Lordship would not reject his humble Suit; grounded upon no greater Warrant than his desire to deserve well of him by such Service as he should be able to do him hereafter.’ And concludes, the better to conceal his Treachery, and obtain his End, (*viz.* a good Salary to maintain him abroad in the Pope’s Service) ‘My good Lord, pardon my plain Nature, if I am at any time less ceremonious than your Greatness or my Duty do require. And be assured to find in me all Plainness and Truth: [this damnable Hypocrite hoping with this Clause to impose upon the Treasurer.] Adding, ‘That if it might stand with his good Pleasure to bind him to such Observations [there at *Paris*] that might do him Service, he would do his Duty, and endeavour to satisfy his Lordship’s Expectation. That in the mean time, and always he would not fail dutifully to pray to God to bless him with long, happy and healthful Years.

*Writes to the
said Lord, for
Service and
Employment
abroad.*

And this crafty Man so artfully concealed his Falshood, that it seems this great Statesman discovered it not: *Parry* from time to time sending him Letters of Intelligence from abroad: but serving in Truth the Popish Interest all the while. Thus I meet with another Letter of his writ the next Year, 1580. Therein endeavouring much to get Employment under that Lord. And in another he writ, ‘That he was emboldened, as he did in his last, to lay before him his Service: the Service of such an one as studied daily, how, and in what sort he might best, and most acceptably discover his readiness to honour and serve him.’ Divers other Letters he sent to that Lord in Hypocrisy; soliciting for Service, pretending great Loyalty, and Ambition of doing Service to the Queen; but in truth to serve the Ends of the Pope, and those that were of that Church, and sworn Enemies to her and her Kingdom. The further Relation whereof I shall reserve to the next Year.

*Papists im-
prisoned.*

The Queen and Government were however watchful against Papists, as well they might, to prevent Dangers from them: Who were very busy to destroy her, and seize her Kingdoms, as well as to overthrow the Reformed Religion established. There were also great Numbers of such disaffected in the Kingdom. Which may be conjectured at by the Numbers of such as were at this Time in *Durance*, in the Prisons in *London*, *Southwark* and *Westminster*; as in the *Tower*, in the *Fleet*, in the *Marshalsea*, in the *King's Bench*, in the *White-Lion*, in *Newgate*, in the *Counter*, and the *Gate-House*; likewise in the Custody of the Bishops

shops of *Ely* and *Rochester*: And many more in the Prisons of the several Counties. A List whereof may be seen in the *Appendix*, taken from a Paper of State.

The Sect of the *Family of Love* (as they affected to call themselves) began now mightily to take Place with many in this Kingdom. They were especially observed to be in the Counties of *Norfolk* and *Suffolk*. Some that were the chief Leaders, the Bishop of *Norwich* took up and laid in Prison both in *Norwich* and *Bury*. Which notwithstanding, the Report of their Increase in those Parts had caused the Lords of the Council to write to the Bishop for the suppressing of them; as we have shewn before.

The Sect, and the Followers thereof prevailing now and some Years before, it may be worth relating somewhat of their History: which I shall take from Writings and Books of those Time. 'The antient and

'famous City of *Colchester* was, in the troublesome Times of Queen

'*Mary's* Persecution, a sweet and comfortable Mother of the Bodies,

'and a tender Nurse of the Souls of God's Children, (as I transcribe

from a Book printed this Year in *Confutation* of this *Family*.) 'And was

'at that time the more frequented, because it afforded many zealous and

'godly Martyrs: Who continually with their Blood watered those

'Seeds, which by the Preachers of the Word had been sown most plen-

'tifully in the Hearts of Christians in the Days of good King *Edward*.

'This Town for the earnest Profession of the Gospel, became like unto *Colchester*.

'the City upon a Hill; and as a Candle upon a Candlestick, gave Light

'to all those, who for the Comfort of their Consciences came to con-

'fer there, from divers Places of the Realm. And repairing to common

'Inns, had by Night their Christian Exercises. Which in other Places

'could not be gotten.' For Proof whereof he refers the Reader to

that which was truly reported by Mr. *Fox*, in his Book of *Acts and*

Monuments. That at the *King's-Head* in *Colchester*, and at other Inns

in the said Town, the afflicted Christians had set Places appointed by

themselves to meet at. 'Where least Satan should be thought to be idle,

'&c. he stirred up divers schismatical Spirits: Which even in the great

'Trouble of the Church, sought to be Teachers of that, whereof they

'had no Understanding. And thereby turned the Knowledge of God's

'Testimonies, (which in many of them, though it was small, was

'somewhat) to vain and contentious Jangling. Whereby the dear

'Saints of God were not a little disquieted. At such time especially

'as some of them being condemned to Death, looked to taste of the same

'Cup, which had been in full measure poured out upon their Brethren.

'For not only in the private Assemblies here did these swarm, to pervert

'the right Ways of the Lord, but also in divers Prisons in *London*, they

'kept a continual Hand: where they scattered their Heretical Do-

'ctrines among such as were committed for the Love of the Go-

' spel.

And these Persons were the more dangerous, because they were such as had imbibed Principles of *Pelagianism*, *Arianism*, and *Anabaptism*: Infected with Pelagianism, Arianism and Anabaptism.

*ANNO
1579.* Some of the chief among them were these two : *John Kemp*, and *Henry Hart*. Which two were informed against in Queen *Mary's* Time by one *Thomas Tye*, a Popish Priest of *Much Bently* in *Essex*, near *Colchester*. These were those they called *Free-will Men*. For so they were termed of the *Predestinators*; as the said *Tye* informed the Bishop of *London*, in whose Diocese they were. And there were thirteen Articles drawn up, to be observed among their Company, that adhered to them. Of this *Henry Hart*, *John Careless* the Martyr said, That he had shamefully seduced, beguiled and deceived many a silly Soul by his foul *Pelagian Opinions*, both in the Days of King *Edward* and Queen *Mary*. There were certain Articles of Christian Religion, which *Careless* had sent to *Tymms*, a Prisoner for the Gospel in the *King's Bench*: And these *Hart* undertook to confute. One *Gybson* was a Companion of this *Hart*: Who sought to pervert and turn from the true Doctrine to *Pelagianism*, Twelve godly Christians, that were Martyrs. *Kemp* was a great Traveller abroad in *Kent*, instructing and confirming the Gospellers : whom *Tye* informed to be of the same Sect; but slandered him, (coming off perhaps from them) being vindicated by Mr. *Fox*; relating his godly and Christian Doctrine. He was alive even in these Times of Queen *Elizabeth*; and a Preacher in the *Isle of Wight*. Of this Company also was one *Trew* of *Kent*. Who albeit before, for the Truths sake, he lost his Ears for persuading the People from going to Mass, yet afterwards happening in the Company of *Pelagians*, he became a deadly Enemy to *Careless*; as appears by *Careless's* Examination, which he with his own Hand penned in Prison before he dyed; to be seen at large in the Book of *Martyrs*.

*Gybson.
acts and Mon.
p. 1531.
Kemp.*

Trew.

These Errors were now improved by occasion of the same and other Doctrines, brought over from the very Town, where *H. N.* lived and taught them : although his Sect afterwards obtained here a more *Lovely Name*.

*Vitells comes
from Delph
and spreads
his Errors in
Colchester.*

Christopher Vitells, a Joyner by Trade, with his Complices, came out of *Delph* in *Holland*, to *Colchester*, in the Reign of Queen *Mary*: and joyned himself with the Professors of the Gospel there: And taught that the Godly have in themselves Free-will to do good ; and could not away with *Predestination*. Now concerning this *Vitells*, and the Doctrines he broached, the Confession of one *Henry Crinel*, that was then among the Professors there, and heard his Doctrines, but better instructed, will give Account. His Confession was as followeth.

*The Confession
of H. Crinel,
concerning Vi-
tells.*

' About the Third Year of Queen *Mary*, Anno 1555. at *Michelmas*, or
' not much after, I *Henry Crinel* of *Willingham* in the County of *Essex*,
' came to the Town of *Colchester*: Where I happened into a common
' Inn. The Cause of my Repair thither at that time was, that I was
' desirous to provide, that my Conscience should not be intangled with
' the Popish Pitch. And being there, I met with divers of mine Ac-
' quaintance; and also with Strangers, who came thither, to confer con-
' cerning the Safety of their Consciences. Where *William Raven* of
' *St. Ives* was: who came thither at that Time with me, and was my
' Bedfellow: having likewise fled, being in danger for Religion. There
' we found at our coming thither, one *Christopher Vitells*, a Joyner: who
' so far as I could at that time learn, held many strange Opinions; and
' also taught divers Points of Doctrine scarce found, and such as seemed
' to

' to be before unheard of. The which Joyner, (as he then privily dis- *A N N O*
 sembled, so since he hath been noted openly for his cunning Wit, and *1579.*
 curious Fantasies) being as it seems weary of his Occupation, left
 the Craft of Joyning, and took unto him a new Trade of Life. So
 that of a simple Scholar, he became a great and learned Schoolmaster
 of the Doctrine of a Man who lived, as he said, beyond the Seas, of
 a holy Life and upright Conversation. This Man he praised very *Viz. H. N.*
 much, and reported many wonderful things of his Angelic Behaviour.
 Who afterwards I understood to be one *Henry Nicolas*, a Mercer of
Delph in Holland.

' The special Points of Heretical Doctrine, that the said *Joyner* did
 then and there teach [and learned of the Man aforesaid] were these.
 First, That Children ought not to be baptized, until they come to
 Years of Discretion. Secondly, He found fault with the Litany, in
 the Book of Common-Prayer, set forth in King *Edward's* Time ; af-
 firming, that it was not the right Service of God. 1. Because it
 was said, *God the Son, Redeemer of the World.* For, saith he, Christ
 is not God. 2. Because it is said, *Have Mercy upon us, miserable Sin-
 ners.* For the godly Sin not, saith he. And therefore need they not
 to use that Prayer. Thirdly, He affirmed also, that the Pope was
 not *Antichrist.* But he which doth not that which God's Law com-
 mandeth, neither fulfilleth the requiring thereof, he is *Antichrist.* And
 so are there many Antichrists.

' Furthermore, at the same time one *John Barry*, Servant unto Mr.
Lawrence of Barneball in *Essex*, came to the same Inn, to reason
 with the Joyner about the *Divinity of Christ*, which *Vitells* denied
 to be God. And after they had entred Conference, alledged that
 Place out of *Philippians*, Chap. ii. ver. 5. *Let the same Mind be in
 you, which was in Christ Jesus: Who being in the Form of God, thought
 it no Robbery to be equal with God.* Yea, quoth *Vitells*, the same
 Mind must be in you which was in Christ. And there he stopt him.
 Which Words so often he repeated, that he put *Barry* to silence, and
 blanked him. So that he had not a Word to say ; to the great Offence
 of divers : and especially of two Women Gospellers, who came with
Barry, to hear him and *Vitells* confer about this Matter. And to say
 the Truth, *Vitells* babbling did so astonish divers there, present and my
 self also, that I was fully minded to go to *Oxford*, to ask counsel of
Bishop Ridley, and *Mr. Latymer* concerning that Matter ; had I not
 met with some Men, to satisfy my Conscience in the mean Season.

' The which Joyner at that time wandring up and down the Country
 and Towns, to visit his Disciples, came to the Town of *Willingham*
 where I dwell : and sent for me to come to speak with him at an Ale-
 house. But I sent him word, I would not come at him, nor have to
 do with him. This is very true : and so I testify with mine own
 Hand : By me *Henry Crinel of Willingham.*

This *Vitells*, the chief Patriarch and great Doctor of the *Family of
 Love*, afterwards recanted openly, and upon his Repentance which he
 shewed, had been received into the Church. But the *Family* here de-
 nied it : though many then alive could aver it to be true.

Henry

A N N O **1579.** *H. N's Doctrines, found in his Book of the Gospel of the Kingdom.* *Henry Nicolas,* the Father of this Sect of the *Family of Love*, wrote a famous Book, called *Evangelium Regni*, mentioned before. Wherein were found these Errors, Blasphemies, and absurd Doctrines and Asseverations. ‘That the Day of the Lord (by him preached) is the Appearance of our Lord Jesus Christ in the Resurrection from the Dead, Wherein the Law and the Prophets and all that is written of Christ cometh fulfilled, *Ez. 26. c. 1. Cor. 15. f. Luke 24. e.* Further, he faith, he is the Angel of the Lord, or Messenger before him, for to prepare his Way, *Matth. 3. a. Matth. 11. b.* And to publish an everlasting Evangelie, *Matth. 24. Apoc. 14.* unto all Generations, Languages and Peoples, according to these Promises. He saith, the Family is the Rest of God from the Beginning, for the People of God; and for all repentant Persons: And is appeared in the last Times, according to the Promises.

‘He permitteth to every Nation what Religion they will; so they held with his Heresy of the Love.

‘He received this Message of his Evangelie from the Mouth of God himself. He maketh the Day of publishing his Evangelie, to be the last Coming of Christ in Judgment, with Thousands of Saints. The Day of the Love is the last coming of Christ. That the Ceremonial Law is needful to be observed. That our Baptism is but an handful of Water. He denied the outward Admission of Ministers. That the Family shall be in all Perfection everlasting upon Earth: To the End, that God's Will might be done in Earth, as it is done in Heaven. That the Romish Church hath obediently grounded itself on the Services and Ceremonies; which are the Prefiguration of true Christianity and her Services. Condemneth as many, as out of their Knowledge, which they take out of the Scriptures, had brought in certain Services and Ceremonies in any other wise and order, than the Church of Rome appointed [and they must be the Protestants] as unorderly rejecting and blaspheming the Catholick Church of Rome. That it is meer Lies and Untruth, which the Scripture-learned, through the Knowledge which they get out of the Scriptures, institute, preach and teach. In short, he saith, God raised him up (which lay altogether dead without Breath and Life) from the Death, anointed him with his godly Being, named himself with him; godded him with himself. These and many more of his wild Sentences and Opinions were collected out of his Evangelie or Gospel, by a reverend Author, and set down in his Book, A Confutation of certain Articles against this Sect, which we shall give account of by and by.

The Libertines. Their Doctrines.

The Libertines also came under the Denomination of this Family, and sprang from them. The Sum of whose loose Opinions set down and gathered from their Books by the abovesaid Writer, take as follows. 1. They affirmed, that the Preaching of the Word was not the ordinary Means to come to the Knowledge of the Word; but by Reason. 2. That no Man that is faulty himself can preach the Truth to others. 3. Those Preachers which did take in hand to preach the Word of God before Man be regenerated, took the Office of the Holy Ghost out of his Hand. 4. Those that were Doctors and Learned, could not preach the Word truly: The Reason was, because Christ said, *It was bidden from the wise and prudent, and was revealed to sucklings and babes.* 5. There was no Devil but such as the Painters made. 6. They which have the

Spirit of God know all things. 7. That we ought not to give our Alms *A N N O* to Beggars. For that they lived in the Consumableness. And that there was no Beggar in *Israel*. 8. That Marriage was a Sacrament, and wonderful Speculation. 9. That there were Mysteries and great Speculations in the *Mass*, if they could be attained unto: and that it was a God-Service. 10. Also, that the Service that we had taken for a God-Service was not so. And in so taking it, both they and we were deceived. 11. That *Adam* did not Sin at all. Their Reason was, that *Adam* did not Sin, but the Woman. 12. That there was no Man God's Child, but he that could shew his Pedigree. 13. That the Martyrs in Queen *Mary's* Days ought not so to have died. For in so dying they destroyed the Temples of God. 14. That whosoever had God's Spirit could not Sin. And that the Prophet *David* did not Sin, after that Time that he had received the Holy Ghost. 15. That a Man ought not to weary his Body in Travel and Labour. For they said, the Holy Ghost would not tarry in a Body that was weary and irksome. 16. That where there was any Contention, there was not the Spirit of God. For that the Spirit was not divided. 17. That the Witch, which raised up the Devil in the Likeness of *Samuel*, was no Witch, but the Wisdom of God; and the Spirit that she raised up was *Samuel* himself. 18. That *Adam* was the Son of God, otherwise than by Creation. 19. That there were many Books, besides the Bible, which *Esdras* speaketh of, that should be revealed and come abroad before the End. 20. That the Bible was not the Word of God, but a Signification thereof. And that it was but Ink and Paper: but the Word of God was Spirit and Life. 21. That they might not speak the Truth boldly and openly: because the Truth would not be heard. 22. That there were some then living, which did fulfil the Law in all Points.

All these Tenets were either found expressly asserted in their Books, or confessed and owned by them in Conference, as was ready to be testified by those that had talked with them. So strangely had the Spirit of *Enthusiasm* and *Fanaticism* transported many in those Days. And the Principles so evidently glancing favourably towards the Religion of Popery, rather than that of the Reformation, may give good ground to conjecture that the Hand of the Enemy was in all this Schism. And all this large Historical Account of the *Family of Love* shews, what Reasons the Queen had to send her Letters to the Bishop of *Norwich*, to take care for the Suppression of this wild Sect, as was related before. Which notwithstanding got ground.

The Spirit of Enthusiasm prevailed among many.

And now to come to this present Year 1579. and to see what Footing it had now gotten: This I take from the Words of the Writer of the *Confutation* printed this Year, in his Epistle Dedicatory to the Bp. of *Ely*. ‘The Danger of this Heresy flowed from this *Lovely Family*. Of the Heresy itself, in one word to utter the Truth of that which almost by the Experience and Practice of three whole Years [now it was September 1579.] he had found to be true, that it was the most pestiferous and deadly Heresy of all other. Because there was not almost any one particular erroneous and schismatical Fantasy, whereof the *Family of Love* had not borrowed one branch or other thereof. The Increase of it was great; and that daily: because the Withstanders were not many. The Defenders were wily as Serpents, and would fain in Life seem innocent and unblameable. In profession of the one they boasted very much:

The Danger of this Heresy at this Time.

ANNO 1579. ' much : Of the other they walking very closely, did justify themselves, because few had to find fault with them. Yet had they their loath-some Spots and ugly Deformities.

Their Books. ' Their Books were many, disorderly and confusedly written, both for Matter and Manner of things delivered in them. Their Phrases were such as the Scripture speaks of ; *Clouds without Water*, Lightning without Rain. Their Blossoms were as Dust, and their Fruit as Rotteness.

This Sect continued to later Times. This *Familism* could not be rooted out, (however absurd it was) but it remained even to the last Age ; when one *Randal* was a Preacher to these Sectaries, in an House within the *Spittle-Yard* without *Bishopsgate, London*, in the Year 1645. teaching this very Doctrine, and many People flocking after him. Which gave Occasion to a Book to be written against them in the said Year : bearing this Title, *A brief Discovery of the blasphemous Doctrine of Familism* : First conceived and brought forth into the World by Henry Nicolas of the Low Countries ; and now very boldly taught by one Mr. Randal, and sundry others in and about the City of London : Whom Multitudes of People do follow ; and which Doctrine many embrace.

Puritans. One of them writes for Favour to the L. Burgley. The disaffected to the Communion of the Church of *England*, and such as laboured after a Discipline different from that established, were now very uneasy ; having received several Checks, and some of their Leaders called up to answer for their Disobedience. At this Time they used their Interest with the good Lord *Burgley*. And he, though steady in the Principles and Practices of the Church, yet recommended sometimes their Causes to the Bishops, whom it concerned, and so left them. I will specify the earnest Letter of one of them, writ to him this Year ; with the Arguments he thought fit to use to him, with a Freedom not very decent, nor perhaps very acceptable to a Person of his Quality. Putting him in mind of his good Education in his younger Years ; of his hearty embracing of pure Religion : and withal, his Frailty in too much Compliance with the Religion under Queen *Mary* : Checking him for his going along with this present Queen, and those that laboured to hinder any further Reformation of what was wanting towards the Purity and right Discipline of the Church : And exciting him now to more Zeal for this, and to make more bold Application to her Majesty in that behalf. This Man was one *Proud*, Parson of *Burton upon Dunmore*.

The Sum of his Letter. ' He tells him first of his bringing up in true Religion : Of things published by him, to the Comfort of the Brethren : which made him ever to love and reverence him in his Heart. Of the Report of him afterwards, that he had openly revolted from Religion, to idolatrous Service in Queen *Mary's* Reign. By which he consented to all the Blood of the Prophets and Martyrs then shed unrighteously. And that he came not to God's persecuted Church, [fled abroad into voluntary Exile for the Gospel] that was not polluted with Idolatry. For whose sake, and for the Sufferings of the Just, he persuaded himself, that he and all then in Authority tared the better : that he confessed not his open Fall into Sin, nor asked Mercy at God's Hands for it, as others did. That afterwards he gave his Consent to the building of God's Church, not built in all Points so perfect as the other, that was built without any lawful or godly Magistrate ; and left in those Days for an

Example to have been followed. And that he was one of them that *A N N O*
 at the first maintained that for which many godly Men lost their Li- *1579.*
 vings : and by little and little by the Practice of Papists, good Justicers
 displaced ; profitable *Exercises* put down : as likewise, Prayers and
 Fastings sometimes used ; where Tears were shed for their own Sins,
 and for the Abomination of *Jerusalem*. And adding, that it was said
 likewise, that he feared to exasperate the Prince, and to make her
 worse in Religion. That he spared his Plainness : and had not dealt
 with her so plainly from time to time as his Knowledge required, both
 touching God's Church and her own Preservation, and the Safety of
 the Commonwealth, and the Encrease of God's Gospel. Of all this
 he knew little but by Hearsay. But that the Knowledge of God and,
 the Benefit of his Prince should move him to be bold and courageous ;
 venturing his Life for her, as she did daily for him. And when
 could he do God, and his Prince and Country better Service than
 now ?

At last he seemed to hint at the Duke of *Anjou*, who was coming into
 the Kingdom to Court the Queen : Shewing his Concern, lest his
 Practice of Popery here might be prejudicial to the State of Religion :
 fearing that he was too well fixed in that Religion, to make any Promise
 or Profession to the contrary. And all this Letter he committed to his
 Lordship's Discretion : which as none but himself knew the Writing of,
 so he might burn it, if he pleased. These are but short Contents of this
 Letter. The whole from the very Original, I have preserved in the Ap- *Nº. XXII.*
 pendix : where it may deserve Remark, how this Man took upon him to
 judge, censure, rebuke and counsel that great Privy Counsellor.

Frequent Wrongs had been done unto Cathedral Churches, Colleges, Hospitals, the Companies in *London*, and other religious Foundations, by means of Commissions for concealed Lands and Possessions ; obtained of her Majesty, by Men, that shewed themselves greedy of getting what they could by that means, whosoever suffered by it. Of this great Complaints had been made to the Lord Treasurer, as we have in other Places of this Book, and elsewhere related. This Abuse came to the Queen's Ears. For the Remedying whereof, she graciously set forth her Proclamation, for revoking certain Commissions for Penal Statutes, about these Concealments.

Setting forth, ' That she found great Miscarriage in the Execution of sundry her Graunts, made to divers Persons touching certain Penal Statutes, made and set forth for the common Benefit and Utility of her People, and touching the obtaining and recovery of Lands and Tenements concealed, and of sundry Bands, Forfeitures, and other things pretended, to be unjustly withheld and concealed from her Highness and her Crown. By pretence whereof she perceived a great Number of her loving Subjects contrary to the Intention of her said Graunts in many Cases, (though not offending) to have been greatly vexed and molested : and the Law not thereby any thing the better executed, but in some Parts rather impaired. Nor any such Profit recovered or obtained to her Highness, as upon such Executions and Concealments was pretended.

' That she most graciously minding the common Quiet and Profit of her Subjects, and willing to remove all Occasions of such Grievances to

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H h h h

*Abuses of Com-
missions for
Concealments.*

*A Proclama-
tion against
them.*

The Grievance.

*No Benefit ob-
tained.*

*ANNO
1579.* her People, as things whereof she always had had, and still hath utter misliking ; expressly willed and commanded, that the Execution of all such special Graunts and Commissions, made to particular Persons touching the Premisses ; and all Commissions not being returned into any her Majesties Courts of Records, made upon, and by vertue of any such Graunts, shall from henceforth cease. And that no new Comissions upon any the Graunts aforesaid, do from henceforth pass any her Majesties Seals : Nor any Process or Writ to be awarded; nor Information from henceforth received upon, or by vertue of any such Graunt or Commission.

And further, no Comissions or Commissioner or other Person whatsoever, already authorized to execute any such Graunt or Commission, from henceforth to deal or proceed any further by Inquisition or Juries, Examination of Witnesses or Certificate, or by any other Ways and Means whatsoever ; to execute any the said Graunts or Comissions, upon Pain of Imprisonment, and incurring her Majesties Displeasure, &c.

She prohibited all Justices of the Peace, Maiors, Sheriffs, Constables, &c. as they tended the avoiding her high Displeasure, from henceforth to be in any wise aiding or assisting to the Execution of any the said Statutes or Comissions. And the Justices of the Peace, Maiors, Sheriffs, &c. to attach and apprehend all and every such Offenders that should presume to execute any of the said Graunts or Comissions ; and them to commit to the common Goal of the County, there to remain without Bail or Mainprize, until her Majesties Pleasure, &c.

Provided nevertheless, that where by Means of the said Graunts, divers Suits were already commenced by the Parties, and some of them depending in sundry her Majesties Courts by way of Information, or otherwise, at the Charge of the said Patentees, she being minded to put the same Suits to some good End, with the reasonable Contentation of her Subjects ; by vertue hereof authorized the Lord Chancellor, the Lord Treasurer of England, the Chancellor of the Court of Exchequer, and the Barons of the same Court, or two of them, whereof the Lord Chancellor to be one, for all Causes determinable in the Chancery ; and the Lord Treasurer one for all Causes determinable in the Exchequer : To hear, order, end and compound all the said Causes, as should stand with Equity, to the Quiet of the Parties molest, and the reasonable Satisfaction of the Patentees.' Dated at Greenwich, the 15th of December. The 22d Year of Our Reign.

*Proclamation
for the Length
of Swords, &c.*

To this Proclamation let me add two or three more published this Year. One was for *the Length of Swords and Daggers, &c.* for the better Prevention of shedding of Blood. This was but the Proclaiming again of the Branch of a former Proclamation, published the 12th of Feb. in the 8th Year of the Q's Reign, Anno 1566. concerning Swords, Daggers, Rapiers and Bucklers : Commanded by her Highness to be put in Execution ; and of all her loving Subjects to be obeyed and kept, upon Pain of her Majesties high Indignation, and the Penalty in the same contained. The Branch or Clause of the said Proclamation was :

' Item, Her Majesty ordereth and also commandeth, that no Person *A N N O*
 shall wear any Sword, Rapier, or such like Weapon, that shall pass the *1579.*
 Length of one Yard and an half a Quarter of the Blade at the utmost :
 Nor any Buckler with any Point or Pike above two Inches in Length.
 And if any Cutler, or other Artificer shall sell, make or keep in his
 House, any Sword, Rapier, Dagger, or such like, contrary hereunto,
 the same to be imprisoned and make Fine at the Queen's Majesties
 Pleasure ; and the Weapon forfeited. And if any such Person offend
 a second Time, then the same to be banished from that Place and Town
 of his dwelling.' Given at Our Palace at *Westminster*, the 12th of
February, in the 22d Year of our Reign.

The Queen also shewed her Care of her peaceable Subjects by issuing *Proclamation*
 out her Proclamation in the Month of *July*, the Year before, *viz.* the *against the*
21st of her Reign, against carrying Pocket Pistols, called *Daggs*, *common Use of*
Handguns, *Harquebuzes*, *Callivers* and Coats of Defence. And for the *Daggs, &c.*
 preventing her good Subjects being abused or wronged, travelling
 abroad in their lawful Callings, she would not suffer any to carry such
 private Arms. And this was issued out for the further Direction and
 more effectual taking Place of some former Proclamation.

The Purport of this Proclamation was, ' That the Disorder was
 grown very great in common carrying of Daggs, Pistols, and such
 like, not only in Cities and Towns, but in all parts of the Realm in
 common High-ways ; whereby her Majesties good, quiet People, de-
 sirous to live in peaceable Manner, were in fear and danger of their
 Lives, to travel abroad for their necessary Busines, by means of the
 Multitude of the Evil-disposed, that commonly carried such offensive
 Weapons ; being in time of Peace only meet for Thieves, Robbers
 and Murtherers. Whereupon, upon the general Complaint made by
 the Multitude of her peaceable People, she gave strait Charge to all
 manner of Officers, to whom the Execution of the former Proclama-
 tion did appertain, that they should with speed take Order, how the
 Contents of the said Proclamation might be speedily put in due Exe-
 cution. And to that End she commanded all Mayors, Sheriffs, Bailiffs,
 &c. to assemble themselves to some accustomed Places ; and there to
 set special Order, and appoint special Ministers to enquire of the De-
 fault of the Execution of the foresaid Proclamation, and to provide
 duly for the Execution thereof.

' She took notice also of great Disorder grown of common carrying
 abroad, in Towns and Fields, great Pieces, as Harquebuzes, Calivers,
 &c. under colour of Learning, or exercising to shoot therein, to the
 Service at Muster, appointed in sundry Counties, for the common
 Service of the Realm: A Matter to be in good sort favoured : but not
 to be misused. But through the general carrying of them in Places,
 not appointed for such Musters, and by frequent shooting with them,
 in and near Cities, Towns Corporate, or the Suburbes thereof, many
 Harmes did ensue, and Occasions like to encrease of great danger by
 such Liberty, permitted for the Use of such offensive Weapons: There-
 fore she forbade all to shoot in these great Pieces ; in any manner of
 Hand-Gun, Harquebuz, &c. charged with Bullets, or without, in any
 Place, but only in and at the Places that are, or should be appointed
 for common Musters, by the Direction of the Commissioners for
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' general Musters ; or else at, and in such Places as are or should be appointed for meet Places, either within great Cities, or the Suburbs, or in Places far from Towns of Habitation ; for the Exercise of shooting in such Pieces.

' No Persons also should use any shooting in any small Pieces, within two Miles of any House, where her Majesty should reside, during the Time of her Majesties residing. And she charged the Marshal of her House to be careful by himself and his Ministers, to see the due Observation thereof. And if he should find any to offend therein, not only to commit him to Prison, but to advertise the Queen or her Privy Council thereof : that some further extraordinary Punishment might be extended upon such audacious Persons, as should adventure to offend so near the Place where her Majesties Person should be.

*Privy Doublets
of Defence.*

' Divers of late also wore privy Coats and Doublets of Defence : thereby intending to quarrel and make Frays upon others unarmed : and to presume audaciously to apparel themselves with the same privy Armour, not only within Cities, Towns, and publick Assemblies, but within her Majesties Court. Which was to the great Offence and Contempt of her Highness, and to the Hurt of divers her Majesties good Subjects. Therefore she expressly did prohibit all and every of her Subjects whatsoever, the wearing of any such private or secret kind of Coat or Doublet of Defence.

' And she charged all manner of Officers in Cities, Towns, and other Places, to make search for all manner of small Daggs, called *Pocket Daggs*, as well in any Man's House, to be suspected for the same, as in the Shops and Houses of Artificers, that used to make the same. And also them shall seize, and take into their Custody.

' None to make or amend, or to bring into this Realm any such Daggs, commonly called *Pocket Daggs*, or such like, upon Pain of Imprisonment. And wheresoever any have made any such small shot, to be bound in reasonable Sums to the Queen, not to make nor put to Sale, or otherwise utter any such small Pieces, as were commonly called *Pocket Daggs*, or that may be hid in a Pocket, or like Place about a Man's Body, to be hid or carried covertly, &c.

' Her Officers that had Authority to enquire of the Breach of her Majesties Peace, to assemble themselves presently, and so monthly, between this and *Christmas* next. And there by a Jury of sufficient Persons to be sworn, or by other Ministers, to be by them deputed ; to enquire of the Observation of all the Points herein contained. Given at Our Manour of *Greenwich*, the 26th of *July*, the 21st Year of Our Reign.

*The Occasion
of this Pro-
clamation.*

That which gave Occasion to this, was two Accidents that happened about that Time : which highly provoked the Queen, and justly moved her ; (as well as her Regard to her honest Subjects, for their safe and quiet passing abroad about their lawful Occasions) one was the discharging of a Piece while the Queen was in her Barge, with the French Ambassador, going to *Greenwich* ; which wounded one of her Bargemen. The other was, a Pistol shot at some one Person of Quality not far off the Court.

*Proclamation
for Apparel.*

A Proclamation came forth also this Year, (as there had been divers before about *Apparel*) for checking the Exorbitances and Expences thereof,

thereof, and for preserving a Distinction in the Queen's Subjects according to their different Qualities. This was intitled, *A Proclamation, with certain Clauses of divers Statutes and other necessary Additions.* First published in the 19th Year of the Queen: and now revived by her Highness Commandment, to be put in Execution, upon the Penalties in the same contained. This bore date the 12th of February, the 22d Year of the Queen. Another Proclamation for Apparel was set forth in the Year 1577. with certain Additions of Exceptions. And before that, in the Year 1565. Dated in February, the 8th Year of her Reign. Of which I have taken notice elsewhere.

Another Proclamation was set forth, occasioned by *slanderous Speeches* and Books published against the Duke of *Anjou*, that was come over to court the Queen. This may be read before.

Care was taken yearly for the due Observation of *Lent*, and for abstaining from killing and eating Flesh, during that Season. And Proclamations from time to time were issued out for that Purpose. But this Year a strict Letter was sent from the Lords of the Privy Council to her Majesties Justices of the Peace, for the pressing and better Observance of the same. The Minutes whereof, (being reviewed and corrected in many Places by the Lord *Burghley*'s own Hand) do follow, *viz.*

*The Observa-
tion of Lent
required.*

*The Lords of
the Council's
Letter for that
Purpose.*

' After our harty Commendations. Albeit that it were to be looke
' for, that the Considerations of your selves, having Charge hereto ;
' and her Majesties former Proclamations and Commandments also from
' Year to Year express by our Letters, in a Matter so necessary for good
' Order, and so beneficial to the Commonweal, should move you to
' have care to the due keeping of Abstinence from eating Flesh in the
' *Lent*, and the Days appointed for the forbearing thereof : Yet seeing
' by sundry Means we are given to understand, how negligently the
' same is looke unto in sundry Parts of this Realm ; and especially in
' Inns and Taverns, common Tables, tippling, and victualling Houses ;
' And that by Sufferance and Impunity thereof, such licentiousness is
' rather encreased than represt.

' It hath been thought necessary, and so it is precisely commanded
' by her Majesty, that you should be now eftsoons streitly charged,
' more severely to see unto your Duty in this behalf. And not only to
' have care to put in Execution her Majesties said Proclamation, and
' such Orders as have been heretofore appointed against the killing,
' dressing and eating of Flesh in those Times, and in such common
' Houses of Assembly ; but also to devise by all other good Means, how
' the Offenders in this Case may be restrained and punished for such
' Disorders. And in that part we think you should do very well to ap-
' point special Persons, being thereto well disposed, to use Searches
' weekly, or oftner, in the Towns and Thorowfares, where Inns and
' such common Houses for eating and drinking are kept ; at such times
' as there shall be any Suspicion, that there is any Offence committed in
' the Case aforesaid.

[All this that follows is the Lord *Burghley*'s own Hand.]

' And upon knowledge of the Breach of good Order in this Case, to *The Punish-
ment.*
' cause open Punishment, not only of such as shall eat Meats so prohi-
' bited, but of the House-keepers and Utterers. And for more Punish-
' ment, if they be Victuallers, besides Imprisonment, to discharge them
' from

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' from victualling : and there to bind them for more Terror. And
' where you shall think it also convenient, upon any probable Suspicion,
' either of Butchers or Victuallers, to bind them in some good Sums
' of Money to her Majesties Use, not to offend in this behalf : and in
' the rest to follow the Orders prescribed in the former Proclamations
' and Letters sent for that Purpose.

C H A P. XIX.

Books published this Year. A Confutation of the Principles of the Family of Love : By William Wilkinson : and another by J. Knewstubs. A Book in answer to the Assertion, that The Church of Rome is the true and Catholick Church. The Gaping Gulf : By J. Stubbs. His Letters wrote with his Left Hand. Some further Account of him, and his Abilities. Plutarch's Lives set forth in English by Sir Thomas North. Catalogue of the Bishops of Exon. A Book of Simples and Surgery, by William Bullein. Egyptians and Jews pretending to do Cures by Palmistry and Charms in these Times. Richard Bullein, a Divine and Physician. Hugh Broughton Fellow of Christ's College, Cambridge ; ousted of his Fellowship (founded by King Edward) wrongfully. His remarkable Case. The Decision of a College Statute ; being the Ground of this Contention. One undertakes to make Salt-petre. One offers to fortify the Sea Ports of England and Ireland. The Names of the Queen's Privy Counsellors.

NO W I proceed to the mention of divers Books that came forth this Year : and some Accounts thereof, and their Authors; with some other private Matters incident.

A Confutation writ against the Family of Love.

One was writ against the Sect of the *Family of Love*. Of which several things have been said already. It bore this Title, *A Confutation of certain Articles, delivered unto the Family of Love : With the Exposition of Theophilus, a supposed Elder of the said Family, upon the same Articles.* By *William Wilkinson*, M. A. and Student in Divinity. Printed by *John Day*, dwelling under *Aldersgate*, 1579. To this Book the Bishop of *Ely* gave his own Testimonial, in these Words. ' Perusing over this little Treatise of Mr. Wilkinson, I could not but allow his Diligence and painful Travel in this heretical and schismatical World. And I would heartily wish of God, that our Church of *England* might be well weeded from those two great Errors. For it is high time.

The Bp. of Ely's Recom- mendation of it.

Richard Ely.

To this Bishop he makes the Dedication of his Book. And the A N N O rather ; because, he said, within the Isle of *Ely*, and otherwhere within his Lordship's Diocese, divers did suspect that to be true, which common Fame reported, that daily those increased : which in the End he feared, might wonderfully disquiet (as it had already began in divers Places) and molest the Church of God.

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To him he dedicates his Book. And why.

In the Epistle to the Reader, he tells him of what Principle he was, *viz.* 'One that heartily desired the Promotion and Furtherance of God's true Religion ; the Increase of a true Faith, the Fear of God, the Quietness of our *English* Church, and the utter Ruin and Abolishing of all Papistry, Atheism, and Heretical Sects and Schisms whatsoever.' And that which gave Occasion to his writing this Book, was, that lie reading certain Books of *H. N.* and conferring with certain of that *Lovely Family* in the Isle of *Ely*, was by them requested to set down unto them in Writing, for his further Instruction those Doubts ; which he did not understand, either by the Means of the Unusualness of their Method in writing, or the Novelty of their far-fetched Phrases, or their wrong and wrested Allegories, or their Divinity not heard of ; all in an affected rough-trotting Stile.

His Method was this. In the Beginning of his Book, he set down *A brief View of the Heresies and Errors of H. N.* under Fourteen Articles. Which he confutes in his ensuing Treatise. First, That we have no Church. Secondly, That we have no Truth. Thirdly, We have no Baptism. Fourthly, We have no Forgiveness of Sins. Fifthly, We have no Ministry. Sixthly, Concerning being united and godded with God. Seventh, What he saith of himself, and his extraordinary Calling. Other Articles were, concerning his Revelations : Of Shrift used in his *Family* : That he disliked the Preaching of the Word ; and what he termed it. That it was lawful for those of the *Family* to disseminate. He makes God the Author of Sin ; and the Sinner guiltless. This is in short the Sum of those Articles that *Wilkinson* gathered out of *H. N.*'s Book. Which he exhibited unto a Friend of his to be conveyed unto the *Family of Love*, that he might be certified of the Doubts in them contained. At length one who called himself *Theophilus*, sent him Answers to them with a Letter, and an Exhortation annexed : Beginning thus : ' To the Collector of these after expressed Articles, that out of his malicious Mind perverted the Sense and true Mind of the Author, and framed sundry of them into Errors ; and to the rest of his Assistants in these and such uncharitable Dealings, wheresoever they be, Greeting.' *Wilkinson* replies to *Theophilus* Paragraph by Paragraph : and proves his Assertions out of their own Books. And concludes his Book by a short Tract, consisting of *Notes to know an Heretick*, especially an *Anabaptist* [whose Opinions this *Family* espoused] with the Opinions and Behaviour of them out of divers Authors. And particularly *Bullinger* ; who shewed the several Sorts and Sects of them : As *Anabaptists*, *Apostolicks* ; such used no Weapon, Staff, Wallet, Shoes, Money, &c. They preached on House-tops, &c. *Anabaptists*, *Spiritual Sinless Anabaptists* : *Anabaptists*, that use to hold their Peace, and pray : *Anabaptists Enthusiasts* : that boasted much of the Spirit and Revelation. Gross and impure *Anabaptists*, called *Free-Brethren*. *Libertine Anabaptists*. The *Anabaptists of Munster* : That despised and spokeagainst Magistrates.

Fourteen Articles of Heresies and Errors by them taught.

Theophilus
bis Preface to bis Answer.

Another

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*Another Book
against this
Sect: By
Knewstubs.*

Another Book in *Quarto* came forth this Year against the same Family, by *J. Knewstubs*: Called, *A Confutation of certain monstrous and horrible Heresies, taught by H. N. and embraced by a Number, who call themselves The Family of Love.* Dedicated to the Right Honourable *Ambrose Earl of Warwick*, Master of her Majesties Ordnance. In this Epistle he commended unto his honourable Care, ‘The Redress of a dangerous Enormity, which of late had broken out in this Land: ‘He meant, this *Atheism*, as he called it, brought in by *H. N.* and ‘that his Household, who would be called *The Family of Love*. And ‘that this Service which his Honour might do unto God, would be great: And that the Cause so nearly touching the Glory of God, he ‘was in good Hope, that this which had been said by him, would sufficiently persuade his Honour to enter into some speedy Care and Consideration to suppress so great and grievous a Danger.’ Such were the Apprehensions of this Sect at this Time’

*A Book a-
gainst the Af-
fertion that the
Church of
Rome is the
true Church.*

The same Author set forth another Book, against another sort of Errors: being an Answer to certain *Assertions*, tending to maintain the Church of *Rome* to be the true and Catholick Church. It was dedicated to those Gentlemen in *Suffolk*, whom the *true worshipping of God had made right Worshipful*. This Book was occasioned by one, who had drawn up certain *Assertions*: and required *Knewstubs* (in way of Challenge) to answer them. But after he had made his Answer, the other, who gave him the said *Assertions*, would not vouchsafe the reading of them: Perhaps lest he should be convinced. Whereupon he was advised by some of his Friends to publish them. Of these *Assertions*, the First was this. ‘It is an Article of our Faith, to believe the Catholick Church; whose Schoolmaster is the Holy Ghost. And therefore in the Creed that Article is placed next to the Article of the Belief of the Holy Ghost. By whose continual Instruction and Assistance, being directed, she cannot err in Matters of Faith. For, as St. Paul saith, *She is Columna & Firmamentum Veritatis*. So that we are all bound here to believe and obey: Yea, however it seem to our Sense and Understanding.’ This is a Tast of these *Assertions*, which that learned Man thought fit to answer, and to make publick his Answers to.

*The Discov-
ery of the
Gaping-
Gulph.*

Now came forth also that famous Book (mentioned before) of *J. Stubbs* against the *French Match*, *Monsieur* being then come into *England*. Which highly provoked the Queen, as well as reproached that Prince. It was intitled, *The Discovery of a Gaping-Gulph*; wherein England is like to be swallowed by another French Marriage: if the Lord forbid not the Banns, by letting her see the Sin and Punishment thereof. Therein is this Expression: ‘Her Majesties Father King Henry the Eighth, had a Law past by Parliament in his Time, that whoso had unlawfully known that Woman, with whom he was like to marry, and did not before Marriage come and bewray it, should upon the Matter afterward detected, be holden little better than a Traytor. His Care to have a good Woman was Christian and Royal. He wist well, as the Preamble of those Statutes purposed, besides the private Contentation to himself, that as well the Sins of Fathers and Mothers, as the Plague of their Sins, descended to the Children. And considering the Children were to be left Governors of the Land; (which so also might have part in the Punishment) his Care was so much more

‘to

' to be approved, because it was also for the Commonweal.' Reflect- *A N N O*
ing by these Words upon the dissolute Life of *Monsieur*. 1579.

These and many such like Expressions were so provoking, that a *leud seditious Book*, <sup>*A leud sediti-
ous Book.*</sup> Proclamation was issued out, as was shewn before, against the Book ; wherein it was stiled, '*A leud seditious Book*, rashly compiled and secretly printed ; and afterwards seditiously dispersed into sundry Corners of the Realm ; containing an heap of Slanders and Reproaches against the said Prince ; bolstred up with manifest Lies, &c.' and a great deal more contained in that Proclamation.

I meet with a Letter of this *Stubbs* to his Friend and Camerade, Mr. *Michael Hicks*, then of *Lincolns-Inn* (of which Inn of Court *Stubbs* was) writ with his Left Hand, his Right being cut off ; being yet a Prisoner in the *Tower* : Subscribing himself, after his Name, *Sceva* : as he usually did at the End of his Letters, of which I have seen some. Part of this Letter was in these Words : 'I recommend me to you, and your honest Crew, [some of their Society in *Lincolns-Inn*.] The Lord make you all to increase in Hability and harty Will to serve the Lord, and his Church. Farewel to all. Pray for your old restrained Friend, that he may never commit any thing, unworthy any your godly Acquaintances, or that should make you ashamed to acknowledge him to be that he is, your loving and faithful Fellow,

John Stubbe Sceva.

Another Letter of his, writ with his Left Hand the next Year, was dated in *July, 1581.* being then at *Thelmeton in Norfolk*, [or *Thelveton*.] Wherein he writes with a great Sense of Religion, and purpose of a more strict Behaviour towards God ; with Counsel of the like Import to Mr. *Hicks*, his forefaid old Friend. Whose Conversation, with some other Gentlemen, used to be more facetious and airy : Writing thus familiarly : 'I pray thee, good *Michael*, pray for me, that after so much time to no purpose spent, I may now give my self from such Delights or Companions which are vain, and have no Furtherance in them to Godliness ; but rather draw back from an earnest Profession thereof. And that now after forty Years almost of my vain Life, I may redeem the Time, by giving my self seriously to a sincere Profession of Christ. So as I may feel the Power of his Death and Resurrection in my Soul and Body. That I may give continually some time to an ordinary and standing Exercise of the Word. That I may chuse the Godly, and none other to be my Company : and to be ashamed to have any any other for my near Familiars. That finally, I may determine upon some certain Calling ; wherein to serve the Lord, and my Country, where I dwell. Pray this for me, and I will pray also the same for you. If you have leisure, write again. The Lord direct you in all these by his Holy Spirit, and keep you ever his.' *Thelmeton, 22d of July, 1581.* By your own and constant Friend,

John Stubbe Sceva.

I transcribe the whole Letter, for the Substance of it, as well as the Writing ; proceeding from such a memorable as well as unhappy Gentleman, more out of honest Zeal than Malice. I add, that he was sometime of *Benet College in Cambridge* : and removed thence to *Lincolns-Inn*. His Acquaintance and Associates there were of the more

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learned

ANNO learned and ingenious Sort : as *Drury*, *Blyth*, *Spenser*, *Brentbwait*,
Calthorp, *Southwel*, and Mr. *Hicks*, afterwards one of the Secretaries
of the Lord Treasurer *Burghley*. All whom he stiles in one of his
Letters, *His good Masters of the Bar, and Friends of Lincolns-Inn*.
And how well he was esteemed, before he fell into his Troubles, may
appear by a Letter written by *Robert Southwel* from *Venice* in his Tra-
vels, to his Friend, the said Mr. *Hicks*, in the Year, 1575. ‘ I know
‘ none that in every account I reckon of more, than of your self ; or
‘ unto whom I am more beholden : joyning with you Mr. *Stubbs*.
‘ Which as I would chuse for Commissioner of the weightiest Cause that
‘ ever shall behap me, &c.

*He answers
Cardinal Al-
len his Eng-
lish Justice.*

And the Esteem that he had afterwards for his Learning and Abilities
may appear hence, that the Lord Treasurer chose to employ him some
Years after, in answering a Popish Book of great Vogue in those Times,
called, *The English Justice*, written by Cardinal *Allen*, upon the Execu-
tion of certain Popish Traitors. Which Book was answered by this
Man. And the Copy being finished, the aforesaid Lord thought fit to
have it carefully reviewed first, and examined by some judicious Persons,
before it should be published. For which Purpose he desired two learned
Civilians, Dr. *Byng* and Dr. *Hammond* to peruse it, and give him their
Judgment of it. Which accordingly they did : And the Account they
gave thereof, take from their own Letter : *Viz.*

*Byng and
Hammond
approve his
Writing.*

‘ Our humble Duties premised ; according to your Lordship’s Com-
mandment we have perused the Treatise written by Mr. *Stubbs* in de-
fence of the *English Justice*, erewhile impugned by a *Rhemish Romanist*.
‘ The Author’s Travel had so well throughout acquitted it self, as it
‘ little needed any Censure, much less ours. Nevertheless, sith your
‘ Lordship was pleased to have it reviewed, we have joined in Confe-
rence with the Writer about such Places as might seem to have most
‘ occasion of Doubt. Touching the Work, it is more than Time, in
‘ our Opinion, it were abroad ; not only for the better staying of such
‘ weak ones, as may lightly be carried away with fair shews of the Ad-
versary, but also for the repressing of some insolent Vaunts, lately
‘ given out by petty Pamphleteers of that *Romish* Faction, who had
‘ dared so highly to magnify that Popish Libel ; as though it were for
‘ Workmanship unmatchable ; and for sound Matter uncompotrolable by
‘ ours. But, God be thanked, it is ripped in funder : and the Rotten-
ness of every Member in such sort discovered, as all their shifting Sur-
gery will never recure it.
‘ For the rest, we have not further to say, but referring all to your
‘ honourable Wisdom, we humbly take our Leave, and commit your
‘ good Lordship to the blessed Protection of the Almighty. The 11th
‘ of July, 1587..

Your Lordships humbly at Commandment,

Tho. *Byng*, Jo. *Hammond*.

To these Books already mentioned, let me add one or two more,
that appeared in Print this Year.

One

One was *Plutarch's Lives*; translated into *English* by Sir *Thomas ANNO North* from the *French*, done by *Amiot*, Abbot of *Bellozane*. With his Epistle Dedicatory to the Queen. Wherein he gave her this Comple-
ment, ‘ Though this Book be no Book for your Majesties self, who are
‘ meeter to be the chief Story, than a Student therein ; and can better
‘ understand it in *Greek* [in which Language it was writ by the Author]
‘ than any Man can make it in *English*. In the Epistle to the Reader he
‘ hath these Words in Commendation of *History*: ‘ All other Learning
‘ is private, fitter for Universities than Cities : fuller of Contemplation
‘ than Experience : more commendable in Students there, than profit-
‘ able unto others. Whereas Stories are fitter for every Place ; reach to
‘ all Persons ; serve for all Times ; teach the Living ; revive the
‘ Dead.

Now came forth a Catalogue of the Bishops of *Exeter* ; collected by *John Vowel*, alias *Hooker*, Gent. concluding with *John Wolton* : Pre-
ferred to that Bishoprick ; and Consecrated by *Archbishop Grindal*,
August, 1579. A Professor of Divinity, and a Preacher of the Gospel,
and universally seen in all good Letters. So his Character there ran.
This Catalogue is transferred into *Hollingshed's Chronicle*.

A Book of *Simples* and of *Surgery* was set forth also now; though *Book of Sim-
ples and Sur-
gery*.
writ divers Years before, viz. in the Year 1562. by the Author *William Bullein*, published it seems now after his Death. By this Book it appears,
there were in those early Times *Quacks* and *Empyrics* : called by him
Dog-Leachers, and *Egyptians*, and *Jews* : All pretending to the telling
of Fortunes, and curing by Charms. That Author thus describes them.
‘ They [Dog-Leachers] buy some gross Stuff, with a Box of Salve, and *Dog-Leachers*.
‘ Cases of Tools, to set forth their slender Market withal, &c. Then
‘ fall they to Palmistry, and telling of Fortunes : daily deceiving the
‘ Simple. Like unto the Swarms of Vagabonds, *Egyptians*, and some
‘ that call themselves *Jews* : Whose Eyes were so sharp as *Lynx*. For
‘ they see all the People with their Knacks, Pricks, *Domifying* and *Fi-
guring*, with such like Fantasies. Faining, that they have Familiars
‘ and Glasses ; whereby they may find things that be lost. And beside
‘ them are infinite of old doltish Witches with Blessings for the Fair, and
‘ conjuring of Cattel. And that is the Cause that there is so much Idle-
‘ ness, and Infidelity is practised in this ill Estate, &c. These be worse
‘ than the subtil Limitours, and begging Friars, which deceived many
‘ through Hypocrify, and more hurtful than the crafty Pardoners ;
‘ which preached Remission of Sins in every Parish Church, with Bells,
‘ and Pardons from *Rome*. These be worse than Vagabonds, Beggars,
‘ robbing the People : nay, more hurtful than private Murtherers, in
‘ killing Men for lack of Knowledge.

This *William Bullein* in his said Book takes occasion to mention his *Rich. Bul-
leyn a Divine
and Physician*.
Brother *Richard Bullein*, a Divine by Profession, but a learned Physician
also : living in the Beginning of Queen Elizabeth's Reign. Who practi-
fied the Art chiefly in Christian Charity, for the Comfort and Relief of
the poorer Sort. Whose Memory therefore deserves a Line or two in
our History. Of whom he gives this Account : ‘ That he was a zeal-
ous Lover of Physick ; more, for the Consolation and Help of the
afflicted sick People, being poor, than for the Lucre and Gain of the
Mony of the Wealthy and Rich. And that although he professed com-
fortable Cordials and heavenly Medicines for the Soul, being a Divine,
yet

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' yee he had good Experience of many Infirmitieſ and Sickneſſes, infec‐
ting the Body of Mankind; and had done many good Cures.' And
speaks particularly of his Medicine for the Gravel in the Reins, and for
the Stone. And promised, if it pleased God, that it should hereafter
come abroad to the Profit of the Commonwealth of the *English* Nation.
And then this Writer sets down particularly his Brother's Receipt of a
Syrup for the Stone, and an Electuary, Pills and Plaſter. Both these
Brothers lie buried in *Cripplegate* Church: where were Inſcriptions upon
their Grave-Stones.

This gives Occasion to descend to ſome Remarks on two or three
other Persons, (and they of the University) which this Year brings
to my Hand.

*Letter of the
Chancellor of
Cambridge to
Hatcher his
Vicechancellor.
T. Bak. S.
Tb. B.*

Dr. Hatcher of King's College in Cambridge came on Vicechancellor
this Year. He was an old Acquaintance of the Lord Burghley, the
High Chancellor. And as well in respect to him, now chosen his Vice‐
chancellor, as of his Care towards the good State of that Place of
Learning, wrote this friendly, as well as hortatory Letter to him: all
in his own Hand.

' After my very hartie Commendations to you. By your Letter of
the 7th of the last Month, I received Advertisement from you of the
Choice made of you to be Vicechancellor of that University for this
Year following. Whereof I was very glad to understand: Not doubt‐
ing, but that, both for the particular Knowledge I have of you my‐
self; and the rather also for the good Approbation of the University,
who by general Consent have chosen you to that Place; you will so‐
execute that Place, as it requireth, and as my hope and desire is.
Wherein, as you shall have need in any Cause, to use mine Assistance,
you shall find me ready according to my wonted Manner. And so I
bid you hartilie Farewel.' From my House at the Strand, this first
of December, 1579.

Your Loving old Friend,

W. Burghley.

*Hatcher's
Book of King's*

This Dr. Hatcher is memorable in King's College for a Catalogue
which he drew up of all the Provoſts, Fellows and Scholars of the King's
College of the Bleſſed Virgin Mary, and St. Nicolas in the University of
Cambridge: being a Manuscript; and containing Historical Collections
of ſuch of that College, their Characters, Places and Preferments, unto
the Year 1563. but carried on and continued by ſome other Hand. The
firſt Person ſet down was William Millington, born at Pockington in the
County of York, Dr. of Divinity, elected from Clare-Hall, by our
Royal Founder, King Henry VI. April. 10. 1443. to be firſt Provoſt, &c.

*Will. Mil‐
lington.*

*H. Brought‐
on's Case of
Chrif't's Col‐
lege.*

A Cause happened this Year concerning a Fellowship of Chrif't's Col‐
lege in Cambridge: Posseffed by Hugh Broughton. Out of which after
ſome Years enjoyment of it, he was ejected by Dr. Hawfurd the Master.
The Cause may deserve to be recorded, both in respect of the Eminency
of the Person, being one of the greatest Scholars in Chrif'tendom, both
for Latin, Greek, Hebrew and Talmudical Learning; and likewife for
the Cause itſelf: being about a Fellowship, granted to that College by
King Edward VI. The Master in his Proceeding against Mr. Broughton,
went

went upon a common Statute of that College ; and subjecting the new *A N N O*
 Fellowship to the rest of the Statutes. One whereof was, that there
 should be no two Fellows at the same time there, that were born in the
 same County. And it appearing, that *Broughton* was chosen into this Fel-
 lowship, there being one of the same County with himself Fellow before ;
 on this Ground he was thrown out of his Fellowship by the Master, two
 or three Fellows consenting herein with the Master ; though more of the
 Fellows consented not. The Master urged also, that he had not taken
 Orders : which was required by Statute.

Mr. *Broughton* had appealed to the High Chancellor of that University in his hard Case. And he had writ favourably to the Master in his behalf. But he would not comply, as he pretended against the Statute ; being about also to send up some to his Lordship, to shew the Reason for what he had done. On the contrary, these Things following were urged on *Broughton's* Side. That his Fellowship was peculiar and different from the other Fellowships of the College, subject to those Statutes. That indeed it was designed for a Student in Physick. And that there was a Box of Writings, that settled the Terms of that Fellowship. Which Box with the Writings in it, was lost in the way to *Cambridge*, to have been brought to Bishop *Ridley* ; when he was come to be Visitor there. He pleaded further, that there had been formerly two Fellows of that House of the same County : whereof one enjoyed King *Edward's* Fellowship. All this *Broughton* gave the High Chancellor to understand in a Letter, which he himself composed and sent, being himself then at *Durham*, that so he might the better understand the Constitution thereof ; when Dr. *Hawford's* Messengers were coming up, to give his own Reasons to the said Chancellor. But to see the Busines more fully, I have reposed that learned Man's Letter in the Appendix : desiring Justice against the Master wrongfully depriving him.

This being an University Matter, and depending for some Years after, let me say a few things more concerning it. The Lord *Burghley*, their said Chancellor, upon his understanding of this Cause, had writ two or three Letters back to the College ; which were favourable in *Broughton's* behalf : namely, that Equity made on his Side, [however the Rigor of the Statute seemed to be against him.] And that if King *Edward* were alive again, *silere Leges potius maller, quād utilitas Collegii, & Dignitas Academiacē suprema Lex non effet.* So was that Lord's prudent and incorrupt Judgment of it.

And as the Master with four of the Fellows, had by their Letters given the Chancellor their Reasons for the depriving of him ; So the rest of them, being Eight (who were against this Proceeding) and with whom this Fellow had a great Esteem for his Learning, wrote their Letters also to the same : shewing, what their Thoughts were ; being excited thereunto, that so good and probable a Cause might receive no damage by their Silence. And therein they took notice how his Lordship had patronized this Man's Cause : which exceedingly rejoiced them.

They wrote also another Letter to Sir *Walter Mildmay*, That he would not suffer *Alumnum suum* [his Scholar, one that was (it seems) maintained by him, or had some Exhibition from him, for reading a Greek Lecture perhaps in the College] to be thus pulled away from the Bosom of their College, to their great Calamity ; partly, because of his great

*Broughton's
Plea about his
Fellowship.*

XXIII.

*The High
Chancellor's fa-
vourable Judg-
ment of his
Cause.*

*Several of the
Fellows Let-
ters to the
Chancellor;*

*And to Sir
Walter
Mildmay, in
behalf of him.*

A N N O great Skill in Greek, *Graios Musarum agros colentem*. And such a Value
1579. they had for him, that they wrote also to his Brother, a Lawyer; that
 he would do the Part of a Brother; and defend his Brother's Cause.
 And to Mr. *Hugh Broughton* himself, then being at *Durham*, that he
 would come up and return, the better to manage his own Cause. But
 his want of Health hindered him. And when the Master pronounced him
 not Fellow, these Fellows did severely and sharply resist him; as well be-
 cause they thought it inhuman and unjust to do such an *Act*, *Indict& Causa*, as because by Right, and upon very just Causes, they reckoned
 him Fellow; and bare very hard the Loss of such an one. But take all

Numb. this more perfectly in their own Words, in a well-composed Letter in

XXIV. *Latin*, with their own Names subscribed, set in the *Appendix*.

The Vicechan-
cellor, and two
Heads decide
this Controversy.

The Question
to be decided.

But finally, when this Cause could no otherwise be adjusted, Dr. *Ha-*
wford refusing to revoke what he had done, in the Year 1581 it came to
 an effectual Determination by the Vicechancellor, and two other Heads
 of the University; by their Interpretation of that College Statute, by
 which the said Master had proceeded: There being a Statute, that made
 it to belong to the Vicechancellor, and two other Heads of Houses (or-
 dinary Visitors of that College) to define and determine the Sense of
 any Statute in doubt. So Dr. *Perne* Vicechancellor adjoined to himself
John Bell, and *Robert Norgate*, Doctors of Divinity in this Affair. The
 Question was, Whether he that was designed for that Fellowship of
 King *Edward's* Foundation, is held to be of any particular County, as
 prescribed in a Statute of that College: or may be freely taken out of any
 County, or of such a County, of which some other Fellow before was
 found to be; or not? Their Judgment was in the Negative: *viz.* That
 the Statute did not oblige him that had this Fellowship, to be of any
 particular County. The College also produced abundant Testimony of
 their Custom, from the first founding of the said Fellowship, to have
 been always, or for the most part, so observed by them, (which was the
 best Interpreter of Law.) In which College two of the same County
 had been admitted, upon the Account and Privilege of that Royal
 Foundation.

Their Inter-
pretation of the
Statute.
MSS. Academ.
pen. me.

And so the said Vicechancellor and Doctors did interpret and declare
 the Words of the forementioned Foundation. 'That it shall be lawful
 ' for the Masters and Fellows of that College, to chuse a worthy and
 ' learned Man for Fellow, into that Foundation, *nulla Comitatus habita*
 ' *ratione, ex quo sit oriundus*: whether he alone be of any County, or
 ' any other before him be found to be Fellow of the same County with
 ' him. And then another Question among them was, 'Who of all the
 ' Fellows was to be held King *Edward's* Fellow?' The Vicechancellor
 declared, that to be the Place which Mr. *Hugh Broughton* lately had, and
 him that afterward should succeed in his room. And upon this Judgment
 the Chancellor sent to Dr. *Ha-wford* for *Broughton's* readmittance to his
 Fellowship. But whatever the Reason was, he returned no more (I
 think) to the College. And though this Matter of that Fellowship
 seemed so firmly settled by that Decision, yet I find the same Contest
 arose in that College but about four Years after, concerning one *Osborn*,
 who had obtained King *Edward's* Fellowship. And then it went the
 other way.

The
same Contests
arose in that
College but about
four Years after,
concerning one
Osborn, who had
obtained King
Edward's Fellowship.

The Names of two or three more occur this Year, being Persons eminent for their great Skill in providing Necessaries for the Strength and Defence of the Kingdom. One of these was one *Leonard Engelbreght*. The Lord Treasurer *Burgbly* had before promoted the making of *Salt-petre* in *England*; knowing the great Use of it; in order to the being ever in a Posture of War, since the Queen and Kingdom had Enemies round about them. For this Purpose he treated some Years past with the said *Engelbregbt*, a Gentleman born at *Aken* in *Germany*. Who required a Commission from the Queen, for the making of it within her Dominions; and power to sell his *Salt-petre* within the Realm at his most Profit, for the space of 20 Years; preferring always the Queen's Majesties Service with such Quantities as should be requisite for her, before all others. And that the rest he might transport with the Queen's Licence. And to give the Tenth Pound in weight of all such *Salt-petre* to be made by him, or his. [This that follows is added by the Lord Treasurer's Hand] And if he do not continue yearly in the making of *Salt-petre*, so as her Majesty may have sufficient Quantities for her Service; then the Licence to cease.

This seemed not to take effect. For the same Lord Treasurer in this Year 1579. agreed for the making *Salt-petre* with one *Cornelius Stevenson*, another Foreigner; by Articles between the Queen and him, viz. a Lease to be made from her to the said *Cornelius*, of a Portion of Ground in the *East* Bailiwick of the *New Forest* in the County of *Southampton*, lying together, commonly called *Asshers*. Whereof Fifty Acres were set thinly with Beaches, Oaks, Thorns, Holly: and 350 Acres wast Ground, of Heaths and Furzes. This he was to have and enjoy fifty Years; if he, or any of his Seven Sons should live so long: yielding and paying unto her Majesty and Heirs, the yearly Rent of 10*l.* And to deliver at the Town of *Southampton* 20 Tun of *Salt-petre*, good, perfect and well refined, for the Sum of 40*l.* for every Tun. And to deliver to her Majesty 20 Tun, before the Feast of *John Baptist*, 1580. And to deliver yearly the same Quantity at the said Feast. — If at any time the Queen may have any Quantity of *Salt-petre* of like Goodness delivered at the City of *London* upon a less Price than 40*l.* the Tun; then *Cornelius*, or his Assigns to deliver all the *Salt-petre* he shall make at the same Price: — If he make Defect in delivering yearly the same Quantity, then the Lease to be void.

And for the more Probability of its taking Effect, Sir *Edw. Horsey*, Governor of the *Isle of Wight*, wrote to the Lord Treasurer about May 25. this Year, That *Cornelius* had made a good Quantity of *Salt-petre*: which he saw himself in the Vessels a boiling about twenty Days past: and was then come to perfection. And that five or six Days past, one of the Officers of the *Forest* brought him some of the same Stuff; which was not then refined: but by this, he thought it might be; and more made. That *Cornelius* promised it would take good Effect: and that otherwise it would be his utter undoing. For his Charge was great. He went then for a Time to *Dorsetshire*, to another Work he had there; for making of *Alumn*; such a *Genius* this Man had towards such Works.

Cornelius in June 1580. writes to the Lord Treasurer to this Import: 'That whatsoever good might happen to the Commonwealth by his Service, must needs be imputed to his Lordship. For as at the first his

*Terms between
the Queen and
one Stevenson
for the same.*

*What Success
he had in his
undertaking.*

ANNO 1579 ‘ great Care, and zealous Good-will to further such a Service for his Country, was such as did much encourage him to attempt so chargeable and hard a Thing ; which the Multitude thought impossible to be done ; so if his Wisdom had not been the only Means, whereby his great Faults [in failing in his Terms] had been born withal, it had been long ago overthrown, to his utter Shame and Undoing. And that Sir Edw. Horsey had lent him Money to go on. That he had with much ado brought to work this Point, that he found, that the Earth which had been housed but since *Christmas* last, yielded such Quantities of Stuff, as assured him of treble Increase in Continuance. That at first he lost all that he had ever bestowed in one whole Year, by reason of unseasonable Weather. He requested the Supply of 100*l.* without which he was unable to finish this great Work : whereupon, he said, he had bestowed 1000*l.* What Success this Business further had, I know not.

Lane's Devices for Fortifications. For the same End and Purpose, *viz.* the Safety of the Land, *Fortification* was also necessary. One Rafe Lane, a projecting Gentleman of these Times, (especially in martial Affairs) offers to the Lord Treasurer Devices for Fortification : now especially for the Sea-Ports, when some Invasion was this Year expected. What he would undertake, and what Satisfaction he would give, to assure the Queen to make good what he offered, let his Letter to that Lord speak, as follows.

His Letter to the L. Treasurer. ‘ Knowing how grateful a Thing it hath been to all Princes in any Necessity, to have in Time special Service offered unto them : and how lamentable Ruins by hostile Invasion or Attempts may beset to a whole Kingdom, for want of a timely Provision, (in Appearance though small.) Forasmuch as I understand, by no vulgar Report, her Majesty is likely this Year to be attempted in more Places than one ; I have therefore presumed at this present, for her Majesties Service, and for the Safety of the whole Estate, against any foreign Force whatsoever, to put your Lordship (as my most special good Lord) in remembrance of such a Mean, as shall, with the Favour of the Almighty, to the End aforesaid, be of great Force, of small Charge ; and in very short time to be accomplished and finished.

‘ Sir, my Plat briefly doth concern an Ordinance and Fortification of all the Harbours that her Majesty hath, either in *England* or *Ireland*. The same to be for three Months tenable, against any Power or Battery Royal, either by Sea or Land. — The Work of the said Fortification to be both begun, and also to be accomplished, ready for the said Defence within the Space of one Month, after the first Spade shall be put in the Ground : and that without further settling and seasoning. — And because neither her Majesty shall adventure any Charge, nor your Lordship any Speech or Commendation of any my Sufficiency, without some apparent Proof and ocular Testimony before hand ; I am (having Warrant for the same) in any convenient Place of Ground, wheresoever to be assigned unto me, to make a Demonstration of my aforesaid Offer ; by rearing the first Turf, and laying forth the first Ground-Plot, both spacious and massive, ready afterwards, and easy to be finished and perfited by every common Labourer, even with common Direction for the Defence above-mentioned.

' The time of this my Tryal shall be seven Days. The Charges 20*l.* A N N O
 ' to be laid out upon 80 Labourers. The time for finishing and per- 1579.
 ' fecting the same for Defence one Month. The Charge of the whole.
 ' The first 20*l.* threerd Times triplicated : and four Times doubled. The
 ' first Proof whereof, *viz.* of the first Seven Days shall be at my Charge:
 ' being no less desirous to do her Majesty some effectual, important Ser-
 ' vice, than glad, that her Majesty should not altogether be ignorant,
 ' both of my dutiful Devotion any way to serve her Majesty, and of
 ' some sufficiency (more than looked for at my Hands) in some effectu-
 ' al sort to perform the same.

I end this Year with the Names, Titles and Offices of those that were now of her Majesties Privy Council.

- | | |
|--|---|
| 1. Sir Thomas Bromley, Kt. Lord Chancellor of England. | 11. Sir Francis Knolles, Treasurer of the Household. |
| 2. Lord Burgbey, Lord Treasurer of England. | 12. Sir James Croft, Comptroller of the Household. |
| 3. Earl of Shrewsbury. | 13. Sir Christopher Hatton, Vice-chamberlain. |
| 4. Earl of Lincoln, Lord Admiral. | 14. Sir Henry Sidney, Kt. of the Order, Lord President, &c. |
| 5. Earl of Sussex, Lord Chamberlain of the Household. | 15. Sir Francis Walsingham, and |
| 6. Earl of Arundel. | 16. Mr. Thomas Wylyson, Esq; Principal Secretaries. |
| 7. Earl of Warwick, Master of the Ordnance. | 17. Sir Raufe Sadler, Chancellor of the Duchie. |
| 8. Earl of Bedford. | 18. Sir Walter Mildmay, Chancellor of the Exchequer. |
| 9. Earl of Leicester, Master of the Horse. | |
| 10. Lord of Hunsdon. | |

*The Lords and
others of the
Queen's privy
Council.
Anno 1579.*

ANNO
1580.

CHAP. XX.

The French King's Brother departs. The Queen's Concern thereat. The French Ambassador, and Prince of Conde in private Communication with the Queen: about Assistance of the King of Navar. What it was, the Queen tells the Lord Treasurer. His Thoughts of Conde's Message. The Queen's Message by Randolph to Scotland: in favour of Earl Morton: and for removing D' Aubigny from the King. Her notable Declaration to those States assembled, by Randolph. Ill Counsellors about the King: Their Names and Characters. The Nations Ingratitude to the Queen. Some Account of Earl Morton. D' Aubigny professes himself a Protestant. The Lord President of the North his Letter concerning these Scotch Matters. A Popish Rebellion; and Invasion in Ireland.

Duke D' Anjou departs out of England.

IT was not before this Year, 1580. that Monsieur departed home out of *England*, re infecta, to the Nations great Satisfaction. He took Shipping for *Flanders*; and minded to land at *Flasbing*: where the Estates were to meet him. Thence intending for *Antwerp*. Whither he went to assist those of the *Low Countries* against the *Spaniard*. He was very honourably attended with many of the Nobility: and there went over with him the Earl of *Leicester*, the Lord *Hunsdon*, the Lord *Charles Howard*, the Lord *Thomas Howard*, the Lord *Windsor*, Lord *Sheffield*, Lord *Willoughby*; and a Number of young Gentlemen beside. As soon as he came to *Antwerp*, all of the *English* Nation returned back. And upon Report of a great Scarcity both of Victuals and all things else in *Flanders* at this time, the Earl of *Leicester* carried over with him 50 Beeves, and 500 Muttons, for the Provision, during their being there.

The Parting sorrowful.

The Departure was mournful between her Highness and Monsieur. She loth to let him go, and he as troubled to depart: And promised to return in *March*. But how his Causes in the *Low Countries* would permit him, was uncertain. He took shipping at *Sandwich*. But in the Way betwixt *Canterbury* and *Sandwich*, a French Gentleman called *La Fine*, lost a Portmantue, full of Jewels, esteemed in Value to be 6000 Crowns: Which caused the Gentleman to stay in *England*, in hopes to hear some good Tidings of them. The Lord *Howard* went away the Night before, to see the Ships in readiness. And being Aboard, in the Night time, by the forgetfulness of a Bowe, the Ship was set on fire in the Gun-room. And before it was espied, it had almost got to the Powder. By great Chance a Man of that Lord's laid himself flat in the Flame, and tumbled in it. And so stayed the Fire from the Powder, till Water came; otherwise it had blown up the Ship, and all that were Aboard.

Aboard. That Party was scorched, both Face and Hands ; and his *ANNO*
Girdle burnt. It was one of the greatest Ships. 1580.

All this was the News at Court, sent to the Earl of *Shrewsbury* by his Son *Francis Talbot*. As also that the Queen her self accompanied *Monsieur* as far as *Canterbury*. And that she was minded to go to *Greenwich* or *St. James's*: though *Greenwich* was not now altogether free of the Plague. At her Return she meant to lodge at no Place, in which she had lodged as she went, [to prevent, as it seems, the reviving the Thoughts of *Monsieur*.] Neither would she come at *Whitehall*; because the Place should not give Cause of Remembrance of him to her, with whom she so unwillingly parted. Where we cannot but observe, that such was her Majesties Presence of Mind, and Care of her Subjects Welfare, that she subdued her private Affection for the publick Good.

I add a private Accident happening to the *French Ambassador* this Summer, in June 1580. Who riding abroad to take the Air, in his Return came through *Smitfield*: Where at the Bars he was stayed by those Officers that sat there, to cut Swords; by reason his Rapier was longer than the late Statute made for the Length of such Weapons. (for which the Queen issued out a strict Proclamation the last Year.) Which put the Ambassador into a great Fury, drawing his Rapier. In the mean Season the Lord *Henry Seymour* came in: and so stayed the Matter. The Queen hearing of it was greatly offended with the Officers; but imputing it to their want of Judgment, that Matter past off.

This Ambassador did earnestly ply his grand Business this Summer. And being at *Nonſuch*, in the Month of *June*, private Communication was held between them for some Hours; present only *Leicester* and *Hatton*, the Lord Treasurer coming thither that Evening. The Prince of *Conde* was now also there: Who came to solicit the Queen's Assistance in behalf of the King of *Navar*, his Brother, and the Protestants in *France*. So that she had two very weighty Matters this Summer upon her Hand: wherein the Matter of Religion was interwoven, as well as the Safety of her self and her Kingdoms.

Concerning the particular State and Management of these Affairs, the Lord Treasurer gave account to the Earl of *Suffex* in a private Letter at *Nonſuch*, whither he was newly come from *Theobalds*. That repairing towards the Privy Chamber to have seen her Majesty, he found the Door at the Upper End of the Presence Chamber shut. And then understood, that the *French Ambassador* had been a long time with her Majesty; and the Prince of *Conde* also. That that Evening the Ambassador acquainted him [the Lord Treasurer] with a Part of their Proceedings; being pleased with her Majesty for her temperate Dealings. That he found *Conde's* Disposition rather inclined to move Troubles in *France* than Peace. And that he thought verily, that those Troubles, and that Prince's Coming was encouraged from *England*. And that it augmented this his Suspicion, that he saw such great Favours shewed to that Prince by certain of the Council: who had been with him at the *Banqueting-House*, where he was lodged.

He added, 'That the Queen late at Night told him her Dealing with them both: commanding the Prince's Modesty in declaring the Cause of his coming to be, to shew her the just Causes that had moved the King of *Navar* to take Arms for his Defence against *Monmorancy* and *Byron*. And shewing many particular Causes. Which the Ambassador

A N N O 1580. ‘endeavoured to retort to the King of Navar. Then entring into the Particulars of the War between the two Kings, he at length concluded, that he came to intreat her Majesty to obtain, that the French King would suspend his Judgment both against the King of Navar and him; and to accept them as his dutiful Subjects, as they meant and intended sincerely and plainly; without attempting any force, otherwise than their Defence against their Oppressors.

‘That the Prince went to his Lodging with the Earl of Leicester, and Wylkes, Clark of the Council, attended him. That he perceived by her Majesty, that the just Cause of his coming was for Money: to be repaid her; part by the said King, part by himself, Casimire and certain Princes Protestant: and a Part that she herself would bare.’ The Treasurer gave his Judgment in this Manner: ‘That he wished her Majesty might spend some Portion to solicit for them some Peace, to the good of the Cause of Religion. But to enter into War, and therewith to break the Marriage, [which was still in Hand] and so to be left alone, as subject to the Burthen of such Wars, he thought no good Counsellor could allow.’ These are some Passages of this Letter, writ by this great Statesman concerning the Address of two such eminent Persons to the Queen, and her Account thereof from her own Mouth to him: with other Court News; and that from one Privy Counsellor to N°.XXV. another. It deserves a Place in the Appendix.

What the Queen's Wisdom directed her to do, with respect to the solicitation of the Prince of Conde and the King of Navar, concerning affording them in a War with the French King, will appear by a Letter which Secretary Wylson at this time wrote to the abovesaid Earl of Sussex.
 ‘Touching the Prince of Conde, he is to be sent back as he came, without hope of Aid. And this Day, or to Morrow, he is to be dispatched to go into Germany, from whence he came, to Duke Casimire. Her Majesty hath written to the French King in his Favour; and will use all that a Christian Prince may do, to accord Things amiss, and to bring him to the King's Favour again. But the King of Navar stood upon his Defence against Marshal Byron and Momorancy, and would not make any offensive War.

Report of the P. of Orange and K. of Navar's coming. Speeches were raised now, that the Prince of Orange was arrived at Dover. And Reports were also given out, that the King of Navar was in Guernsey. Such Applications were made in these Times by foreign Princes of the Religion to the Queen. But these Reports proved not true.

Scotch Matters relating to England. D'Aubigny comes to Scotland from France. Now something concerning Scotland, as far as England was concerned. To which a Practice of the French there gave a great Jealousy. One of that Nation, but of Scottish Blood, D'Aubigny, was come lately into Scotland; and became very dear to the young King: and the rather, being of Kin to him, being a Stuart. He performed his Part so well, that in effect he governed him, and had a great Influence in all publick Affairs. But he was reckoned a Papist, and in the Interest of France. And it was feared he would procure for the King a Wife of the Popish Religion: and at length bring in Popery by that Means into that Land, and overthrow the Religion. The Queen therefore found it highly necessary to put a Stop to the Proceedings of this French Favourite. And by a Declaration very freely delivered by Randolph, her Ambassador, before

before the King and States assembled at *Edinburgh*, February 27. plainly, *ANNO* opened this Matter, and the Danger thereof: Shewing at the Entrance, 1580. how well she had deserved both of the King, and that Nation. The Effect whereof (taken from *Randolph's* own Paper) follows.

' The Queen's Majesty, my Sovereign, hath been a Friend unto this Country ever since she came to her Crown. She hath born a special Love unto the King ever since he was born, and singular Care of his Country. She hath never sought a Foot breadth of the Ground of Scotland; nor to hurt the Liberties thereof. That she had never sought to draw the King out of his own Country into *England*, or elsewhere, as her Enemies then about his Grace had given forth; and taken Colour thereupon to trouble others. That she had spent her Treasure, and the Blood of her People, to save *Scotland* from the Conquest of *France*. That she had Means enough to have entred and conquered the Country (if she had sought it) when the King was young; his Mother in *England*; and all the Nobility and People of *Scotland* were divided, and in distress. That she might have taken occasion of just Revenge, when her Officers and Subjects were slain in her own Realm at the *Redswyre*. But the contrary Disposition had ever been in her Majesty, through the Care she ever hath had to preserve the King and his Country, by reason he was her nearest Kinsman, her nearest Neighbour, in one Island: and that few other Princes in the World agreed with them and their Subjects, in professing one Religion. That she found the thankful Minds of all his Regents in his tender Age; and they found her Assistance. That she found the King ever loving and affectionate unto her, until now of late within this Year or more, that the Lord *D'Aubigny*, being purposely sent hither, to dissolve that happy Unity and Love between their Majesties, had so far prevailed, as, &c. That he was become Master of his Graces Person, of his Ear, of his Counsil, and of his whole Estate. That he had alienated his Graces Mind from the Amity of *England*; and to think nothing pleasant but the Motion of *France*: From whence he never gat good Turn, nor so much as to call him *King*.

' That he had brought his Grace to enter into Suspicion, and cast off all such his own Subjects, as had preserved his Life and Estate unto these Years. That he had made his Grace call home, and cast himself into the Hands and Counsil of such, as were ever Enemies to his Estate and Authority. That he pressed him to make War with *England*, although it would offer Peace, and keep it with him. That he had brought his Grace to be weary of his Ministers, and to think them Factious and Raylers. That he had brought him to be more dissolute in Speech: nay, will teach him worse Conditions, as may appear, to marry some Papist: Yea, to leave the Land, if need be, wherever he will have him to go.

' That in the mean Time, no sound Advice was taken for the quieting of the Borders: for punishing the Murthers, nor Mischiefs; nor how the King's Estate should be maintained: but for Poverty, to drive him to leave the Realm: or to seek the Lands and Lives of his Nobility and Barons.

He proceeded after all this plain Language thus: ' The Queen's Majesty, my Sovereign, hath Cause to take this in Heart; seeing what the Loss

The Q.'s Declaration by her Ambassador to the States of Scotland.

Complaint of D'Aubigny.

ANNO 1580.

‘ Loss of such a young and noble Prince, of so religious and virtuous Expectation, being so near, her Cousin and Neighbour, may work to her ; she means not to seek to remedy it by her own Force, or by any Device of hers, if the Nobility of Scotland will do it themselves. And in the doing whereof she will counsel, favour and assist them, even to the hazzard of her own Crown.

‘ Thus, my very good Lords, the Care I have of the King himself, the Love I bare unto your Country, the Inconveniences like to follow on both ; the Likelihood of the overthrow of Religion in Time ; and the Breach of Amity between the two Realms ; moveth me thus earnestly to speak ; and further to proceed otherwise than I would, if I had not to do with those, whom I both honour, love, and am ready to serve.

*III Counsellors
about the K.
of Scots.*

For several that were now about the King of Scots, and his Governor, by evil Counsil abused his good Nature by nourishing him in Delights and Pleasures unfit for his Age, and unseemly for the good and godly Behaviour of a Prince : Persuading him to alter his Affection towards the Queen’s Majesty of England, his best Friend and Kinswoman : and to grow in Suspicion of his best Servants, and Nobility. Their Names, as I find them in an authentick Writing, which, I suppose, was Randolph’s, now the Queen’s Servant there, and their ill Characters follow.

*Their Names.
MSS. T.
Randolph.
D Aubigny.*

‘ The first and chiefest was the Lord Daubigny, his Cousin-German : A Man born in France ; depending upon the House of Guise ; a Papist in Religion ; brought up as most of them were in that Country : promoted here to be Lord Chamberlain, and chiefest Person about the King : made Earl of Lenox, and Captain of Dunbriton ; the Place of greatest Commodity, to receive Strangers into the Country, or to convey the King, as is greatly to be doubted to be Daubigny’s Drift and Purpose. He hath continually his Ear at downlyng and uprising : A maintainer of Papists, Rebels, Traitors, and such as ever served against the King, and are Enemies to all Virtue. He brought over with him a notable Personage, called Monsieur Monberneau, a Frenchman, of kin to his Wife ; hard favoured, licentious, audacious, but not stout, proud, as his Nation is, arrogant in his Speech, bold and beggarly ; to be short, of no good Condition or Honesty : And of such a Life, as when Men will speak of a pocky Knave, it is used for a common Proverb, *He bath danced in Monberneau’s Breeches*. This Man is so familiar with the King, that in all Pastimes he is a Companion ; in all Counsils he is one ; in all Assemblies none more forward or near the King, than he.. The best that his Friends can say for him is, that he is a Jester, a Cracker, and a Man to make the King merry.

*Sir Robert
Steward.*

‘ The Third Person is the Lord Robert Steward, Son to a King, as some say : but one born, brought up in France : Where he tasted of such Manners, that he yet savoureth of all the Evil that may be spoken of that Country. A Cuckold ; a Wittal. *Et quid non?*

J. Seaton.

‘ The Fourth is the Lord Seaton : in the last Point agreeing with the Lord Robert. In many other Parts of Villany, far surpassing him ; as Swearing, Lying, Whoredom: Never Friend to the King, but Servant to his Mother : A Practiser, a Trafficker ; a Traitor to his King and Country.

' The next is Captain James Steward, Second Son to the Lord Velle- *A NN O*
 ' *tre*, the Accuser of Morton; audacious, proud, of no Religion, and *1580.*
 ' an undertaker of any Enterprize of Mischief, devised by *D' Aubigny*,
 ' or the Faction; lately made a Counsellor: Tutor of the Earl of Ar-
 ' ran, become Deaf, and Captain of the New Guards of sixty Hal-
 ' bardiers to wait on the King.

' The Earl of Argyle, a great Man of Birth; sober in Wit, better *E. of Argyle.*
 ' ruled by his Wife, than well advised to follow her Counsel; subject
 ' unto *D' Aubigny*, and wholly at his Devotion.

' The Earl of Montros; a Personage good, in Wit reasonable; double *E. of Mon-*
 ' in Dealing, and false to his Friend: Enemy to *Morton*. *trois.*

' S. Combe: Neither stout, constant, wise, nor honest: but false, feeble, *s. Combe.*
 ' and full of Flattery.

' The Master of Ogylby, vain, and foolish; prating and lying, with- *The Master of*
 ' out Faith or Honesty. *Ogylby.*

' Mr. Henry Kier, of chief Credit with *D' Aubigny*: both subtil, *Hen. Kier.*
 ' false and crafty: Neither Faith nor Honesty are to be found in him.

' William Scawe is Clock-keeper; and John Hume Master of the *Scawe.*
 ' Ratches; as himself is the worst. *Hume.*

' Many other Tatlers and Praters and petty Companions there are:
 ' glad, when they can get their Word about, be it never so untrue, or
 ' to little purpose: Not respecting what they speak, or of whom; so
 ' that either Credit or Profit may be won at the King's Hands. God
 ' amend them all; and send the King better Governors over him; make
 ' him *Josias*, to live in the Fear of God, and send him long Life.

Such was the loose Court of this young King, and such the Gentle-
 men that bore him Company, tending to his Ruin: Which our Histo-
 rian (who published his History of Queen Elizabeth, in the Beginning *Henry Kier.*
 of this King's Reign over England) thought fit, or was commanded to *Cand. Eliz.*
 conceal, or to represent more favourably: Since it is evident, how sen-
 sible the Queen was of the Methods of this Court, and more perfectly *sub ann. 1579.*
 knew by her Ambassador Resident there; however negligent they made *and 1580.*
 their King of her Admonitions.

Furthermore, how unfairly and disingenuously they dealt with her *The Q. not*
Majesty, who sincerely favoured the King and *Scottish* Nation against *dealt w^tll*
 the Endeavours of the Popishly affected, her said Ambassador shewed in *withal by the*
 a Letter writ to Secretary *Wylson* from *Berwick*, being discharged of his *Scots. Epist.*
 Embassys, and remaining there as yet: *Viz.* That ever since he entred *T. Randolph.*
Scotland, he found himself as one scarcely with himself [in his first
 he wrote, *Beside my self*] by the uncertain, unreasonable and ingrate
 Dealing of that King and Council: neither mindful of her Majesties
 Benefits past, neither weighing the Danger that they stand in, if they
 have not her Majesties favourable Countenance. Which so mych hath
 tormented me, (for that (Alas !) I wish that Nation well) as
 truly it hath passed any Grief that ever I had. And now finding their
 Despight and Wilfulness so great, I know neither what to do, nor say
 for them. To cast them off will be perill to our selves; for that they
 will seek others as cumbersome, or more hurtful than they are to re-
 tain them; beside the Pride we put them into, if their greedy Ap-
 petites be not satisfied, we shall be as unsure of them, as now we
 are. To seclude them for a Time from all kind of Traffick and Dealing
 with

ANNO 1580. with us ; to hold a Hand hard unto them, untill they feel the Wants of such Benefit as our Country yieldeth unto them, perchance may sooner bring them to Reason ; or make them work, or find out some Remedy amongst themselves, than either by fair Means to use them, or by Force to annoy them.

' I leave this to the Judgment of others wiser than my self.'

*Randolph to
the L. Chan-
cellor concern-
ing his Em-
bassy in Scot-
land.*

And further, concerning these Affairs with *Scotland* with respect to *England* at this Time, the said Ambassador shewed to the Lord Chancellor, while he was at *Berwick*. His Endeavours to persuade the King and his Council, to hearken unto the Terms for accommodating the Disturbances in that Kingdom : and his putting them in mind of the many good Turns done them by the Queen : and his Advice to take her Council for the indifferent Tryal of Earl *Morton*, [who was in the *English* Interest, formerly Regent and Governor to the King, now made a Prisoner by *Arran*] and for the removing of Count *D'Aubigny*, [now made Earl of *Lenox*] from the King : who, he said, was a Man utterly averse from true Religion ; and that opposed a good Understanding between the two Nations. But notwithstanding the great Pains he [the Ambassador] had taken for the effecting these Matters, all proved to little purpose. Nay, so hated, that he was fain to get out of *Scotland*, as fast as he could, for fear of his Life : Having Libels set up against him ; and a Gun once shot in at his Chamber Window.

*E. Morton
hated by the
Faction.*

That as for Earl *Morton* now in Prison, he was rich and had both Lands and Friends. These, and the Doubt of his Power in his Prosperity, procured him many Enemies. And many of them formerly his Friends. Insomuch that there was little hope of his Life : Divers of them and of his Servants, now proving his Accusers. Some charging him to be guilty of the present King's Father's Murther ; others, that he was consenting to the Poisoning of the Earl *Abbot* ; others, that he had an Intent to take the King, and to have killed several of the great Earls. But whether these Accusations were grounded upon Truth, or upon Malice, was doubtful. But to read all this News more particularly, I refer the Reader to Mr. *Randolph*'s own Letter, which he shall find faithfully exemplified in the *Appendix*.

Numb.
XXVI.

*The Q. fa-
vours him.*

It must be observed here concerning Earl *Morton*, that such an Esteem the Queen and the *English* Court had for him, that this Summer she had writ to him very graciously, offering to do all that he should think meet. And upon whose Answer a Resolution of the Queen's was like to follow. These are the Words of Secretary *Wylson* in his Correspondence with the Earl of *Suffex*. And therefore it is probable he was not so profligate a Man, as those *Scots* of *D'Aubigny*'s Party would make him. Otherwise it is not credible the Queen would have so espoused his Cause, though they afterwards brought him to his Death.

*D'Aubigny
professeth him-
self a Protes-
tant.*

But now the News came, that *Monsieur D'Aubigny* professed himself of the Reformed Religion. And so the Earl of *Shrewsbury*'s Steward, *Barwewyn*, wrote to him from Court in *July*, that it was certainly given out, that he had professed himself one of the reformed Religion in *Scotland*, and had renounced all Papistry. But whether sincerely, or in Policy, may be questioned. Yet after all, *Lenox* was removed : and went back into *France*.

Let

Let me add what one of the great Peers of *England's* Thoughts were *A N N O* of this Treatment of the Queen by the *Scots*: *Viz.* the Earl of *Huntington*, at this Time Lord President of the *North*. Who had received some Letters from *Randolph*, with a Packet from Sir *John Foster* upon the Borders. And from the Intelligence sent by them concerning the Interest of *Lenox*, [i. e. *D'Aubigny*] in the *Scotch* Court, which prevailed beyond that of the Queen; that Earl gave his Judgment in these Words: ‘That if they reckoned their Cards well, it would not be good for them to lose our Sovereign [meaning the Queen] for such a new Friend as *Lenox*, neither for any other as he thought; for the Amity of *England* was more fit for them, than the Favour of any other could be, their own King excepted. And that against him her Majesty did never desire the good Will of any of those Subjects: but in all her Actions had shewed herself desirous to preserve him and that State, as he knew, and they must grant’ — Then the Earl prayed *Randolph* to advise the Lord *Sefford*, [a *Scotch* Nobleman] (of whom that Ambassador conceived a great Opinion, and of his House, and such of his Name and Friends) to continue true and faithful to their Sovereign. Which, he said, they might do, and yet continue willing to enter and maintain all good Offices and Friendship between the two Countries.

By one Party or other, this Lord’s House had been fired; and hard Speeches had been given out about it: as though it had been done by the Treachery of some *English*. On which Occasion the said Lord President added, ‘That it was more than he knew to be intended. Neither did he like of such speaking. But for their Satisfaction [who misdoubted it was done by the *English*: and so a Matter proper for the Lord President of the *North* to enquire into] he said, that it was plain to them [of that Nation] and all others, by that which Mr. *Randolph* did in the Court with the King and Nobility, for and in the Name of our Sovereign [the Queen] that her Majesties good Will to the State continued: and that if any thing fell out otherwise than well, the Fault was likely to be in them, and not in us [the *English*.]

He proceeded thus, ‘That he could wish, that they and others had more regard to Religion, and the godly Policy established in both Realms, as he thought, chiefly by the Means of the Queen, his Sovereign, next under God; than desire to seek Revenge for particular Quarrels. Which, as they handled the Matter, might breed no little Evil to both States. And of this Surname, he could wish the Abbot of *Newbottle* especially to be drawn to accept of good and sound Advice. That there were others also that he could name unto him [Mr. *Randolph*] but the Time would not suffer him. And he hoped, he knew them well enough: And how unfit it was for them, or any other, to malice *Morton*, more than to regard their King, or their Country; or to think one *Demberry* [*D'Aubigny*] and his Counsels better, than of the Advices and Requests of his Sovereign the Queen; he thought no Man of Judgment doubted.

And so concludeth with these Words: ‘Well, to end; for my part, he and all others of that Nation shall find me inclinable to do all good Offices towards them, so long and so far, as I see them to love the Religion, and to be well devoted to the Queen, my Sovereign, with a due Regard of Duty to their King and Country. And thus with my

The E. of Huntington's Judgment of the Scot's Dealing with the Queen.

L. Seaford's House fired.

The L. President's Censure of some of this Faction.

A N N O ' very hearty Commendations, I commit you to the Protection of the
1580. ' Heavenly Father. At Newcastle, 25th of February, 1580.

Yours Loving Friend,

H. Huntingdon.

Rebellion in Ireland by Desmond.

Hist. of Ireland by Rich. Cox, p. 367.

The News at Court was, that King *Philip of Spain* prepared mightily against *Portugal*: although Merchants Letters came daily, that the Pope and he prepared against *Ireland*. And that Land indeed was now oprest with the Popish Nobility and Gentry there : who had raised a Rebellion against the Queen : Headed by the Earl of *Desmond*, Lord *Baltinglas*, with an Invasion of *Italians* and *Spainards*, accompanied with the Pope's Blessing, as was shewed before. Some also of the Queen's Party were unfaithful ; and favoured the other Side. Of these Earl *Kildare* and his Son in Law, Lord *Delvin*, were suspected. The Lord Deputy appointed that Earl with Archbishop *Lofthus*, to be Governors of the Pale, during his intended Progress. Who going to parly with the Lord *Baltinglas*, which was to no purpose, the Earl unadvisedly returned to *Dublin*. The Enemy taking the Advantage of his Return, did mischief in burning Places. The Earl was imprisoned upon this Occasion : and the News sent to the Lord Treasurer in *England*, by Sir *Nicolas White*, Master of the Rolls there, (with whom a constant Correspondence was held.)

The Thoughts of the L. Treasurer thereupon.

Which Lord thus exprest his Concern about it, and the committing of the Earl of *Kildare* and the Baron of *Delvyn* : ' Sorry I am, that they should give cause : but more sorry, that it should happen in so unseasonable a Time; when the whole Body of that Realm is so far out of Temper ; as the Dislocation of such Members must needs work a Deformity to the Body. The Will of God be done, to the Maintenance of his Glory, and the Preservation of that Crown upon her Head : Where it ought by Justice only to stand.' [As the Pope was minded now to place it upon that of the King of *Spain*.] This he wrote January 3. These Confusions and Rebellions still continued more and more in *Ireland* the next Year ; and these were that good Lord's Contemplations thereupon, in a Letter to the Master of the Rolls: I do heartily lament the lamentable State of that Country. And the more I am therewith grieved, in that I see the Calamity to continue, or not to diminish. And yet I see no way, how to remedy it. Neither in so doubtful Opinions as there are both there and here for the Remedy, dare I lay hold of any of them. And yet I do not think the Remedy is desperate, if good and wise Men, addicted to publick State, were therein employed. And thus uncomfortably I end : referring the Success to God's Mercy to be extended both to you and us : Whose Sins I am assured do provoke him to chasten that Nation so sharply. I think a late Direction from her Majesty to reduce her Army to a convenient Number, will mislike many there, that otherwise are not provided to live in their Lusts, but by Wars and Spoils.

C H A P.

A N N O
1580.

C H A P. XXI.

A Reformation endeavoured of certain Abuses in the Church.
The Parliament's Address to the Queen for that Purpose. Her Answer. Church Holy-days. Much Sin committed then.
The disaffected to the Church busy. Appoint Fasts. A Fast appointed at Stamford: The Lord Burghley's Letter forbidding it. Beza's Book concerning Bishops, translated into English. His Letter to Scotland. A Popish School set up at Doway; and another in Scotland. Dr. Allen's Book. The Pope sends over Priests into England. Intelligence from Switzerland of the Pope's Preparations against England. Commissions for Search after Papists, in Lancashire and Yorkshire. The Archbishop of York's Letter concerning them. Countess of Cumberland: Lady Wharton. Children of Northern Gentlemen sent to Caius College, Cambridge: Dr. Legg, a Papist, Master. Intelligence from the Bishop of Winton, concerning Papists in the County of Southampton. A Search in Papists Houses. Sir William Tresham in Hoggesdon. Priests taken: Their Confession. Popish Cases found in Sir James Hargrave's Study.

NOW for the State of Religion. A Reformation of several Abuses in the Church was moved again in a Sessions of Parliament this Year, (as it had been in a former, Anno 1575.) by a Petition then to the Queen for that Purpose. Many Abuses were specified therein: As, the great Number of unlearned and unable Ministers; the great Abuse for Excommunication for Matters of small moment; the Commutation of Penance; the Multitude of Dispensations, and Pluralities, and other hurtful things to the Church. And some of the Members were appointed, in the Name of the whole House, to move the Lords of the Clergy, to continue unto her Majesty the Prosecution of the Purposes of the Reformation: Which the Vicechamberlain, and the Secretaries, and Chancellor of the Exchequer had, as of themselves moved unto those Lords; and should impart unto their Lordships the earnest Desire of the House for Redress of other Grievances, contained likewise in the same Petition, as to their good Wisdoms should seem meet.

Petition in
Parliament for
Reformation of
Abuses in the
Church.

Dr. Ew's Jour.
p. 301, 302.

Some Days after they waited upon the Bishops with the same Message: and in the Name of the House desired them, to join with them in the said Petition to her Majesty. Who found some of the said Lords not only ready to confess and grant the said Defects and Abuses, and wished a Redress thereof; but were very willing to join with the said Committees in moving her Majesty in that behalf. And accordingly afterwards they

Some Mem-
bers wait upon
the Bps. for
that Purpose.

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I. I. I. 2

joined

A N N O 1580 joined in humble Suit unto her Highness. And received her Majesties gracious Answer. Which was, that as she had the last Sessions of Parliament, of her own good Consideration, (and before any Petition made) committed the Charge and Consideration thereof, unto some of her Clergy : who had not performed the same according as she had commanded : So she would commit the same unto such others of them, as with all convenient Speed should see the same accomplished. And that it should be neither delayed, nor left undone.

*The House
made acquaint-
ed with it.*

For this they all rendred unto her Majesty their humble Thanks. This was reported back to the House. And withal Master Chancellor of the Exchequer declared, that the only Cause, why no due Reformation had been already made, was by reason of the Slackness and Negligence of some others ; and not of her Majesty nor of the House : Alledging, that some of the Bishops had done something in those Matters, delivered by her Majesty to their Charge : as, in a more advised Care of making and ordaining Ministers, &c. And so in Conclusion moving the House to rest satisfied with her most gracious Answer : and to resolve upon some Form of yielding Thanks unto her Highness for her gracious Acceptation of their Petition, and putting her in remembrance of the Execution thereof.

The Queen had been displeased of late with some in the Parliament, that had attempted reforming Matters in the Church, without her Allowance : but now upon their Petition to her, all was made up again. For she insisted upon her Supremacy in things Ecclesiastical as well as Civil, and required Application to be made to her, before she would suffer any to meddle with any Alteration or Regulations of them ; and then her Orders and Directions to be given to her Clergy by her self.

*The Convoca-
tion sets upon
reforming
Abuses.*

*A Letter from
the Privy
Council to the
Archbishop.*

*Bp. Grindal's
Life. Book ii.
Chap. 11.*

What came further of this doth not appear in this Session of Parliament, by any thing set down in the *Journal* of Parliaments. But, I suppose, the Queen upon this ordered her Privy Council to send that Order, as above-mentioned, to the Convocation. Which was now ready to regulate, redress and amend all such Matters as might require the same. Which was the way which the Queen required Reformation in Matters of Religion to be done : as their proper Business of meeting together. This Convocation took Cognizance of the new Heresy of the *Family of Love* : and concerning those that refused to conform themselves to the Religion received in this Kingdom : a Letter of these two Things having been sent to the Archbishop of *Canterbury*, from the Privy Council, he accordingly sent to the Convocation. For what was done in this Convocation, I refer to another Book.

Among others, one great Abuse in these Times was the Abundance of Sins, committed on the Church Holidays. Which evil disposed Men took hold of to dishonour God, and break his Laws on those Days more than others, that should by them have been set a-part for his Worship, Service and Honour. This the aged, good Bishop of *Ely* complained of to the Lord Treasurer, in these Words : ‘ *Pauca piè sapienti* ; There is ‘ a Mass of Sin [committed] in all Church Holidays : whereby God’s ‘ Service is let and hindred. Which we in our Times ought with all ‘ Diligence to stay. And because in these things ye be most ready to ‘ do most high Service, I am the bolder at this Time to move your ‘ Lordship in this Matter. Thus the Lord have you in his blessed keep- ‘ ing, both in this Life, and in the Life to come.’ Written from his House

House at Downham, the 30th of July, 1580. with his Name only subscribed with his own Hand ; being now very aged, and sick of the 1580. Palsey, dying the next Year.

In the mean time the disaffected to the reformed Church here established by Law, were continually crying out for more Reformation. Their Preachers shewed much spightful Rashness both in their Doctrines, and more publickly and openly in their Books : calling the Ministers of the Church reproachfully, *Dumb Dogs*, &c. as I find noted in a Diary by one Earl, a Minister in London. This sort of Men appointed Fasts to be kept by their own Authority. Which was an Encroachment upon the State, and the Queen's Power in spiritual Matters. And therefore was resented and forbid.

Notice was given for the keeping such a Fast in Stamford in Rutland-shire by one Johnson, and divers others, in the Month of July this Year. This Place peculiarly belonging to the Lord Treasurer Burghley, he sent a Letter to the Alderman of that Town ; forbidding him to permit such a Fast, it being an Innovation : and relating the Matter as he had heard it : Viz. That this Johnson, (who was Parson of Luffenham in the Diocese of Peterburgh, and a good Preacher) had a Disposition to come to Stamford, which was in the Diocese of Lincoln : and with six or seven other Preachers to erect a new Innovation : and thereby decreeing to that People an universal Fast ; and to continue there he knew not how long. Upon which thus that gentle Lord wrote.

' Although he commended his Zeal towards that Town, to move them to such divine Actions, as fasting and hearing of Sermons, (whereunto he wished all the People there more given than he thought they were) yet considering this was an Action that might seem an Innovation in the Orders of the Church ; which were known, how they were established by Parliament, without any other Innovation to be admitted : at the least, no like Matter (as this is intended) ought by another private Person, as Mr. Johnson was, to be practised out of the Diocese and Place where he hath Cure : nor yet in any other Bishop's Diocese, without the Prescription of the Bishop, or Ordinary, or their Permission : That he had thought good, for the avoiding of Offence, that might grow hereof ; and for that Manour of the Burgh was his Inheritance [viz. Stamford] and that the Rule of the Burgh belonged to him ; to require and advise him to give Mr. Johnson warning, to forbear from any such Attempt in that Town : But if he were disposed there to preach, that he may so do, if he have, as by likelihood he hath, Licence of the Bishop of the Diocese. And that any other so might do, having Licence, in usual manner and sort, as in other Places was accustomed. And adding, that if the said Alderman found it meet, he might do well to exhort Men to fast and pray, being two necessary Actions for Christian Men to use.

And to make Episcopacy shake, and to incline the People to change the Government of this Church by Bishops, into that of Elders, this Year the said disaffected procured the Translation into English, of Beza's Discourse of Bishops in Latin : done, as was thought by Field, one of the chief Puritan Ministers. In which Book Beza makes three sorts of Bishops : Viz. of God ; that is, their own Elders at Geneva : of Men ;

A N N O 1580. that is, of human Appointment : of this sort were ours of this Church of *England* : and of the Devil : and these he made to be the Bishops of the Church of *Rome*. In which Book he also affirmed, that all Bishops, other than such as had an Equality among them [which were the only Bishops he would allow, if they were of God] such must of necessity be packing and gone. And that the chief Elders [who were to come in their room] should be admitted to be present in Parliament, as the Bishops were, and to deal in spiritual Causes, and to answer in Place of God, if any other Matters fell out ; wherein the Lords would be resolved.

Beza's Letter to one in Scotland about Bishops.

Survey of the Discipline, P. 50. Edit. 1593.

The English Popish Clergy set up a School at Doway.

A School of Jesuits in Scotland.

Sir Hen. Sydney's Memorial. Hunting the Rom. Fox. p. 131. Their Oath.

Allen's Book in behalf of the two English Colleges in Flanders.

And this Year the said *Beza* wrote to one *Lawson in Scotland* ; who had informed him of an Attempt that was made there in the behalf of Bishops [perhaps for the restoring them] and how it was defeated by the Reformers. *Beza* expressing his infinite Joy at it, begins his Letter in this sort, though he was then sick, *Beati me, &c. You have made me a happy Man, &c.* These things, and the like (which I have mentioned) Dr. *Bancroft* took notice of in the *Survey of the pretended Discipline* : though it was divers Years after that he wrote his Book, after long Provocation of these Men's publick Writings against this established Church, her Liturgy and Episcopal Government.

The Factors for the Pope, and for restoring of his Religion and Authority in this Kingdom, were active now also. And to further these their Designs, the *English Popish Clergy* who fled into *Flanders*, by the Instigation of *William Allen a Jesuit*, a Man of notable Parts, and great Esteem among the Fugitives, assembled themselves together at a Town there, called *Doway*. And there set up a School. The Pope gave them an annual Pension, or rather a Maintenance : purposely to plot and contrive ways to expel the Queen, and demolish the Church of *England*. After they had tarried there some Years, upon some Troubles they removed most of them to *Scotland*. Where the Queen of *Scots* allowed them a Pension, and Liberty to set up another School for the Education of *English* Youth, who would come thither. Here they were taught all manner of ways to divide the Protestants of *England*, in Principles of Religion, as also to withdraw them from the Form of Prayer established. And there was an Oath the Scholars of this College took : *Viz.* ‘ I A. B. do acknowledge the Ecclesiastical and Political Power of his Holiness, and the Mother Church of *Rome*, as the chief Head and Matron, above all pretended Churches throughout the whole Earth. And that my Zeal shall be for St. Peter and his Successors, as the Founder of the true and ancient Catholick Faith, against all her heretical Kings, Princes, States or Powers, repugnant unto the same. And although I A. B. may pretend in case of Persecution, or otherwise, to be heretically disposed, yet in Soul and Conscience I shall help, aid and succour the Mother Church, &c.

This Dr. *Allen*, the better to recommend this College at *Doway*, and another lately erected, set forth a Book, called, *An Apology and true Declaration of the Institution and Endeavours of the two English Colleges*. Which received a learned Answer by Dr. *Bilson*, Warden of *Winchester*, in the Year 1585. Which hath been observed and spoke of elsewhere. To which I refer the Reader.

The Pope now began about this Time first, (or at least now first taken *A N N O*
notice of) to send forth a whole swarm of Boy-Priests disguised ; and
provided at all Essays with secret Instructions, how to deal with all sorts
of Men, and Matters : and with Commission from *Rome*, to confess and
absolve all such as they should win, with any Pretence or Policy, to mis-
like the State, and affect Novelty. And to take Assurance of them, by
Vow, Oath, or other Means, that they should be ever after adherent
and obedient to the Church of *Rome*, and to the Faith thereof. And
all this under the Conduct of one [Campion] a Man more presumptuous
than learned : as his Writings and Disputings, while he lived, de-
clared.

*Priests sent
forth with In-
structions from
the Pope.
Bilson's true
Difference, &c.*

The good Friends of *England*, and of the *English* Church, I mean the *Rome's Dil-
gence against
England.*
Divines of Switzerland, (with whom and our Bishops was maintained
a constant good Correspondence, ever since they were harboured kindly
and friendly with them, in Queen *Mary's* bloody Reign) gave Intelli-
gence of the Popish Diligence at this Time. One Letter from thence
was sent to the Bishop of *Ely*. Who dispatched notice of it to the good
Lord Treasurer, beginning with these Words ; ‘ *Antichristi Incendium
accenditur Romæ, & in omnem ferè orbem divulgatur* : as we lately
heard from our true Friends ; and who heartily favour both our King-
dom, and Queen, and Nobility : that the Pope's Bull, by the Means
of *Alexandrini Cardinali* was to be published against the Queen : and
five Hundred Copies of it to be printed, in order to be dispersed in
those Parts of the World that were adjudged most Catholick. And
that Antichrist and the Spaniard consented in the same thing : viz.
that 12000 *Italians*, as the Report went, were to be listed into the
Spanish Service. The Bishop added, That this News was sent him over,
but just then from *Helvetia* ; from the godly Brethren there. Who, he
said, though they were far distant from us, yet were near us in their
Prayers.’ But for a standing Memorial of the Friendship of that People
to us, as well as of that good Bishop, I have transcribed his Letter in
the Appendix concerning this Intelligence.

*Numb.
XXVII.
Gualter
writes to the
Archbp. of
Canterbury
of a Design of
invading Eng-
land.*

This News concerning *England*, *Gualter* one of the chief Divines of
Zuric, had also writ to *Sandys*, Archbishop of *Tork*, in his Correspon-
dence with him. And towards the latter End of this Year, in *March*,
having further knowledge of these destructive Designs against the Queen
and Realm, gave account thereof also to *Grindal*, Archbishop of *Can-
terbury*, out of his sincere and most hearty Love and Concern for both,
and the Religion here professed : *Viz.* That the Bull of Pope *Pius V.*
wherein he had divers Years ago excommunicated the Queen, was pub-
lished anew in five hundred Copies, by the Cardinal abovesaid, as he had
the News from some Merchants of *Norinberge*, trafficking at *Rome* : that
so the Knowledge of it might come to all the Courts of the Catholick
Princes. And divers Reasons were given for the doing of it. One was,
that the *English* Ambassador might be removed from *Portugal*. Another,
to hinder the intended Marriage between the *French* King's Brother, and
the Queen. And a third, and that the chief, that all Catholick Princes
might withdraw themselves from any understanding with the Queen : So
as to give her no Assistance against the Spaniard ; who was now preparing
a mighty Fleet against *England*. These Advices were written from
Rome in *January*. And the Spaniard the rather took this Opportunity
to invade this Land ; hearing of many *Roman* Catholicks, the Queen's
Subjects,

A N N O Subjects, here at home that were moving Sedition. ‘ But he knew, as
1580. ‘ he subjoyned, that God was the King of Kings, and that Christ
‘ would preserve and defend those Kingdoms, which afforded safe Har-
‘ bour to his Church: which our serene Queen had so many Years done.
‘ But that it was, he said, necessary for us to be upon our watch against
‘ Antichrist: who took all Occasions to overthrow the Kingdom of
‘ Christ. That he had writ to the same Effect, to the Archbishop of
‘ York, and also to the Bishop of *Ely*: but yet thought fit also to write
‘ the same to him: the one dwelling at a great Distance from *London*,
‘ and the other by his great Age obliged to tarry at home. And there-
‘ fore he thought it necessary to signify the same to his Grace: Not
‘ doubting but that his Care and Solicitude for them [the Queen and
‘ her Realm] would find Acceptance.’ The whole of this Relation
Numb. from that learned Man in his Letter to the Archbishop, I shall, as it
XXVIII. deserves, subjoyn in the *Appendix*, to that other written to the Bishop
of *Ely*.

Commission sent down to Lancashire for discovery of Papists. The Apprehension of the Dangers approaching from these foreign as well as domestick Practices, put the State upon Methods to prevent the same. And understanding how stirring the Papists were, especially in *Lancashire*, in *July* this Year a Commission was issued out from the Queen, and sent down thither: directed to the Earl of *Darby*: who was very diligent in that Affair. And so *Walsingham*, her Majesties Secretary, informed the Lord Treasurer; That the Earl shewed himself more forward in that Matter: And thereby greatly advanced that Service. That the said Lord would therefore move her Majesty to write a Letter of Thanks to him. Which he reckoned would greatly encourage that Gentleman, as he said, being of a very gentle Disposition. And that if her Majesty, in Consideration of his Service would call him to the Board, it would greatly increase his Credit, and make him the better to serve her Highness. *Walsingham* before this, had dealt with the Queen for this Purpose: who would not as yet be drawn hereunto; partly in respect of his Weakness, (being but in a crazy State of Health) and partly, that others of his Calling might look for the like: as *Walsingham* wrote.

Papists in Yorkshire. The Archbp's Diligence in finding them. In *Yorkshire* and in the *Northern* Parts were likewise great Numbers of Papists. The Archbishop of *York* was not wanting in discovering them, by vertue of the Ecclesiastical Commission: stirred up likewise by Letters from Court and the Queen, to be diligent therein. An Account of what they had done, and the Pains they had taken in this Matter, was sent up to the Council. But many of these Papists got Favour at Court by Interest made with the Queen. This the Archbishop took notice of; and withal, thought it some Discouragement to their Proceedings. He desired Countenance to be given them; and they should make a greater Progress still in finding these mortal Enemies to the Queen, and the peaceable State of the Kingdom. All this he signified in a Letter to the Lord Treasurer, written in *August*, from *Bisborthorp*: To this Tenor.

His Letter of the Commissioners Proceedings. ‘ That it should not be necessary to certify him at large of their Proceedings there in Matters Ecclesiastical: for that they had done in a Book sent up herewithal to the Body of the Council. That they had painfully travelled in this Matter. And great good he doubted not would

would come of it. And that the Lord President had greatly furthered *A N N O* it, and done notable good Service. That as they had begun they purposed to proceed. And that with a great deal better Courage, if they might be assisted by her Majesty, and by the Lords of the Council. Adding, as a Reason, that except good Countenance were given them, and their Proceedings took full Effect, without any back-calling of the same, all their labour would be lost.

Then he remembred his Lordship of a forfeited Obligation of one Beckwith ^a [a Papist ; perhaps given to the Queen of not going out of *Papist.*] such a Compass, upon a Penalty] that a good Portion thereof might come thither; for the Relief of the Officers ; whose Labours, he said, [in discovering Papists] were nothing recompensed. Further, telling his Lordship, ‘ That after Presentments given in by the several Juries, they [the Commissioners] were to enter into this Action again by God’s Grace. And that then they should in short time clear all that Country of perverse Papists ; and reduce it to good Conformity.’ This he writ from *Bishopthorp*, the 22d of *August*, 1580.

There were two ancient Ladies of Quality in these Northern Parts that were Papists : who were not as yet summoned before the Commissioners, *viz.* the Countess of *Cumberland*, and the Lady *Wharton* : with whom the Archbishop took Pains (more privately) to reduce them. Of whom he gave the abovesaid Lord this Account, and what Success he had with them. ‘ That he had dealt by private Letters, as well with the Countess Dowager of *Cumberland*, as also with the old Lady *Wharton*, for their Conformity in Matters of Religion.’ And that as for that Countess, she promised, that her whole Counsil should be dutiful. But the Lady *Wharton* would neither conform her self ; neither yet her Family. Whereupon the Archbishop apprehended an ill Consequence, *viz.* ‘ That this stout Obstinacy gave an ill Example ; and bred great hurt in that Country : and would make many others undutiful.

The Archbishop also wrote his private Letters unto her Majesty touching this Matter, and prayed to know her further Pleasure. And this he acquainted the Lord Treasurer with : and withal prayed him to move her Majesty to deal roundly with all the obstinate, of what Calling soever, [noble as well as mean.] For if any were dispensed withal, all our Labours, saith he, will be lost.

With this Letter (that I may lay these Things together) I will here give another of the Archbishop’s to the same Person upon the same Subject, wrote the next Year. Wherein he shewed his Zeal for the Suppression of Popery, and particularly in those Northern Parts, where he was particularly concerned, and where it seemed chiefly to prevail : and likewise in the University of *Cambridge* : where in a certain College there, he had heard of the Master and a Fellow being Papists, that instructed their Pupils in Popish Principles : (who, when they came down into the North to their Relations and Friends, maintained Arguments they had learned for Popish Errors, and divulged them among the People in their Disputations.) Moving his Lordship, as Chancellor of that University, to interpose his own Authority for preventing so great an Evil. His said Letter ran in these Words:

‘ My good Lord, I am to move you in two Matters : wherein I know you may greatly benefit the Church of Christ. Thone is, that
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*Countess of Cumberland.
Lady Wharton.*

*The Archbp.
writes also of
these Things to
the Queen.*

*He moves the
Treasurer for
the Q.’s At-
torney to be
sent down next
Affizes.*

A N N O 1580. ‘ your Lordship would be a Means, that the Queen’s Attorney might come into *Yorkshire* the next Assizes, to finish that which he wonderfully well begun. It would no doubt daunt all the Papists, and cut off some of such as pervert the rest.

And that Dr. Legg might take no Pupils, being Popish. ‘ The other is, forasmuch as you are Chancellor of the University of Cambridge, you would take Order, that Dr. Legg Master of *Caius College*, should take no more Pupils, to breed and train up in Popery: as hitherto he hath, and still doth. All the Popish Gentlemen in this Country send their Sons to him. He setteth sundry of them over to one *Swayl* also of the same House. By whom the Youth of this Country is corrupted. That at their Return to their Parents, they are able to dispute in the Defence of Popery. And few of them will repair to the Church. Perhaps your Lordship may mislike to be troubled with these smal Matters, seeing that ye are throughly occupied in most weighty Affairs. But I am persuaded, that your Lordship cannot bestow your Labour in Matter more tending to the Good of God’s Church; the Advancement whereof I know you heartily seek. I minded to have spoken thus much to your Lordship by Mouth, if the Parliament had holden.’ This was dated from *Bishopthorp*, the 14th of February, 1581.

*Popish Gentle-
men committed
to Prison in
Norwich.*

In the Diocese of *Norwich* were divers Gentlemen of the *Romish Religion* now taken up and committed to Custody in the Goal at *Norwich*: as namely, *Robert Downes* of *Great Melton* in the County of *Norfolk*, *Michael Hare*, *Roger Martin*, *Humfrey Bedingfield*, and *Edward Sul-yard*, Esquires. Who had a common Chamber and Table: where they met and eat their Meals together. But something fell out in the Month of *October*, which created them some trouble, and brought them under Examination before the Bishop of the Diocese. It was a Letter from abroad to *Downes*, writ by one *Solomon Aeldred*, that had been splendidly treated by the Pope: of which he gave that Gentleman an ample Relation, and persuaded him to come over to them: with other Matters in that Letter of suspicious Consequence. This Letter *Raphe Downes* of *Lincolns Inn* delivered to him, and presently went away without any other Speech. In this Letter mention was made of a great many Pope’s Bulls sent over. This Letter *Downes* began to read in the common Room to the rest of the aforesaid Gentlemen then met; and at the hearing of the Entertainment the Pope ordered to be given to *Eldred*, (who had been but a *Hosier* in *London*) and to his Wife and another Woman; and six of his Gentlemen to attend upon him at a Place twelve Miles distant from *Rome*; they could not but laugh; and it became some Matter of mirth to them: Which did a little discompose Mr. *Downes*. But when Mr. *Hare* took the Letter, and read further: and at length began to read secretly to himself; *Downes* finding it to be no more but a Matter of Ridicule to them, (and Danger perhaps to him) snatched the Letter away, and threw it into the Fire and burnt it. This presently made a Noise; and the Report of it came to the Bishop’s Ears.

Downes to prevent any Suspicion that might be taken against him for burning this Letter, as though some treasonable Matter were contained in it, thought it his best Course, in order to clear himself; to send this Letter following to the Bishop.

2

May

' May it please your Lordship. That this last Night by a Kinsman *A N N O*
 ' of mine, Letters were delivered unto me, coming from beyond the *1580.*
 ' Seas. Which being read amongst some of us, Prisoners here, there
 ' did appear some Matters, which being considered in some Sense, may
 ' seem to towche her Majesty, mine own Allegiance towards her High-
 ' ness, and Dewty to my Country. And for that we will not conceal
 ' any Matter, that may any wayes towch her Majesty, or the Estate of
 ' this Realme, which we are all bownd to preserve, as our selves ; wee
 ' have thought good in discharging of our Dewties and Allegiances, to
 ' reveal the same to your Lordship : That upon the Hearing and Exam-
 ' nation of the Matter by your Lordship, you may use your Lordship's
 ' Discretion, for the revealing of it, as it shall seem best unto you : Be-
 ' seeching your Lordship, for that the Matter doth chiefly towch me,
 ' that I may come before your Lordship spedily ; for the uttering of the
 ' Trewth, in discharging of my Dewty and Allegiance. Thus I hum-
 ' bly take my Leave. From my Chamber at the Gaylers.

Downe's Letter to the Bp. about a Letter which he burnt,

Your Honours at Commaundment,

ROBERT DOWNES.

This prudent Course *Downes*, and the rest concerned, advisedly took. And the Bishop forthwith examined this Matter to the Bottom by divers Interrogatories put to each of them. To which they gave free Answers. And besides, *Downes* and the four other Gentlemen set down under their Hand the Sum and Contents of the Letter, according as they could remember it. And these Papers were sent up by the Bishop, *viz.* both their Examination and Confessions. For the Contents of the Letter as set down by *Downes* and the rest, see them preserved in the *Appendix* : [Numb. Wherein also they profess their true Loyalty and Acknowledgment of XXVIII.] the Queen's Supremacy, and Fidelity to their Country.

In the County of *Southampton*, washed on one side by the Sea (and so conveniently situate to let in Priests from abroad) were many of these Papists. And so multiplyed by revolting from Religion, that the Bishop of *Winchester*, in whose Diocese it lies, near about this Year sent Intelligence thereof to the Lord Treasurer and other Lords of the Council ; in order to repress the Boldness and Way-wardness of the Recusants in that County : with his Advice in these Particulars following :

Advices concerning Popish Recusants in Southampton.

First, That it may please your Honours to renew the Charge of diligent looking to the Sea-side and the Creeks, for the coming in, or passing forth of evil-disposed Persons.

Secondly, That it may please you to give Charge to the Sheriff and some other of the most forward Gentlemen, once in a Month or three Weeks, upon the sudden to have privy Search in sundry suspected Places ; whether it is thought the *Jesuits*, or Seminary Men have their Recourse and Refuge, to seduce her Majesties Subjects.

Thirdly, That an Hundred or two of obstinate Recusants, lusty Men, well able to labour, may by some convenient Commission, be taken up and sent into *Flanders*, as Pioneers, and Labourers. Whereby the Country shall be disburthened of a Company of dangerous Persons ; and

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the

A N N O the Residue that remain be put into fear : that they may not so fast
1580. revolt, as now they do.

Fourthly, If it shall please your Honours to grant Liberty to any of these Gentlemen, as shall compound with her Majesty according to your Lordship's late Letters, that the same may not be suffered to remain in the said Shire ; but to be assigned to some other Place, where they may do less harm. For undoubtedly they that have remained there have stole away the Peoples Hearts mightily, and daily do continue so to do. For even this last *Easter*, upon some secret Pa^tc^t purposely wrought, five Hundred Persons have refused to communicate, more than before did [refuse to do it.] Which will fall out to great Inconvenience. [The rest of this Paper is torn.]

*Search in Pa-
pists Houses in
Hoggesdon.
Pap. Office.*

*Sir William
Tresham.*

*Popish Books
and Pictures
taken.*

*Mr. Tho.
Wilford.*

R.a. Tipping.

This Search continued in this Year 1580. and also in 1581, 1582. and still further, both in the Houses where Papists inhabited, and in Prisons, where they were committed for Priests, for Popish Books, and other superstitious Things brought over, consecrated by the Pope. Among other Places in and about *London*, search was made in certain Popish Gentlemens Houses in *Hoggesdon*, by Order from the Privy Council, by the High Constable. As in the House of Sir *William Tresham* : where (according to an Account sent up) were found he and his Lady, and three Daughters, *Lewis* their Son, and divers Servants : and among the rest *Henry Gilbert*, his Butler, and *Denis Parret*, who had this Mark  set at their Names ; signifying perhaps, that they were suspected to be Priests or *Jesuits*. Here they found and took away a painted Crucifix on a Table, hanging by the Ladies Bedside : The *Jesuits* Testament in *English* : *Offic. Beatae Marie* ii. A *Manual* of Prayers, dedicated to the Gentlemen of *Inns of Court* : *Vaux* his *Catechism* ; the first Book of the *Christian Exercise* : A Book of Prayers and Meditations : A painted Crucifix upon Orange Coloured Sattin : A Picture of Christ upon Canvas. Of the Persons above-named, only two would be known [those marked as it seems] to be able to read and write ; and to be no further learned. All we found there which we left behind (as it follows in the Writing) was, a new fashioned Picture of Christ in a great Table ; and a Tabernacle of sundry painted Images, with Leaves to fold, serving, as should seem, for a Tabernacle or Skreen to stand upon an Altar.

At Mr. *Thomas Wilford*'s House in *Hoggesdon* aforesaid, were he and his Wife ; Servants divers, Men and Women ; one *Valentine*, who served as a Taylor four Years ; *James Elston*, one Year : *Thomas Howman*, Butler, served him a Year and half : *William Marks* about 19 Years of Age ; who had served him from his Childhood. [This last had a ] The Three above-named confessed themselves able scarcely to write their Names. But the Boy could neither write nor read. Books brought thence : A Mass Book, old : A written Catechism : *Officium B. Mariae* ; a very old one : An Epistle of the *Prosecution of Catbolicks in England* : The same in *Latin* : A Book against the *unlawful Insurrection* of the Protestants, with certain Leaves torn out : *Catechism, ex Decreto Consilii Tridenti*.

In the said *Hoggesdon* was searched also Mr. *R.a. Tipping*'s House. ' In all these three Houses, Commandment was by us given, according to our Directions, to the several Masters of the said Houses, upon their Allegiance,

‘ Allegiance, to see all the foresaid Persons forth coming, until they *ANNO*
‘ should be discharged of them. *1580.*

Some Priests were taken. Who when they were examined, stoutly denied, that they persuaded any of the Queen’s Subjects to obey the Pope, depriving her of her Sword and Sceptre : or that they were bound to assist him, or whom he should send to take the same by Force of Arms. And they protested earnestly in open Audience, that they had no such Meaning. But for their Parts, did account her their lawful and true Princess, and taught all others so to do : Having first gained, like wily Friars, a Dispensation at *Rome*, that to avoid the present Danger, they and all other their Obsequents, might serve and honour the Queen for a Time ; until the Bull of *Pius V.* might sufficiently be executed. [So it ran in the Dispensation of *Campion* and *Parsons*, as was set in the Margin of Dr. *Bylson’s* Book.] ‘ And it may be (saith that Writer) ‘ the common Sort of such as they perverted, were not acquainted with ‘ these hainous Mysteries. But yet this was the full Resolution of them ‘ all, as before was reported, as well appeared by their Examinations. ‘ And this very Conclusion stood in their written Books, as a ruled Case, ‘ that *they must rather lose their Lives, than shrink from this Ground-work, That the Pope may deprive the Queen of her Sceptre and Throne.* ‘ Because, say they, it is a Point of Faith, and requireth Confession of ‘ the Mouth, though Death ensue. [Where in the Margin is set. *In their Case of Conscience, the 55. Article.*]

True Difference, &c. by Bylson. Epis. Ded.

Now as to their Cases of Conscience, I have this to add. One way the Papists now used to preserve themselves, and to avoid the Danger of the Laws made against them, that they propounded several Questions in point of Conscience to their Learned, *Jesuits* chiefly : Who accordingly gave favourable Solutions to them, containing many Courses and Methods, for concealing their Religion : but allowing no Compliance with the Schism. Such Questions Sir *James Hargrave* propounded to some *Jesuit*, whose Name I do not meet with (perhaps *Campion*), and accordingly had Answers given to each of them. Which both Questions and Answers were found in the said Sir *James’s* Study in July, 1580. This being, in my Judgment, a curious Paper, I shall here give, as I found it in *Latin*, among some State Papers, to this Tenor in *English*.

Papist Cases of Conscience, resolved.

‘ I. Whether I may have Psalms and Chapters read in *English*, in my Chapel, before my Family and others, truly translated, in the Order prescribed by Hereticks, and followed by them.

Papist Questions and Answers found in Sir James Hargrave’s Study.

‘ II. Item, Whether I may have read the *English* Procession, [that is, the *Litany*, I suppose] as it is now set forth.

‘ Answer, Privately to pray in Psalms truly translated ; and to read Chapters translated, for Instruction, so as best edify, I think it good. But to set forth the same for common Service is an Abhorrence and Contempt of the other good Use, before had ; if it be done without publick Authority of the Catholick Church. And if fear of the World, which is evil, be the Cause of it, the Fault is increased. And if the Hearers shall think it to be the new prescribed Order, then is the Procurer *Scandali Causa*, i. e. the Cause of Scandal ; besides Disimulation in that which is done. And whereas, *Consensus cum malis est malus*, i. e. Consent with the evil is evil, it should be thought the Procurer doth give his Consent, although not expressed, at least he doth it

ANNO ‘ it *interpretative*. Therefore we must take heed, that by shunning
1580. ‘ one Schism, we fall not into another.

‘ *III. Item*, Whether I may be confessed to a Priest, being in Schism,
‘ except in *Articulo Mortis*, i. e. at the Point of Death.

‘ *Answer*, A Schismatrick ritely and Catholickly ordained at first, hath
‘ Order, but not the Execution of Order. And if he administer any Sac-
‘ craments, he sinneth damnable. And although he confer the Sacra-
‘ ment upon the *Adult*, yet he would not receive the Grace of the Sa-
‘ crament, in part given, if it be uncertain, that it is a Sin. Whoso-
‘ ever doubts, the Sin is certain. But they who by Ignorance are there
‘ baptized, thinking, that it is the Church of Christ, in comparison
‘ of them, he sinneth less, if they are wounded in the Sacrilege of
‘ Schism. *Aug. de Baptis. Libro*, cap. 5. The same is to be thought
‘ of the other Sacraments, as of Baptism.

‘ But in Case of extreme Necessity, where a Catholick shall not be
‘ found, by whom he may receive it, and keep Catholick Peace in his
‘ Mind, if presently he depart out of this Life, we do not think him
‘ Catholick. If he recover, let him return to the Catholick Church,
‘ &c. *Aug. ibid. cap. 2.*

‘ *IV. Item*, Whether I may be Godfather to any that is christened
‘ after the Manner now used. And if it be not lawful in mine own Per-
‘ son to do it, whether I may send my Deputy, or no.

‘ *Answer*, To bring Children, and to offer them to be baptized by
‘ Hereticks, or Schismaticks without the Church, is to agree to Schism.
‘ He that doth it by another seems to do it by himself.

‘ *V. Whether I may see Service*, such as is not allowed by the Ca-
‘ tholick Church, with a Priest in Schism, or no.

‘ *Answer*, With Hereticks and Schismaticks we must neither pray,
‘ nor sing. He that communicates and prays with an excommunicate
‘ Person, whether Clerk, or Laick, let him be excommunicated. *Counc.*
‘ *Cartb. cap. 4. 72, 73.*

‘ *VI. Whether I may not be present at any Schismatrical Service* : So
‘ that I neither communicate with them in Prayer, nor in Sacraments.

‘ *Answer*, It is one thing to be present at the Schismatrical Prayers,
‘ only to observe their Manners, which many Catholicks have done:
‘ Another, to pretend in Countenance and Gesture to pray with them,
‘ although it be not done in mind. For to do that is by the By-standers
‘ interpreted Consent. For we communicate not with the Sins of others,
‘ but by consenting and favouring.

‘ *VII. Whether any Benefice that shall be vacant, being in my Gift*,
‘ it shall be lawful to present one to the supposed Bishop, or no.

‘ *Answer*, The Patron of a Church is as it were the Patron of the
‘ People, and he ought to present, to be instituted, a Shepheard, not a
‘ Wolf, as far as he can understand. Otherwise he shall be the Author of
‘ a Scandal ; to wit, such by whom scandal cometh. Yet he may yield
‘ to another the Right of Patronage before the Church be vacant, for
‘ that

‘ that Turn ; saving to himself the Right for the Time hereafter : Or *A N N O*
 ‘ to permit to lapse to the Collation of the Ordinary.

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‘ VIII. ‘ Whether it be lawful to say Divine Service, or to celebrate,
 ‘ where the Communion or other their Schismatical Service hath been
 ‘ frequented.

‘ *Answer*, I think Places being heretofore Consecrated, and now pol-
 ‘ luted with the Conventicle of Hereticks, are to be reconciled by Ca-
 ‘ tholick Bishops. But although it be not yet done, if the Constitution
 ‘ of the Church is not despised concerning this Thing, I think a Ca-
 ‘ tholick Man may lawfully in any Place lift up pure Hands to God.

‘ IX. Whether my Chaplain may be permitted, for Conference sake
 ‘ and better Instruction of the Catholicks, to read such Books as are pro-
 ‘ hibited by the late Council of *Trent* ; and especially such Books as are
 ‘ set forth by the new Superintendents.

‘ *Answer*, It seems to be a Constitution of the Council of *Trent* ; of
 ‘ not reading the Books of Hereticks. Whether the Ordinary of the
 ‘ Place can dispense with Men learned, constant, and not easily yielding
 ‘ to Seducers ; that they may have and read them, to stir up the People,
 ‘ and to move them concerning their Errors : The Tenor of the Consti-
 ‘ tution is to be kept.

Certain other Questions to be resolved.

‘ I. Whether any Man reconciled may have his Child christened of
 ‘ any being in Schism, unreconciled. That is, whether both the Priest,
 ‘ Godfathers and Godmothers ought to be within the Unity of Christ’s
 ‘ Church.

‘ *Answer*, To the first, all the Parties, as well the Priest as Godfathers
 ‘ and Godmothers, ought to be in the Unity of the Catholick Church.
 ‘ And the Parents being in that State, ought not to procure any other
 ‘ to be present; but to avoid, if they can, that none being out of that
 ‘ State shall be present at the Ministrion of the Sacrament. And
 ‘ yet, if others be present, being no Parties to the Ministrion, it
 ‘ forceth not.

‘ II. If it be not lawful to have any but such as be reconciled, then
 ‘ the Child being first christened after the Order of the Catholick Church,
 ‘ whether afterwards I may have in open Shew, within mine own House,
 ‘ some Things read in *English* : As a Gospel and certain Prayers ; and
 ‘ also other Godfathers to bear the Name, which be in Schism.

‘ *Answer to the Second*, It is not lawful. For it is not good in any
 ‘ such thing to dissemble with God, by some convenient Sort to excuse
 ‘ the Manner that you would use.

‘ III. Whether any Priests reconciled may read such things in *English*,
 ‘ and not hereby fall into Schism.

‘ *Answer*, It is not lawful for any such Priest as is named in the said
 ‘ Article to do any such thing.

IV. If

ANNO

1580.

IV. If any Child being christened in Schism, whether Exorcism, Cream, and Oyl, and other things wanting, ought to be added.
 ‘Answer, It is not necessary for such things to be done.

V. Whether there may be any more Godfathers and Godmothers than two : that is, one Godfather and one Godmother at the most, according to the Decree of the late General Council of *Trent*.

‘Answer, The old accustomed Order may yet be used, or the other followed, as it shall please you. Because the Decree is not yet here promulgated. And also the Cause of that Decree is only to avoid the Increase of spiritual Kindred among such Persons as are marriageable.

C H A P. XXII.

Divers Popish Emissaries taken up. The Conference at Wisbich. Feckenham’s Confession. Dr. Fulk sent by the Bishop of Ely thither. Account of the Conference published. Fulk’s Challenge. The Pope’s Factors abroad discovered by A. M. Design in Rome of invading England. Some of the Principles taught in the English College at Rome. Campion confesses, where he was entertained in London, and elsewhere, viz. in Yorkshire and Lancashire. Several Disputations with him in the Tower : in answer to his Challenge. Some Account of Campion, and his Course of Life. Parry at Paris : Corresponds with the Lord Treasurer. Interceeds for certain Popish Fugitives : The Ropers : Sir Anthony (alias Lord) Coppely. Advice for Defence in Case of Invasion.

Campion and
other Priests
taken and com-
mitted.

CAMPION, one of the Chief of these Emissaries of *Rome*, with others of them, were now discovered and taken up ; Campion put into the Tower, and many of them sent to *Wisbich Castle*, where *Watson* and *Feckenham* now were. It pleased the Lords, and others of her Majesties Privy Council, after those Recusants were committed there, to direct their Letters to the Bishop of *Ely* (in whose Diocese the Castle was wherein those Prisoners were kept) to provide that they, might have Conference, (if they would admit any) and be called upon, to come to Church, and to hear the Preaching there.

The Bp. sends
learned Men
to confer with
them.

Whereupon the Bishop made choise of Dr. *Fulk*, a learned Professor of Divinity in *Cambridge*, with some others, whom he purposed to send unto them. And him he desired (as Dr. *Fulk* tells us himself) by his Chancellor, Mr. *D. Bridgwater*, to repair unto him in the Isle of *Ely*, From whence he sent him with a Gentleman of his House to signify to them that had the Charge of those Prisoners, the Cause of his coming. Whereupon ensued a certain Speech made by him, in the Presence of certain

Brief Confu-
sion of sundry
Cavils and
Quar. p. 16.

certain honest Men specially called, and required to be Witnesses; besides *A N N O*
a Number of good Credit. The Sum whereof was written at that *1580.*
present Time by Three or Four that came with him. Of which one
was a learned Preacher, and collected what was spoken, to certify the
Bishop, as near as could be, what Communication had past between
them: without any further Purpose of publishing the same. But the
Dr. Fulke's
Copy thereof coming into the Hand of a Friend of Fulke at London, Conference :
and by him communicated to some other of his Friends, at *Afterwards*
into the Printer's Hands. Who suddenly set it abroad without the know-
ledge of *Fulke*, or his Friend. Means was made to have the Printer pu-
nished. And had not *Campion's* proud Challenge come even in the Nick,
that Reverend and Learned Man could not have been persuaded by his
Friends to have suffered that Party to go so clear as he did.

Thus he thought fit to vindicate himself from a certain Popish Book,
being an Epistle of the *Persecution in England*; done as it was thought
by *Parsons*. Wherein this Matter is related so, as though he, for a little
Vain-glory, published this Account. *The Vain-glory*, as that Author
wrote, of contending, *cum Magnatibus*; i. e. with those Noblemen, as he
called *Watson* the Bishop, and *Feckenham* the Abbot: so long since by
lawful Authority deprived of such Dignities. The Author of that Epistle
relateth this Conference with them thus, ‘ That he crept secretly into
‘ the Castle unlookt for, and without any Authority: And that he came
‘ to offer them Conference by no publick Authority. And that he com-
‘ manded them to be brought into his Presence.’ But, as *Fulke* answered,
‘ Did he command them by his private Authority? Or were they who
‘ had them in Custody so simple, that they would obey an unknown
‘ Person, a mean Man, of small or no account, coming without Autho-
‘ rity? In truth, he gave no commandment for their Appearance before
‘ him: only the Bishop’s Will was declared by his Gentleman, his Ser-
‘ vant, unto their Keeper. But to go on with the Truth of the Re-
lation. All reasonable Condition of Books, Time and Order for the
Conference was offered them. But something stayed them; whether
the disdain of *Fulke’s* Person, or more, the Fear of the Weakness of their
Cause; that they would not adventure their Credit, in Trial by Dispu-
tation. And in the End they concluded [viz. *Watson* and *Fecknam*] that all Disputation in Matters of Faith was unprofitable: alledging Ex-
amples of the Disputations in the Convocation House in the Beginning
of the Queen’s Reign; and the Conference at *Westminster* in the Presence
of almost all the learned and wise of the Land.

And thus Dr. *Fulke* was fain to justify himself by giving this just Re-
lation of this intended Conference; which was declined, and of the Ac-
count of it in Print. And thus falsely also another Popish Writer repre-
sented this Conference: as, ‘ That *Fulke* only lookt into *Wisbech* Castle;
‘ and printed a Pamphlet in his own Praise: and that he attempted the
Matter without Authority.

But as for *Fecknam*, there were this Year, (in which he came to
Wisbech) several Conferences held with him by the Bishop of *Ely*, in the
Presence of Dr. *Perne*, the Dean; and divers of his Chaplains and other
learned Men: Wherein he confessed in his Conscience his Allowance of
divers things used and practised in the present Reformed Church: As of
the Common Service to be good in the Mother Tongue, and such as was
understood of the common People. And so he acknowledged that of

Conferences
between the
Bp. of Ely and
Fecknam.

ANNO 1580. St. Paul, *1 Cor. xiv.* was to be taken. Also, that he found no fault with any thing set forth in the Book of Common Prayer, now used in the Church of England. But his desire was, to have all the rest of the old Service that was taken away, to be restored: As, the Prayers to Saints, and for the Dead, &c. And that then he would willingly come to Church. Also, that he very well allowed of the Oath for the Queen's Supremacy, as it was interpreted in her Majesties *Injunctions*; and that he was ready to take that Oath, whensoever it should be offered. But that he would not come to the Service of our Church, though he thought it in his Conscience lawful, because he is not of our Church for lack of Unity; some being Protestants, some Puritans, some of the Family of Love: And because it was not set forth by Authority of a General Council. And lastly, that he would not conform himself to our Religion, because he could see nothing sought for, but the Spoil of the Church. I refer the Reader to the *Appendix*, for this Popish Abbot's whole Confession, taken out of the Original Paper, subscribed by himself: and signed by the Bishop of Ely and some of his Chaplains; and endorsed thus by the Lord Burghley's Hand, *Feckenham's Confession*.

Numb.
XXIX.

Dr. Fulk's
Challenge to
the Papists.

I add this further concerning that learned Professor, *Fulk*, that he made this Year a Challenge openly in Print to all learned Papists; in his Book, called *The Retentive*; in Answer to *Bristow's Motives*. And Three Years after, in his *Confutation of sundry Cavils*, &c. He repeated it with these Words: ' If you be so sharp set upon Disputations, as you pretend, why doth never a Papist of you all answer my Challenge made openly in Print almost Three Years ago, set before my *Retentive*. Wherein you may express what you have in maintenance of your Opinion, without Suit, without Danger; and to the best and surest Trial of the Truth.'

Names of the
Pope's Factors
abroad disco-
vered by A.
Monday.

The English
Roman Life.

A great many of these *English Factors* for the Pope were about this Time discovered by one of themselves; and the several Places abroad where they resided. This Man's Name was *Anthony Monday*, sometime of the *English College at Rome*: One of these thus discovered by him, was *Woodward* at *Amiens*: Who persuaded this *A. Monday*, and one *Thomas Newell*, rambling thither, to go to *Rheims*, and take Orders. He was at length the Pope's Scholar at *Rome*: but afterwards came into *England*, and turned Protestant; and wrote a Book concerning them, and their way of living, called *The English Roman Life*. Therein he also nameth Dr. *Bristow* at *Doway*, Dr. *Allen* at *Rheims*; afterward made a Cardinal: Dr. *Lewis* at *Rome*, Archdeacon of *Cambray*; Dr. *Morris*, Rector of the *English College*, or Hospital in *Rome*; Mr. *Deacon* at *Lyons*. At whose House certain treasonable Words were spoke by *Henry Orton*, one of them that were condemned afterwards in *England*, but not executed: but then lying in the *Tower*: At *Milain*, at Cardinal *Borromeo's Palace*, Dr. *Robert Griffin*, Confessor to the said Cardinal *Steukly* and three more Popish Gentlemen at *Rome*, in great Credit with the Pope: The first appointed with an Army to invade *England*: but slain in the Battel of the King of *Portugal*. This put a Stop to that Invasion. These Three other Gentlemen came from the North Parts of *England* (as Dr. *Griffin* told *Monday*, and his Fellow, dining with him on a *Christmas Day*) and were to go forward with *Steukly* in the Enterprize, and to have the Pope's Army committed to their conduct: and so to overrun *England* at their Pleasure. And then they would make (as

Dr. *Griffin* proceeded in his Narration) Kings, and Dukes and Earls at *A N N O*
their pleasure : Every one, according as they thought well of. And that *1580.*
they got Letters from Dr. *Saunders*, Dr. *Allen*, Dr. *Bristow* and others ;
who thought very well of their Intent. And therefore forwarded them
in their Letters so much as they might, to Dr. *Lewis*, Dr. *Morris*, Dr.
Mornton, and other Doctors and Gentlemen at *Rome*. They followed
the Suit to the Pope's Holiness : Informing, how they had already won
such a Number of *English* to join with them, when the Matter came to
pass, that granting them his Holiness's Army, they should presently over-
run all *England*; and yield it wholly into his Hand. But the Pope,
when he had scanned this Business; well noting the simple and arrogant
Behaviour of the Men, as this Writer relates, and their unlikelihood of
performing these things ; they were denied their Request, and sent away
without Recompence. Not but that the Pope was well enough disposed
to invade *England*, but was more inclinable to send his Forces to the
Spaniard for that End, as we heard before.

Queen *Elizabeth*, as the same Writer further informs, was thus reproached by an *English* Priest at *Rome* : ' That proud, usurping Jezebel : whom God reserveth to make her a publick Spectacle to the whole World, for keeping that good Queen of *Scots* from her lawful Rule. But I hope e're long the Dogs shall tear her Flesh ; and those that be her Props and Upholders.' These Words that Priest spake in the *English* College to *A. Monday*, when he came there first.

Concerning such as came to *Rome*, to the *English* College there ; thus *How the Pope is to be esteemed by those that come to Rome.*
the Priest abovesaid told *A. M.* ' Such as come to this holy Place must faithfully bend his Life and Conversation to honour and reverence our provident and holy Father, the Pope, in all things that shall like him to command : To hold and confess him the universal supreme Head of Christ's Church ; and embrace his Decrees as the only Ordinance and Will of God. For he is the Person of God on Earth ; and he cannot err, because the Spirit of Divine Grace guideth him continually. He hath Authority over all Kings and Princes, to erect and suppress whom he pleaseth ; (and that shall *England* well know ere long.) To honour and obey him : To be a true and faithful Subject of his Church ; and to live and die in his Cause. This ought to be the Intent of all that come hither.' So fast were they to be held in the Pope's Fetters, that expected Maintenance here from him in his College.

And so far was the Plot against *England* at this time advanced, and with such Confidence of Success ; that they had already doomed a great many of the Queen's chief Ministers, and other zealous Protestants, both of the Laity and Clergy. For the aforesaid Priest in the Garden with *A. M.* pulled a Paper out of his Pocket, saying, ' I have a Bedroll of them here ; who little know what is providing for them ; and I hope shall not know it, till it fall upon them.' Then he read their Names unto him, [we are left to conjecture who they were : very probably these were some, the Lord Treasurer, the Earl of *Leicester*, Secretary *Walsingham*, *Mildmay*, &c.] And opening the Paper further at the End were more Names ; as of Magistrates, and others belonging to the City of *London*. Among whom was Mr. *Recorder* [*Fleetwood*] *Noel*, Dean of St. Paul's, Mr. *Fox*, Mr. *Crowley*, and sundry others. And he well remembred, that no one was named, but he had the Order of his Death appointed ; either by Burning, Hanging, or Quartering, and the like.

ANNO 1580. But the Realm was aware of these Designs, how private soever the Enemies practised: and the favourable Providence of God disappointed them.

Campion confesses Persons that entertain'd him.

MSS. Burgh.

One of these taken up was *Campion the Jesuit*, one of the chiefest and busiest in perverting the Queen's Subjects: and had no small Success therein: being a Person zealous for the Cause, and of some Learning. Among the Papers I have conversed with, I find one, containing his Confession of the Persons, with whom he was entertained. But first he underwent the Rack in the Tower, before he could be brought to do it, but favourably. He confessed, he was in the Houses of the L. *Vaux*, Sir *Thomas Tresham*, Sir *William Catesby*, Knights, in the Summer, 1580. These Persons, being informed of *Campion's Confession*; and required in her Majesties Behalf, by her Majesties Commandment to answer unto the Lord Treasurer, the Lord Chamberlain, and the Earl of *Leicester*, upon their Oaths, Whether to their knowledge he had been at any of their Houses sithence *June, 1580.* (when *Campion* came over) refused so to do. And the L. *Vaux* refused to answer thereunto upon his Honour. [* Notwithstanding they were severally informed, that *Campion* had confessed the same. Whereof the direct Confessions were read to them. And after their Refusal to purge themselves by their Oaths, they were afterwards charged in her Majesties Name upon their Allegiance peremptorily refused to answer.] All this that followeth in the said Paper hath *Campion's Name* in the Margin as Matter confessed by him.

Henry Perpoint, Esq; *Jervyse Perpoint*, his Brother. That he was there at the last *Christmas*, and tarried there, until the *Tuesday* after *Twelfth-day*. Bronght thither by *Jervyse Perpoint*. Confessed by both the *Perpoints*. He said Masses, and confessed *Jervyse* every Week.

Henry Secheverel, Esq;. That he was there about the *Wednesday* after *Twelfth-day* last. Tarried there one Night. Confessed by Mr. *Secheverell*. And that he said one Mass.

— *Langford*, Esq;. That he was there two Nights, about *Thursday*, and *Friday* after *Twelfth-day* last. Confessed. And that he there said two Masses. *Jervyse Perpoint* confesseth it also.

The Lady Fuljanes. That he was there one Night, about *Saturday* after *Twelfth-day* last. *Jervyse Perpoint* [confesseth] that they stayed there Two Nights: and said Two Masses.

— *Powdrel*, Gentleman. Himself confesseth his being there, with *Jervyse Perpoint*, and *Gylbert*, after *Christmas* last. Where *Campion* said Mass.

— *Ayres of the Stiple*, Gent. [This is the Confession of *Jervyse Perpoint*, whose Name is in the Margin.] That he brought *Campion* thither about *Monday Sevenight* after *Twelfth-day* last. Where they met with *Tempest* by former Appointment. After which *Campion* confesseth, he went *Northward* with *Tempest*. And that they kept company together about Nine Days. And will confess no Place of their being, but at *Janes*.

The Proclamation made for these *Jesuits*, &c. was the 24th Day of *January*, Anno 23. *Regina nunc*. And all following received *Campion* after that Proclamation.

John Rookeby of Teafford, Gent. He confessed Campion was at his ANNOUNCEMENT House, the Saturday next before Candlemas last, being the 28th of January.

Dr. Vavasor, Mrs. Bulmer, Sir William Babthorp, Kt. — Grimston, Gent. — Hawkworth, Gent. Asculph Clesby, Gent. That he [Campion signed] was at all these Places after the 28th of January last: and before Mid-Lent, it appeareth by comparing of his Confessions.

William Harrington, Gent. That he was there Fourteen Days about Easter last. Made there part of his Prophecy Book. Brought thither by Smith, Mrs. Harrington's Brother. Mr. Harrington confesseth, he [Campion] came to his House about Saturday the third Week in Lent last: stayed there about twelve Days: knew him not for Campion, until he was upon Departure.

Talbot of — Esq; Thomas Southworth, Gent. Bartholomew Lancashire, Hesketh, Gent. Mrs. Allen, Widow; Richard Hawghton, of the Park, Gent. — Westby, Gent. — Rygmaiden, Gent. [signed] Campion. That he was in these Places between Easter and Whitsuntide last past. For all that Time he bestowed in Lancashire at Mr. Talbots, and Mr. Southworths. He went with Mr — More of — Yorkshire, and his Wife Mrs. More: he having before been his Scholar.

Price, Esq; William Griffith, Esq; The Lady Stoner — Esq, Gent. The Lady Babington, Mrs. Pollard, Widow; — Teate, Gent. [signed] Campion. That he had been at all these Places, sithence Whitsuntide last. At Prices in his Absence. At Mr. Griffith, his Wife. — Morris, being there at the Lady Stoners, John Stoner. Sely his Man; being there at Mr. Teates. All these that were taken with him, privy to it. And at Griffiths, Parsons, and he [Campion] met: and were altogether at Stoner's Lodge.

From this curious, original Paper, Campion is traced from Christmas to Easter, and thence to Whitsuntide, through Yorkshire and Lancashire. And the divers and sundry Popish Gentlemen ill affected in those Parts to the Queen and her Government; who had received and entertained him secretly; And at whose House this Campion and Parsons, the other Jesuit, and Emissary from the Pope met: on purpose to lay their treasonable Plots in this Kingdom. Whereby all these Persons, Men and Women, were brought into Danger of their Lives by harbouring them against an ACT of Parliament, and the Queen's Proclamation.

There seemed to have been some doubt at Court, how to proceed against him and the rest. And the Lord Treasurer, absent then from Court, was desired by Secretary Walsingham, to give his grave Advice about it. Who gave this Answer to the Secretary, That he thought it convenient and necessary that the Law should pass upon them: Writing thus to him: 'That as for those *leud Fellows* (as Walsingham had called them) lately sent from Rome into England, he advised him to move her Majesty, that the Lord Chancellor, by Conference with the Recorder, might devise some way, agreeable to the Law of the Realm, for the Punishment of them. Which Walsingham answered, He would not fail to do.' And this whole Tryal at large is preserved to us by Stow in his Addition to Wolfe's Chronicle.

Campion, who was a mighty Boaster, had sometime before made a bold Challenge, and published it against Protestants. Which it was thought fit to answer. And so some of the learned Clergy were appointed

Campion in
Yorkshire and
Lancashire.

The L. Tre-
surer's Advice
to proceed by
Law against
these Emissa-
ries of Rome:

The Conferen-
ces with Cam-
pion in the
Tower, upon
his Challenge.

A N N O pointed to enter a publick Disputation with him in the *Tower*, upon his own Arguments and Reasons. Of which Conferences or Disputations with him, I proceed to give some brief Account. They were four.

The first was begun, *ult. August, 1581.* managed against him by two Deans, *viz. Nowel, Dean of St. Paul's, and Day, Dean of Windsor,* in the Chapel of the *Tower*. They came to examine the Untruths of his own Book: wherein he made so large a Challenge, rather than to dispute and wrangle. And so they entered upon the first Part of his Book. Wherein he charged the Queen's merciful Government, and those that professed the Gospel; (as he did in the Preface of his Book) with unusual Cruelty and Torments, practised upon his Fellow's in Religion. And then they came to the Matter of his Book. And 'First, That we had cut off many goodly and principal Parts of the holy Scriptures, and the whole Body thereof, of mere Desperation and Distrust of our Cause.' And the first Proof he named was the Epistle of St. James. For which he quoted *Luther*: But the Deans produced the Book, which was intitled, *De Captivitate Babylonica*, and cleared *Luther*. In the Afternoon they had a nother Conference; when there were several other Papists present also; as *Hart* and *Sherwin*, who spake frequently on the Side of *Campion*, and his Arguments.

Dr. Fulk and Dr. Goad con- fer with him.
The Subject of their Confe- rence.

The Second and Third Conferences on the 18 and 23 Days of Sep. were managed by Dr. *Fulk* and Dr. *Goad*, Heads of Colleges in *Cambridge*. In the Second Conference, they proceeded to the Third Chapter of *Campion's* Book. Wherein he slandered the Church of *England*, and the whole Church of God, for his Definition of the *Catholick Church*: for that it was asserted by them to be *Invisible*. In the Afternoon they disputed upon this Question, Whether the visible Church may err. The Third Day's Conference was upon these two Questions: Which were *Campion's* Assertions. I. Christ is in the blessed Sacrament Substantially, very God and very Man. II. That after the Words of Consecration, the Bread and Wine are Transubstantiated into the Body and Blood of Christ.

Dr. Walter & Mr. Chark hold the 4th Days Confe- rence.

The Fourth Day's Conference, *September 27.* was managed by Mr. *Dr. Walker*, and Mr. *William Chark* Opponents, and *Campion* Respondent. The Questions were, I. Whether the Scriptures contain sufficient Doctrine to Salvation. II. Whether Faith only justifieth. The Third and Fourth of these Conferences were begun and ended with godly Prayers by the Divines on the Protestant Side.

These Confe- rences publish- ed: And why.

These Conferences were so carefully recollectēd by the Divines themselves, that they set their own Hands to them, as Testimonies of the just and true Accounts given thereof. And some Months after, they were published: On this Occasion; partly, that all might see, what Strength of Argument this confident Challenger was Master of; and chiefly, because very false and untrue Reports hereof were first printed by others, that were Favourers of *Campion*. Who had most unjustly aspersed the Protestant Disputants, and extolled the *Jesuit*, as obtaining the Victory, and putting the others to Silence. Insomuch that the two Deans were fain to print a Recital of certain Untruths scattered in the Pamphlets and Libels of the Papists, concerning the former Conferences, with a short Answer to the same. Therein is mentioned, how it was observed concerning the *Jesuit*, that he was so hot and passionate in his Arguings: rising up sometimes from the Form on which he sat; did cast up and fling with his Hands and Arms; did knock and beat upon his Book, upon every

every other Word, with an exceeding loud Voice, and sharp Countenance. Which made one of the Antagonists speaking in Latin, use these Words: *Qui hic mos est, mi homo? Quis hic gestus? Et loqueris, & pulsas fores. Gloriosus miles. Projicis ampullas, & sesquipedalia verba.* *A N N O 1580.*

As for the three last Conferences, they were faithfully gathered out of the Notes of divers, that were present, and writ there what was spoken, and after were perused by the learned Men themselves; and lastly, published by Authority. And so it was certified in the Preface by *John Field*, one of those that took Notes. And they are signed at the End of each Conference by the Hands of the Parties that held the Discourses.

But an Inconvenience was observed in these Disputations, which prejudiced and hindred the good Use and Benefit that might otherwise have been made of them. For the managing these Discourses with *Campion* were too confused, and required better Regulation and Order, for the more effectual putting to Silence this Boaster. This *Thomas Norton D.D.* was sensible of; who was one of the Disputants appointed. Who therefore advised a more suitable Method to proceed in. Which he himself followed in another Conference. An Account of the Inconveniences of the former Conference, and how to regulate them that should be hereafter, (for more it seems were intended) he wrote in a Letter to the Lord Treasurer: who had sent to him for the Notes of the last Rencontres with that *Jesuit*: Propounding it to his Lordship and the rest of the most Honourable, to think of some Amendment of the Order in their Course of Treaty to be had with him. And he prayed his Lordship to pardon him to say, that he thought the Course hitherto taken, either by lack of Order, or Moderation, or convenient Respect of admitting Men to be Hearers, had been both fruitless and hurtful, and subject to great harm, by Reports. That the last Time he was a Means, by Advice, to have it in some such Form as did better content. And the Order to set down the Objections and Answers, and to repeat them written, so as the Parties should acknowledge them to be their own, before any Answer or Reply made unto them, did greatly satisfy the Hearers: Being so surely used, that in the whole Day *Campion* could not complain, that he [Walker] did wrong him in any one Word, but always confessed, that his Sayings were rightly conceived, and honestly set down. By which Means, as he added, Confusion was avoided, By-talk was cut off. And he was hardly driven to the Wall. What he once had granted, he could not resume. And our Cause, said he, is not so subject to the false Reports of his Favourers.

He concluded, ' My poor Opinion herein, which my good Friend, Mr. Dr. *Hammond* doth also allow, I am bold to send to your Lordship. I beseech you pardon me with your accustomed Goodness. What Service I can do to the Church of God, to her Majesty, or your Lordship, I trust, you retain favourable Opinion of my Readiness, so far as I am hable.' What Scheme and Method this learned Man propounded more at large for the more regular and profitable Arguing with this *Jesuit*: and what Persons he thought proper to be the Disputants. I will not repeat here, but refer the Reader to another Book: where they may be found.

Advice for Regulation of these Conferences.

Life of Archbp. Parker.
Appen. N. 74.

We

ANNO

1580.

*Some Account
of Campion
and his Course
of Life.*

We shall take our Leave of this unhappy Man, after we have heard the Character and particular Account giving of him and his Course of Life before his Face, by one of the Disputants, *viz.* the foresaid *Walker*, in the Entrance iuto the last Day's Conference. Beginning in these Words to the Assembly then met : ' Gentlemen, ye shall understand, ' that we be sent hither by Authority to talk and confer with one, called ' *Campion*; an *Englishman* born and brought up in this Realm in Schools and Places, where good Learning hath been taught. So that he might ' have been a good Instrument in this Common-Wealth, and God's ' Church. But contrary to his bringing up, his Friends Expectation, ' and Hope that this Church might have conceived of him, like an un- ' natural Man to his Country, degenerated from an *Englishman*, an ' *Apostata* in Religion, a Fugitive from this Realm, unloyal to his ' Prince; hath not only fled to the Man of *Rome*, an Adversary to ' Christ and his Doctrine, but hath got a Courage from that *Romanist* ' with certain other his Sectaries, to come into this Realm again, to ' undermine the Gospel of Christ, to seduce God's People, and with- ' draw her Majesties lawful Subjects to Disobedience and Sedition. And ' hath been (disguised in *Ruffian's Apparel*) in divers Places of this ' Realm, to plant secretly that blasphemous Mass and other Popery. ' Whereunto it appeareth he hath allowed many unstable Tools. And ' in *Yorkshire*, where his Sectaries and Disciples are apprehended and ' justly imprisoned; now they rage, as I hear say, and curse him, that ' ever he came there. Ye see what manner of Man we are to talk ' withal.

*Tirwhits in
the Tower
under Exam-
nation.*

Beside this, *Campion* and other Priests being Popish Emissaries, now in the *Tower*, under strict Examination, there were some of the Name of the *Tirwhits* also under Examination, and were as obstinate as the rest to confess any thing: And so Secretary *Wylson* in a Letter to the Earl of *Sussex*, Lord Chamberlain, absent then from the Court, wrote, ' That ' he had been at the *Tower*, to examine the two *Turwhits*: whom he ' found very obstinate in Religion.

*Dr. Parry
promises the Q.
Service abroad
at Paris, &c.*

The Queen had now remaining abroad, (besides these *Jesuits*) other Enemies that were Papists: as the Earl of *Westmerland*, Sir *Anthony* (called Lord) *Coppley*, and the *Ropers*. And for these, as occasion served, Dr. *Parry* (before spoken of) in his Letters, writ often to the Lord Treasurer, did the best Offices he could. This *Parry* went abroad, partly, or indeed chiefly, for Debt, and partly to be a pretended Intelligencer for the Service of the Queen. For which Office he most earnestly solicited the Lord Treasurer, with most solemn Protestations, how faithful he would be to her Majesties Interest, and promised what Service he would do her in *Paris*, *Venice*, *Rome*, and other Places abroad. This is that *Parry* that a few Years after was executed for undertaking the Murther of the Queen; and coming over for that Intent. This Year I find him in *Paris*. Where his short or long Abode, as he wrote to that Lord, depended upon his good or ill Speed in his Service, intended and protested in his former Letters. His artificial Hypocrisy may be seen in another of his Letters from *Paris* this Year to the same Lord; which ran in these Words,

*His Protes-
tion of Loyalty
in a Letter to
the S. Treas-
surer.*

' My Lord, the Name and Title of a true Subject have been always ' so dear unto me, that I cannot but hold him and his Religion far ' suspected,

‘ suspected, that practiseth any thing against her Majesty : Whose Government and Fortune have been no less comfortable to all good Men at home, than strange and fearful to her Enemies abroad. God preserve her for th’ one, and defend her from th’ other. I have heretofore purposely written some ordinary Letters to your Lordship, that thereby I might without Suspicion write to you still : and thus long deferred to look carefully into any thing, until I might be settled ; and better acquainted with some Men’s Proceeding on this Side. — I do find my Credit and Favour to be such with the best of the English and Scottish Nation in *Rome* and *Paris*, (by the Hope conceived of my Readiness and Ability to serve them) that I doubt not within few Months to be well able to discover their deepest Practices, if the same may be nourished with her Majesties reasonable Charge, to be bestowed as occasion shall serve, in trifling Gifts (rather of Pleasure than Price) and friendly Entertainment. The true Manner whereof shall always appear to your Lordship. Some Court have heretofore sought to draw me into this Course. Which as I refused then, so will I forswear to follow, if it be not your pleasure to embrace it, and like it in me. I have long, (so God help me) faithfully and heartily honoured and loved your Lordship, and yet forborn to be troublesome unto you. Good, my Lord, begin to look favourably upon me, and I will end in doing you Service.

But that Lord was somewhat suspicious of him, and cared not as yet wholly to trust him, unless it were in buying him Books set forth in those Parts, &c. Which Parry perceived, notwithstanding all his Protestations he had made. Now he begs him, to begin to look favourably upon him.

In the same Letter (which was dated May 1.) he mentioned his late Commendations of Mr. John Roper, and Mr. Thomas Roper to him, for their Readiness and Ability to serve him : well worthy of his good Opinion and Countenance. And beseeched his Lordship to take some occasion to thank them for their loving and friendly Care of him in his Absence : but so as his Service might be secreted from every Creature, except her Majesty and his Lordship. ‘ And as he said before, so he said again, that if he were less Ceremonious than he should be in writing unto his Lordship, he trusted he would pardon him : Who had, he said, rather serve him in Deeds, than please him in Words.’ And then in another Letter writa Month or two after, he is Advocate for the Rebel Earl of Westmerland, in these Words, ‘ That if the most humble Submission of the unfortunate Earl of Westmerland might by his Lordship’s Means, be made plausible to her Majesty, (his Life and Liberty only reserved) he was ready with greatest Repentance of his Error and Fault committed in his Youth, to fall at her Majesties Feet. I know not, added he in his Intercession for that Earl, whether the reclaiming of desperate Men, do agree with our State and Policy. And yet it is daily seen, that the Kings, Christian and Catholick [i. e. of France and Spain] do it : yea, sometimes with Advancement. But the Cause was so great, that he dared not adventure to speak much of it : And therefore did wholly refer it to his Lordship’s Wisdom and grave Consideration. If the Motion were seasonable (as in truth he thought it to be) and the Service not offensive to her Majesty, it

*Recommends
some Papists
Fugitives to
the L. Treasurer.
The Ropers.*

*The Earl of
Westmer-
land.*

ANNO 1580. ‘ might be delivered into the Lord Ambassador’s Hand, who (as the Earl told him) by one *Calvi an Italian*, did offer to deal in it, and within few Days to dispatch it.’ And that the Earl had often by himself and others spoken with him herein : But that her Majesties Pleasure and his Lordship’s Opinion, as in every thing, should be his Rule in this.’ This was dated *July the 30th, 1580.*

Sir Thomas, called Lord Copply. Again, the same Year from *Paris*, he undertakes to be a Mediator for another Popish Fugitive, *viz. Copply*, a Knight, called *Lord Copply*, a Pensioner to the King of *Spain* : Writing thus, ‘ That if his former Letters touching the Lord *Copply*, proved serviceable to her Majesty, and profitable to the State, he should think himself very happy to have adventured thus far, for such an one as was very like to be found for his Deserts hereafter, worthy her Grace’s, and his honourable Favour. That the Necessity of the Time; his Credit heretofore in *England*; his long Services, well entertained abroad, joyned to the earnest and constant Speeches of his dutiful Desire to serve her Majesty, (if the same were taken in time) put him out of doubt that her Majesty should have good Cause to thank his Lordship for the so seasonable Recovery of so necessary a Subject. That he sued for no greater a Privilege, than many a true and faithful Subject did graciously and daily enjoy. That his Land, Liberty and Reputation should undertake for his good Demeanour. And that time would undoubtedly discover, how far he was from Thought to offend her Majesty.

And then with all the Earnestness he could in behalf of this Fugitive, he concluded with these Words : ‘ Truly, my Lord, there is nothing more apparent in the Face and Countenance of the whole Household, than a Determination religiously to perform at the least whatsoever I have written. For my part, &c. I do presume under Correction to put you in remembrance how much the Recovery and Restitution of such a Gentleman (in whose Blood and Race your Children have, and your Lordship by this good Turn shall be ever assured to have Interest) may prove worth in the Opinion of every good Man.’ We may add more of *Parry’s* fly Letters hereafter.

Hitchcock his
Tract for a
Defence against
an Invasion.
Foxii MSS.

We heard before what fierce Resolutions were taken by Pope and *Spaniard*, combined in a pretended holy League, against Queen *Elizabeth* and her Realm. Which caused a great Consternation in the People at this Time ; the Preparations making by them being given out to be exceeding great ; and the more formidable, by reason of the secret Correspondence of great Numbers of the Queen’s treacherous Subjects at home, with them abroad. In this Juncture one *Robert Hitchcock*, a Military Gentleman, shewed his Zeal and Loyalty, by presenting to the Queen a Tract, by him written upon the like Occasion Nine Years before ; directing a Manner and Method of Defence against an expected Invasion : With a new Dedication of it to her; ‘ Praying her Majesty to hear the true and faithful Mind of her humble Subject, poured out at the Feet of her sacred Majesty, touching the raging, feigned *Holy League*. Wherein, he said, he had set out his poor Opinion, both of the Landing of the Enemy, and what Peril it might breed, if it were not prevented in time; and also, of their repulsing again with triumphant Victory ; if Order were used, and his poor Labour

' Labour accepted in good Part: Which he humbly presented unto her A N N O
 ' Excellency.

Therein he shewed her the absolute Need for her Subjects to be disciplined and trained in Skill of Arms. Who might otherwise well be amazed, when they should see such Numbers of Enemies, as the Bruit and Report was, to seek them at their own Doors. And added, that he was awaked out of his sleep by such ugly and monstrous Bruits, as the Confederates of that feigned *Holy League*, and their Friends had now thrown abroad within her Majesties Kingdoms, to the great Terror and Disquiet of her Loving Subjects. The Number of these Enemies was reckoned so vastly large, as to be able to invade the Land on several Sides of it at once. For those Princes Confederates intended so to proportion themselves, and manage their Doings, to breed a Terror in the Subjects Hearts: and therefore would agree to Land with several Powers, in as many Places as they could at one Time: and think the Matter thereby half won.

Now for the making Provision for this their Stratagem, this Gentleman advised the Queen, how to prepare sufficient Armies to defend the Realm on all Sides, by allotting fit Numbers of Men against such as should invade on any or every Side of the Kingdom: namely, such as inhabited in the Country on the respective Sides of it: dividing the Force of the Land in six several Parts: and to apportion to them such Shires as best should serve for repulsing them that should come: *Viz.* The first Part to be *Northumberland*, *Westmerland*, the Bishoprick of *Durham*, *Yorkshire*, *Richmondshire*, *Cumberland*, *Lancashire*; and six Shires more that way, to serve the North Parts from *Trent*. *Lincolnshire*, *Norfolk*, *Suffolk*, *Essex*, and four more Shires; to serve the East Parts. *Kent*, *Sussex*, *Surrey*, and four more on that Side; to serve the South Parts. *Cornwal*, *Devonshire*, and three more bordering Counties; to serve the West Parts. All the Twelve Shires of *Wales*, with *Monmouthshire*, *Herefordshire* and *Worcestershire*; to serve for the Defence of *Wales*, *Milford Haven*, and the rest thereabouts. The City of *London*, *Middlesex*, *Hertfordshire*, *Bedfordshire*, *Buckinghamshire*, *Northamptonshire*; being the sixth Part; to be about her Majesty, to relieve the rest, where need should require. And the Land being thus divided into six Parts, there would be in every of those six Parts an Hundred Thousand able Persons: Which might right well be levied, to repulse the Enemy.

And then he wished, that the Charge and Government of every of those six Parts might be committed to one Nobleman. And he (if it so pleased her Majesty) to be called *The General* of that Part of the Land that he shall have Charge of. The which Noblemen should be wise, valiant, true and unfeigned Lovers of their Commonweal. And they to have Assistants, Deputy Lieutenants, &c.

And at last towards the Conclusion of his Discourse, he addeth, That he was of Opinion, (which he referred to Men of better Judgments) that he knew the way both to turn, and divert King Philip's Determination from hence, mind it he never so earnestly: and also to take from him, and the Spaniards, that Thing that is and hath been their only Pride and Upholder of all their great Bravery, and Acts done in these latter Days. Both which her Majesties Subject was with all Humbleness ready to open to her Highness, if she liked so to command him.

1580.
*The vast
Numbers of
the Enemies
rise the People.*

*His Council in
Case of an In-
vasion in seve-
ral Places of
the Land at
once.*

*600,000 able
Persons might
be levied.*

*A Way to di-
vert K. Phi-
lip; and to
humble the
Spaniard.*

A N N O And also to declare to her Highness the Way and Means, in his simple
1580. Judgment, how to avoid Rebellion in her Land. And that the Confederates should be out of all hopes to have or receive any Succour or Aid by any her Majesties Subjects, at their Landing here, come when they will. And so humbly praying the Lord God of *Israel*, to send his Angels with the Sword of his glorious Power, to defend her Majesty, her Realm and People from her Enemies.

And to prevent a Rebellion at home.

Such gallant Men and true firm Subjects had the Queen at this Time to counterbalance the other Sort.

C H A P. XXIII.

Gualter of Zurick acquaints the Archbishop of Canterbury, what was doing in the Synod, at Frankford, for Union. Formula Concordiae: Disliked. Zanchy's Confession of Faith: Disliked. And why. The Harmony of Confessions. A Motion to this Effect to the King of Navar. Horn Bishop of Winton dies. Translates two seasonable Sermons of Calvin, in his Exile. His Apology for his Flight. His last Will. Dr. Overton made Bishop of Litchfield and Coventry. Some Passages of him. Railed upon and abused in the Pulpit at Chichester, when Prebendary there. Two Evils oppress Bishop Cox. Ælmier Bishop of London accused for felling his Woods. Visits his London Clergy. The Bishop of Norwich, his Proposal for Rural Deans in his Diocese. Mr. Laurence, a Preacher, sequestred by that Bishop for Nonconformity. Endeavours made at Court, to get him restored. The Bishop's Letter on that Occasion.

NOW to record some Notices of our reverend Bishops and Divines, as they occur under this Year.

An Endeavour in a Synod at Frankford, of Concord.

A great and useful Matter had been transacting in Germany now for two Years; viz. for the allaying and pacifying the Differences of the Churches in Germany, chiefly, concerning the Presence in the Eucharist: Such were on the one Part, those *Lutherans* called *Ubiquitarians*, (whereof *Fatib Andreas*, a learned Professor, was the Head) and the *Evangelici* of divers Sentiments, the other. In a Synod held at Frankford, commendable Endeavours were used to frame such a Confession as all the Churches of Protestants, not only in Germany, but in all other Places might accord in. And what was done in this Matter; and how this great Affair stood, *Rodolph Gualter* of Zurick gave *Grindal* Archbishop of Canterbury, an Account in a Letter sent to him this Year, in these

these Words : *In Germania passim dat Concordia Formula, &c.* ‘ That *A N N O*
 ‘ that Form of a Concord to be agreed to by all, gave Disturbance in *1580.*
 ‘ *Germany.* Which *Jacobus Andreas Successor to Brentius,* and the
 ‘ *Apostle of Ubiquity* (as he calls him) with his Confederates, had
 ‘ framed. And to which three Electoral Princes, *viz.* of *Saxony,*
 ‘ *Palatine,* and of *Brandenburg,* with many others, had subscribed.
 ‘ But the most Illustrious Prince *William of Hesse,* and the Prince of
 ‘ *Anhalt* stiffly opposed. That there was some sharp Dispute between the
 ‘ Agents of the three Electors, and the Prince of *Hesse* : who would not
 ‘ be moved from the Defence of the true Doctrine which he had received.
 ‘ That as for that *Common Confession of Faith,* that by a Decree of the
 ‘ Synod of *Frankford* was drawn up in the Year *1577.* by the learned
 ‘ *Hierom Zanchy* ; it ought to have been examined by the Church of
 ‘ *Helvetia*, and by *Beza of France* : that it might also have been known
 ‘ to other Churches. And his Phrases and Expressions were so much
 ‘ in the School way, that it wanted both Brevity and Clearness. *Gualter*
 proceeded, with respect to the distant Churches ; ‘ That consider-
 ‘ ing the long Delay that must needs be before all the Churches, so far
 ‘ distant from one another, could by mutual Correspondences agree and
 ‘ accord in the same Confession ; and that many would not depart from
 ‘ their formerly received Opinions, and would retain their own Terms
 ‘ and Phrases ; therefore by the Council and Advice of the most Illustri-
 ‘ ous *John Casimire*, they thought it more adviseable, that a Harmony of
 ‘ all the Confessions should be written ; with some marginal Notes set
 ‘ here and there, to illustrate such things as seemed more obscurely
 ‘ spoken. That hence might appear the Consent of the Evangelical
 ‘ Churches : And about this did *Beza, Danaeus,* and one more, chiefly
 ‘ employ their Pains. But *Beza's* Sickness had put some stop thereunto:
 ‘ which otherwise might then have been finished. And of this he, the
 ‘ Writer, thought fit to certify his Grace, the Archbishop.’ But for all
 this and more, it is better to take it in the Words of the Letter itself, writ-
 ten by so eminent a Foreigner to so great a Personage, about so weighty
 a Concern of the Church. Which I have therefore laid in the Appendix. [Numb.
 XXIX.]

But there was another Reason more secret, beside that above-mentioned, why *Beza* and the *French* Divines liked not of that *Confession of Faith*, drawn up by *Zanchy*, that learned Professor of *Heidelberg* ; namely, the Acknowledgment of the ancient Government of the Church by Archbishops and Bishops. Which gave occasion to that learned Man afterwards, to vindicate that Part of his *Confession* : Which Dr. *Bancroft* took notice of in a Book by him written not long after. In that *Con-*
fession speaking of Bishops, he useth these Words, ‘ *Non improbamus Pa-*
tres, &c. We do not disallow the Fathers, in that after a divers way of *Zanch. de Reli. cap. 29.*
 dispensing the Word, and governing the Church, they multiplied divers
 Orders of Ministers : seeing it was lawful so to do, seeing they did it
 for honest Causes, appertaining at that Time, to the Order, Decency
 and Edification of the Church. And in the next Article, *Hac ratione,*
 &c. For this Reason, *viz.* that the Nurseries of Dissensions and Schisms
 might be taken away, we think that these Things which were ordained
 before the Council of *Nice* concerning Archbishops ; nay, as touching
 the four Patriarchs, may be excused and defended.

Here

ANNO

1580.

*An Harmony
of Confessions
to be made.*

Here Dr. Bancroft addeth this Remark, That when this Book was perused, and this Clause found in it, then a Device was had for the slaying of it; under pretence, that now it was thought more meet that there should be an *Harmony* made of all the Confessions of divers Churches. But *Zanchy* himself makes this the chief Cause (as that Author observed) why his Book did mislike some of them: for that he had written as before was mentioned of Bishops. For so he saith, *Magnus quidam Vir, &c.* ‘That a certain great Man (meaning *Beza*, as it is supposed) ‘did write unto him of this Matter as followeth: Your Confession was ‘read by me, and N. and others, with great delight. It is written most ‘learnedly, and in a most exquisite Method. And if you except that ‘which you add towards the End touching Archbishops and the Hierarchy, ‘mihi summopere placuit, i. e. it pleased me exceedingly.

*Archbs. and
Bps allowed
by Zanchy.
De Relig. p.
212.**Survey of the
Discip. p. 137.
Edit. 1593.*

But *Zanchy* upon this Occasion (as it seemed) printed his said Confession, with certain Annotations. In which he shewed three Reasons for his Allowance of Archbishops and Bishops. The first grounded upon the Practice of the Primitive Church, presently after the Apostles Time. The Second, for that he thought it his Duty, in the Draught of his said Book, to have regard to those Reformed Churches which retained both Bishops and Archbishops. And the Third, because all the Reformed Churches generally, although they had changed the Names, yet in effect they kept the Authority: As where they had *Superintendents*, and *general Superintendents*. Nay, said he, *where these new Latin Names are not admitted, yet there were in those Places usually certain chief Men, that did in a manner bear all the Sway*. The Manner of his setting down of his first Reason, and that in his own Words, was this that follows. Which I transcribe from Dr. Bancroft's Translation.

‘*Cum banc conscriberem Fidei Confessionem, &c.* When I writ this Confession of Faith, I writ all the Things in it of a good Conscience. And as I believed, so I freely spake, the Scriptures teaching Men so to do. And my Faith first of all and simply, doth rely upon the Word of God; and then, somewhat also upon the common Consent of the whole ancient Catholick Church, if the same be not repugnant to the Scriptures. For I believe, that what Things were defined and received by the ancient Fathers, assembled in the Name of the Lord, with a general Consent of them all, and without any Contradiction of the Holy Scriptures; the same surely, although they be not of the same Authority with the Holy Scriptures, yet did they proceed from the Holy Ghost. Hereof it cometh to pass, that those Things which are of this nature, neither would I, neither dare I, with a good Conscience, disallow them. And what can be shewed more certainly out of Histories, out of the Councils, and out of the Writings of all the ancient Fathers, then that those Orders of Ministers, of the which we have spoken, have been ordained and received in the Church, by the general Consent of all Christian Commonwealths? And who then am I, that should presume to reprove that which the whole Church hath approved?

*A Motion to
the K. of Na-
var for Con-
cord between
the French
and German
Churches.*

Concerning this Endeavour of a Concord between the Protestant Churches, I meet with a Fragment of a Letter, writ to some chief French Divine, belonging to the King of Navar. It importeth, that the

Formula Concordiae, was sent into France by *Henricus Mollerus*, and *ANNO Christopherus Pezelius*, two eminent German Divines: Notifying, that many of the German Princes, and Magistrates of Cities had agreed to it. But yet if the King could not consent thereto, that then he would permit, in order to this happy and most desired Concord, that some pious and learned Men might meet, and find out some way of an Union between the Churches of Germany and France. The Letter had this Inscription: *Hec a Dnis. Doctoribus Hen. Mollero & Christophero Pezelio ex Germania scribuntur.* The Letter follows.

Nunc in Aulis audimus cudi Responsum multorum nomine, propediem ad vos mittendum. Id vero quid sit, et si certò exploratum non habeamus, tamen non desint qui in hanc ferè sententiam illud conceptum esse affirment. Consensisse nimurum Principes Germaniae non paucos, & Urbium Magistratus in Doctrinæ Formulam, quæ titulo Formulæ Concordiæ, non multo ante est edita. Eam Doctrinam, qnae hoc Libro comprehensa sit, judicare se, consentire cum doctrina Prophetarum & Apostolorum: & Testimonia babere Literarum Sacrarum certissima. Eam igitur si probet Rex Navarræus, posse Consensum inter Gallicas & Germanicas Ecclesias constitui, dudum exoptatum. Sin dissentiat, tum verò non displicere sibi, ut de totâ re inquiratur accuratius; & exhibitis utrinq; viris piis & doctis, ratio aliqua ineundæ Concordiæ ineatur.

The Copy of this Letter seems to have been sent to some of our Bishops here in *England*; to let them understand what laudable Attempt was now making, in order to the Uniting the Protestant Churches of those two Nations, since their *Formula Concordiae* was not like to obtain that End.

Horne Bishop of *Winchester* departed this Life in the Month of June this Year: A learned Confessor for Religion, chusing Exile, and forsaking his native Country, and his Preferments under Queen *Mary*, for Christ's sake, being then Dean of *Durham*. Some part of his Writings in his Peregrination abroad, in Memory of this pious Bishop, I shall give some Account of, as I have met with them. Two seasonable Sermons of *John Calvin* he translated out of *Latin* into *English*, about the Year 1554. while he was in Exile; very seasonable for the afflicted Professors of Religion in those Time. But printed and set forth not before the Year 1584. by *A. M.* and dedicated to the Earl of *Leicester*. So it appears by the Title Page. ‘ Because these Sermons have long lyen hid in Silence, and many godly and religious Persons have been very desirous of them, at their earnest Request they are now published by *A. M.* [*Anthony Monday*, I suppose, of whom before.] The first is, *A godly Sermon to flee Idolatry*, from *Psalm*, xvi. 3. *I will not communicate with their bloody Sacrifices, neither will I take their Names in my Mouth.* In this Sermon all Christians are admonished to flee all outward Idolatry. The Second Sermon was, *An Exhortation to suffer Persecution: that we may therein follow Jesus Christ and his Gospel.* The Text, *Heb. xiii. 13.* *Let us go forth to him without the Gates, bearing his Opprobrie.*

Horne Bp. of
Winton dies.

Translates two
Sermons of
Calvin in his
Exile.

Before both these Sermons is set Horne's Preface, called, *The Apology of Mr. Robert Horne*: Beginning, *Peace and Mercy from God the Father of our Lord Jesus Christ, &c.* This *Apology* is a little Tract, containing about 30 or 40 Leaves. Therein he gives account of himself, and of the Reason of his Flight. Which was without the Knowledge of any

ANNO any of his Friends. And this Apology was written for their Satisfaction.
1580. There are many things in it of Remark, as concerning the Bishop of *Durham* [*Tonstal*] and his hard and unjust Dealing with him ; and likewise of *Gardiner* Bishop of *Winchester*, now Lord Chancellor ; and the sad Change there was of Things upon the Access of Queen *Mary* to the Throne. And towards the Conclusion he shewed the Reason of his translating those Sermons, namely, for the sake of his Friends at home left in the midst of so much Idolatry : that they might learn to bear Christ's Cross. And further, what his Intention was in this Interval, to employ himself in ; *viz.* to prove the Mass to be the greatest Heresy, Blasphemy and Idolatry : And that from Scripture and the ancient Fathers. This Apology therefore is well worthy the preserving, as well to let in Light into those Times and Men, as for a Remembrance of that very worthy Bishop, and some remarkable Passages of his Life and Sufferings.

N^o. XXX.

I have, though somewhat long, laid it in the Appendix. Therein he relates at large, how he was summoned up from *Durham* to the Privy Council. And thereby the Bishop of *Durham* and the Bishop of *Winchester*, accused him of divers things that were meerly false, on purpose to bring him into trouble : As, that he, being Dean of the Church, took upon him to meddle in the Bishop's Office. That in his *New Learning* he preached Heresy. That he was a *Sot* : though he were an *Englishman*, and so born. That he brought a Wife into that Church, where never Woman came before. That he had received three Letters from the Queen to appear before the Council, and obeyed neither of them. Of all these Accusations he vindicates himself in this Apology.

Bp. Horne's
last Will.
MSS. D. H.
St. George,
Garter.

This Bishop's last Will was once very obligingly shewn me by Sir *Henry St. George*, sometime Garter King at Arms ; who was derived from him by one of his Daughters. It bore date the 29th of *March*, 1579. Whence I transcribe these Contents. ‘ Sick in Body, but in perfect Memory — My Body to be buried in my Cathedral Church, before the Pulpit where that it now standeth, in seemly Sort, without any Pomp, or blazing Ceremony : in the Earth to rest and sleep in Hope, till the Day of the general Resurrection. I will and bequeath to the same my Cathedral Church at *Winton*, all my Historical Books, Greek and Latin, Ecclesiastical and Profane ; to be laid up and used in the Library belonging to the same Church. Item, I bequeath to *Magdal'en Hospital*, nigh *Winton*, 30 l. Item, I give, &c. to the poor Hospital of *S. Abbe's* nigh *Winton*, 30 l. — To the Poor of the City or Town of *Duresme*, 40 l. To *Paul Dayrel*, my Nephew, my best Bason and Ewer. My Third Bason and Ewer, all white, without gilt, to the Child which my Daughter *Rebecca Hayman* goeth withal. To *Richard Ackworth*, my Nephew, my Humanity Books, Greek and Latin. The Residue of all Goods and Chattels, unto my Four Daughters, *Anne Dayrel*, *Mary Hales*, *Margery Dayrel*, and *Rebecca Heyman*. I make Mr. *Watson*, Dean of *Winchester*, Mr. Dr. *Ebden*, and *John Dayrel* and *John Hales*, my Sons in Law, my Executors. Sir *Henry Wallop*, Kt. Sir *Richard Norton*, Kt. and Sir *William More*, Kt. Assistants to mine Executors. I give unto every one of them one of my best Horses. To *Thomas Parker* my Servant, over and above his Wages, 8 l. &c.’ This Will was proved the 27th of June.

Margery was Grandmother to Sir Henry St. George abovesaid : and ANNO was born in Frankford, while Horne was an Exile there. She was married to Sir Thomas Dayrel of Lillingston, in the County of Bucks. His other Daughter married Dayrel of Cales Hill in Kent. This Sir Henry told me, he had from his Mother.

Margery
Horne, Lady
Dayrel.

William Overton, D. D. was made Bishop of Litchfield and Coventry this Year, upon the Death of Bentham, the last Bishop there: This Overton in King Edward's Days, when he was a Scholar at Oxford, received by the Means of Secretary Cecyll, one of the Exhibitions, going out of the Abby of Glastenbury. And in the Beginning of Queen Elizabeth's Reign, was granted him by her, one of the best Prebends of Winchester. And soon after he had the Parsonage of Rotherfield in Sussex, better in value than 200 l. a Year. And had Preferment also in the Cathedral Church of Chichester: He first sent Word to Court in a well-penned Latin Letter, of the Death of Barlow Bishop of that See, one of whose Daughters the said Overton had married. In the Year 1569. the Dean of the Church, Richard Curteys, being nominated to succeed the Bishop there, the said Overton sued to his Friend, Sir William Cecil, that he might be made Dean: and that he might resign his Treasurership into the Hands of the Queen for that Deanry: Which Treasurership as he wrote, was greater and better than it. But he desired it to prevent some harm, that the Dean, now to be made Bishop, might do him. Between whom there had been Quarrels. And being now Bishop, he might be in a stronger Capacity of offering him Wrong, unless he were to succeed the Dean. But notwithstanding he obtained it not.

The Earl of Leicester also was Overton's Patron. But whatever the Cause was, he lost his Favour, when he was Bishop of Litchfield and Coventry: and was called an Apostate from him.

Let me insert one thing here concerning this Reverend Man, which I meet with among Papers of those Times: That while he was Treasurer of that Church of Chichester, he had a very angry Adversary in the same Church, one Drant, (whether he that was Archdeacon of Lewis, or some other, I know not) to that Degree, that he could not contain his Reproaches of Dr. Overton privately, but most rudely aspersed him openly in that Church, in most indecent Language, no way befitting the Mouth of a Preacher in so publick a Place, betraying, his own Malice, and Envy, and Pride, and Conceit of himself. His Words were these, ' That Dr. Overton was a very Hypocrite, a noble, a glorious, an everlasting Hypocrite: and nothing else but a meer Satchel of Hypocrify. That he was brimful, topful, too too full of Hypocrify; and though he danced in the Net of Hypocrify, yet he would discover him, and whip him naked. That he was like a Vice in a Play representing a grave Man's Part, and had no Gravity: He swelling with the Title of a Doctor, and had no Doctrine. Concerning Doctrine and Learning, he said, that the said Doctor did not understand nor feel the Deepness of his Sermons; neither could it ever be told him, for him. And that he was sure, that neither the said Doctor, nor all the Doctors that made him a Doctor, nor all his Friends, take them at all, all even every one, should ever be able to find out the Divinity that was in his Sermons.'

Desam'd in a
Sermon at
Chichester.

ANNO 1580. ‘ Furthermore, that whereas this doltish Doctor, that had nothing but the bare Title of a *Doctor*; and came by the Degree by some sinister Means : and therefore forced to alledge Dr. *Humphrey Goodwin, Cooper, &c.* as Witnesses, he said, that himself with two others, had taken more pains in *London*, and brought more things to pass among the squeamish Heads of the *Londoners*, than ever did this Doctor, or three of the best Doctors, that ever dubbed him a Doctor, had done, or could do.

Then fell he to defaming him, as touching his Life and Conversation, with Covetousness, ‘ That he was a covetous Treasurer, [of the Church of *Chichester*] never leaving heaping up this earthly Treasure. That he was a greater Doctor of Leases, a spoiler of Woods upon the Prebend and Hospital. That he was a Poster and Skudder for Benefices. That he laboured for the Deanry ; and then for the Bisheprick. And that he made Suits for the Archdeaconry, to prevent him [*Drant.*] Insomuch that the Queen told him [*Drant*] with her own Mouth, that a Dr. of Divinity had been with her for it, before he came. I warrant you, quoth he, the Horse sweat apace.

‘ Further, he charged him with keeping excessive Fare ; heaping Dishes upon Dishes. And yet when he had most Dishes upon his Table ; yea, when he had most, yet had he more Benefices. Further, how for vain Ostentation, he would set forth his Plate upon the Cupboard in Battel array. Further, that he is too too nice in trimming up his House, and setting his Cushions in order. And that himself being there one Day, he did on purpose spit upon one of the Cushions, in despight of such Curiosity.

What kind of Man this *Drant* was, may further appear, by a Passage or two in a Sermon by him uttered at *Cripplegate Church, London*. ‘ No Man ought to correct his Brother for an Oath. For these Oaths, quoth he, By God, By our Lady, By the Mass, By my Faith, were but Oaths of Course. Neither that frizzled Hair should be forbidden. For, said he, such may be as honest, if they list, as those that go with proud plain Hair. Also, he said, that those that translated the *English* Bible understood not the *Hebrew* Tongue, as he did : and therefore had translated it false.’ There is no way of bringing this Preacher off, and excusing his extravagant Expressions, but by saying, as surely he was, that in an over-weaning Conceit of himself, he was disturbed in his Mind.

The Bp. of Ely complains of two Evils oppressing him.

Abbot Fecknam.

To take one view more of the ancient, pious, learned Confessor and Bishop, Bishop *Cox*. Which take from his own Pen to his old Friend, the Lord *Burgbley* : Complaining of two Evils that now oppress him in his very old Age : One might have a Redress by the Favour of that Lord ; the other only from God. Thus writing, *Duo mala me premunt* ; the one, *Hospes malus & inutilis* ; i. e. a bad Guest, and good for nothing. He meant *Fecknam*, sometime Abbot of *Westminster* : that had been committed to his House ; and had remained there so long till he was weary of him. And that it would be an Obligation to him, if at length by his Lordship’s Means he could get rid of him. Which favour the Bishop hereupon seemed to obtain, the Abbot being removed to *Wifbich Castle*. The other Inconvenience he commended to his Lord God and only wise Physician, through Jesus Christ ; viz. *Corpus nimirum*

rum dimidia parte languidum: His poor Paralytic Body. This was writ *A N N O*
in June this Year from *Downham*. *1580.*

Of another of the worthy Confessors and Bishops of these Times,
Viz. Elmer, Bishop of *London*, it must be remembred, what Troubles
he met with from his Ill-willers: who brought Informations against
him at Court for spoiling of his Woods, belonging to his Bishoprick: as
though he had done great Damage therein to the Revenues of the same.
What the Accusations were and his Answers thereto, were very briefly
related in that Bishop's Life: But to see all the Articles of his Accusa-
tion, and what his distin&t Answers were to each, sufficiently clearing
himself, and shewing the Falshood of his Accusers, I have set the Bi- *Numb.*
shop's Paper, taken out of the Paper Office, in the *Appendix*. *XXXI.*

How this Bishop visited the City of *London* this Summer in the Month
of *August*: and distributed Books of Articles to the Clergy, and Tables
of *Injunctions*; and many other Things, for their due and regular De-
meanor of themselves and their respective Flocks: And how in *No-*
vember following, the said Clergy of *London* were summoned again;
chiefly for the making Inquisition after Recusants and Papists; may be *Chap.v. p.50.*
seen in the Life of Bishop *Elmer*.

The said Clergy had also this Year a Summons, by Order of the
Privy Council, to meet at *Christ's Church, London*. Where each Mi-
nister of every Living was appointed to pay the 60th Part of the Value
of his Benefice, towards the building of a Church in *Denbigh*; ruined,
as it seems, by some accident. This from the Diary of Mr. *Earl, Mi-* *MSS. D. Joh.*
nister of Allballow's, Breadstreet. Who added there, that he paid his *Episc. Elien.*
Part thereto.

A very remarkable Paper I once met in the *Cotton Library*, (the Date
not set down, but as near as I can guess, belonging to this Time, or *Bp. of Nor-*
near it) containing a Proposal made by the Bishop of *Norwich* [*Freak*;] *wich his Pro-*
sent by his Chancellor to a Synod held in that Diocese: Recommending *posal to a Sy-*
Rural Deans, or Superintendents; to inspect and take Care of the Dio-*nod for Rural*
cese under the Bishop: and particularly for providing Monthly *Deans, or Su-*
Prophe-
syngs, (if it might be permitted) or Sermons, in the several Deanries *perinten-*
to be preached. At which the respective *Rural Deans* to be present, and *dents.*
to prevent Schisms and Factions, to be Moderators. And thereat likewise
various Businesses, respecting the Abuses of Bishop's Courts and their
Offices, and Inspection into the Behaviour of the Clergy, and Laity in
each Parish, to be transacted. It bore this Title, *A Form of Government*
exhibited by the Chancellor of Norwich: Beginning with this Preamble,
'The Strength of God's Enemies being grown so universal, and their
'spreading so dangerous to the State; and licentious Looseness of Life,
'through Corruption of Ecclesiastical Officers, so untamed; that it is
'time, that Ecclesiastical Government be put in due and severe Execu-
'tion without Affection and Corruption, according to the wholesome
'Laws, provided and established in that behalf, &c.' This I have *Numb.*
thought worthy the preserving, shewing the Pastoral Care and Diligence *XXXII.*
of this Bishop in his Diocese.

This Bishop of *Norwich* had this last Year sequestred one Mr. *Laurence*, *He sequesters a*
a great Preacher in *Suffolk*, for his Non-conformity to the Ecclesiastical *Minister in*
Laws and Prescriptions established; the Queen, as well as the Privy *Suffolk from*
Council, having lately directed their Commands to him and the other *Preaching.*
Bishops, not to permit such Refusers, to preach. This Man had a good

A N N O Character in those Parts of *Suffolk* where he lived ; and the want of him
1580. was said to breed great Grief among the People. For the restoring of
 him, Mr. *William Calthorp*, a Gentleman of that Country addrest a Letter
 to the Lord *Burgbley* at Court, that he would send to the Bishop to take
 off this Preacher's Sequestration, that he might preach again. This
 produced a Letter from that Lord to the Bishop in favour of the said
Laurence. Which coming enclosed to Mr. *Calthorp's* Hands, he ac-
 cordingly conveyed it to the Bishop. Who notwithstanding still let the
 Sequestration remain ; since, how good Opinion soever himself had of
 the Man, he could not do it, unless he had disobeyed both an Order of
 the Privy Council, and another Letter of her Majesty ; as he exprest to
 the said Mr. *Calthorp*. This caused that Gentleman to write again a
 second Letter, dated from *Weybered*, April, 1580. to the said Lord, re-
 porting the Bishop's Neglect ; and adding, ‘ What great need there was
 of so good a Man among them ; for whose Meetness, as he wrote, he
 dared well to undertake, the chief of Credit in that Shire should fully
 certify his Honour : and that, in respect of preferring so good a Cause,
 to so great Benefit in those Parts, it would please his Lordship by such
 ways as should to his Honour seem best, to get restored their Preacher
 to them again.

*The Reason
thereof by him
showed.*

To which I will hear subjoyn the Bishop's prudent Letter to the said
 Mr. *Calthorp*, in his own Justification. Which ran in this Tenor : ‘ That
 whereas he had written to him in the behalf of Mr. *Lawrence*, and had
 also procured my Lord Treasurer's Letter to the same Effect ; in An-
 swer whereto he must lethim understand, that he had not sequestred Mr.
Laurence from Preaching by Vertue of an Order of my L. L. of her Ma-
 jesties Privy Council only, but also by Vertue of certain Letters from
 her Majesty : Wherein he was straitly charged to suffer none but such
 only to preach, as were allowed of into the Ministry, and conformable
 in all manner of Rites and Ceremonies established in the Church of
England. And therefore he dared not attempt to do it. And whereas
 it had pleased his very good Lord, the Lord Treasurer, to write unto him
 for the same, he [Mr. *Calthorp*] must give him leave first, before he
 granted his Request, to make Answer to the Lord Treasurer's Letters,
 and to make known to him the Cause of his Proceeding, and Manner
 of Doings. And then if it should please that Lord to command him,
 he would do it. And that in the mean Season he must pray him to
 content himself. For he might not, as he added, upon every Motion
 made, transgres her Majesties Commandment, although he bore as
 good Will to Mr. *Laurence* as he, or any Man within that Country.
 And so took his Leave of him in Christ.’ Dated from *Ludham* the
 16th of March, 1579.

C H A P.

A N N O
1580.

C H A P. XXIV.

University Matters. The Heads of Cambridge apply to their Chancellor about two Graces obtained. His Letter; and Decision. His Advice to the Vicechancellor about a Fast enjoyned the University by the Bishop of Ely. Great Disorders in S. John's College. The Bishop of Ely moves the Lord Treasurer, to finish the New Statutes for that College. How things now stood in the other University. The two Chancellors compared. William Whitaker preferred to a Prebend at St. Pauls. The Queen's Proclamation for Horsemen, and Breed of Horses. The Queen sick. A new Disease at Court, and in the City. A List of the great Officers of the Queen. Publick Prayers, occasioned by an Earthquake. Earl of Arundel dies.. Peregrin Bertie claims the Title of Lord Willoughby and Eresby.

NO W we turn to the Universities ; and shall make relation of some remarkable Matters, wherein they or some Members thereof were concerned.

A Controversy happened this Year between the Masters and Heads of Colleges in Cambridge, and the Vicechancellor and Doctors of the Town. The latter having obtained two Graces against the former: but surreptitiously, as was said; and also against the Statute. These two Graces were, ' That all Out-Doctors not being Heads of Colleges, be joyned with the Doctors that were Heads of Colleges, in the appointing and pricking of Officers ; though by the Statute the same were expressly limited to the Heads. The Second, ' That Doctors in Divinity be compelled to preach as frequently as other younger Divines.' This Matter therefore being complained of by the Heads, was brought before their High Chancellor, the Lord Treasurer Burghley : to have these Graces regulated, or rather revoked. But he, being employed at that Time in State Affairs, and it depending so much upon the Statutes of the University, prayed the Archbishop of Canterbury, that he would take the Pains to examine it carefully, one Doctor of each Party being then come up. Which the Archbishop accordingly did : And the Sum of what his Judgment was, he wrote at length to the said Chancellor : which I do not here repeat, it being entred into that Archbishop's Life. Life of Grind. B. II. p. 250.

But the Letter decisive of the said High Chancellor, to the Vicechancellor, and Town Doctors, whereby he put a Conclusion to that Controversy about the said two Graces, he sent by Dr. Barrow, one of the Doctors that was come up : Beginning with his good Wish for them all : *Viz.* ' The Grace of God's Spirit, to lead and conserve them in Concord and Peace. So that the Knowledge of God might increase among them :

ANNO ' them : and that by their Dissensions the Enemies of Learning and the
1580. ' Gospel had not just Occasion to rejoice and spread abroad flande-
 rous Reports, to the defaming of the whole Body of that University.
 ' And then afterwards, ' That he had recommended this Controversy to
 ' his very good Lord, the Archbishop of *Canterbury's* good Grace, to
 ' to consider of their Letters ; and to hear both Parties, Dr. *Barrow*,
 ' and Dr. *Howland* ; and to peruse the Statute mentioned in this De-
 bate : and to call to his Grace also some Persons of Experience in
 ' University Matters. Which accordingly he had done very diligently
 ' and painfully ; as by the Letter of his Grace to him [the Chancellor]
 ' he had signified. And that his Grace had plainly imparted to him,
 ' what he thought thereof. Wherewith, after some further Considera-
 tion of that particular Chapter of the Statute, he himself did concur.
 ' Who had pronounced the same verbally to the said Doctors. And did
 ' further express his Censure and Determination in writing: which he
 ' most earnestly required them, *Per omnes charitates* to accept of ; as
 ' from one that was touched with no particular Affection towards any
 ' Person. But in the Sight of God (whose Assistance by the Spirit of
 ' Peace he had invoked) he declared his Mind. Which was, that
 ' it was necessary, those two *Graces* should be reputed as void, and
 ' none.

His Reasons.

Then he gave some Reason for this his Decision : *Viz.* ' Because he
 ' could not allow any Decrease attempted, to please a Multitude, to
 ' the Violation or altering of her Majesties Statute, so lately, and with
 ' so great Deliberation made. And that they ought to have made him,
 ' who was their highest Officer, first acquainted : having always shewn
 ' himself very mindful of their Causes: and to have had his clear Con-
 sent, as well to the violating, or changing of their Statutes, as he
 ' was at the first, a principal Author to procure them. — That for
 ' the Intention of their other Grace, *viz.* to compel Doctors to preach
 ' oftner, he liked well of all voluntary Actions ; especially in such
 ' Actions, as preaching was. Wherein he thought Admonition more
 ' convenient than to make new Laws so suddenly against Laws in use.
 ' And so far forth he was moved to have them preach, as he wished them
 ' to lose the Name and Preferment of *Doctors*, that would leave the
 ' Office of Doctors: Which is, by Etymology, *to Teach.*' The whole
 excellent wise Letter, wherein is much more contained, and somewhat
 large, being all Minutes of that Lords own Writing, I refer to the *Ap-*
pendix. He also wrote another grave Letter to the Heads, that were
 of the other Party.

Numb.

XXXIII.

Life of Grfnd.

p. 253.

*A Fast en-
joyed by the
Bp. to be kept
in the Uni-
versity.*

Another Occasion of Address to him was given this University, by
 reason of an Order that came to the Vicechancellor in *September*, from
 the Bishop of *Ely*; enjoyning a publick Fast to be kept there with Ser-
 mons : A thing that the wary University doubted whether they might
 comply with, without giving Offence to the Queen, or transgressing
 any Law of the Kingdom : Since such Fasts, used sometimes among
 the *Puritans*, made them obnoxious. It is worth taking notice, what
 wary Answer that wise Man, their Chancellor, gave them, who had
 thus prudently requested his Advice herein, notwithstanding that Bi-
 shop was their Diocesan. It may be observed here by the way, that in
 the Beginning of this Year the Archbishop of *Canterbury* enjoyed to

all his Diocese Prayers and Devotions to be used on *Wednesdays* and *Fridays*, upon the Account of a terrible Earthquake : and also Prayers in every Family : and had appointed a Form for that Purpose. And the Cauſe that might probably move this religious Prelate to call for fasting unto those under his Care and Inspection, was the mighty Preparations that were now making abroad by the Pope and his sworn Confederates of the Holy League, to invade this Land : of which News came from all Parts, and to this Bishop from his Friends in *Helvetia*.

But to proceed to the Letter the Chancellor wrote to the Vicechancellor, containing his grave Judgment and Advice in this Point. Which was in these Words :

‘ Mr. Vicechancellor ; I have considered of your Letter, and of the Bishop of *Ely*’s also, ſent to you. And where you desire to have my Counſil and present Direction in the Matter mentioned in the Bishop’s Letter ; I thank you for the Respect you have of me, as being your Chancellor : And I am ſure that the Matter propounded, bearing the Name of a *Publick Fast*, is not expressed to me with the due Circumstances, either by the Bishop’s Letter to you, or by your own ; ſo as either the Counſil or Direction, as you desire, is unmeet for me : Not knowing by what Authority the Bishop doth prescribe this at this Time : or how far the Circumstances that concern me, be intended by his Lordship, or by ſuch as he authorizeth thereto. And yet, if the ſame may be done, as his Lordship writeth ; that all Things shall be done in Order and Comlineſſ, I think that there can be no just Offence taken thereat. I were greatly overfeen, if I ſhould not allow, both of Fasts, and of Exhortation thereto : and I think the ſame ought to be accompanied with two elder Sisters, although I find no mention thereof in the Bishop’s Letter : that is, of *Prayers*, which are for all Persons to uſe ; wheras Fasting is not expedient for all Persons. And the Second is *Almes*, in relieving of the Poor : which is the Action of the Rich. And therein I think my Lord himſelf will begin the Example most abundantly.

The Chancellor to the Vice-chancellor, with his Advice thereupon.

‘ But ſome direct Answer to yours ; I, as a publick Counſillor of the Realm, cannot warrant by my Directions in the Church ; but that which I find established by the Laws of the Realm, or by the uſual Practice of the Church : As by direction from the Metropolitan, or by Synod ; approbated by the Queen’s Majesties Aut’ority, as Head Governor. And if the Form which my Lord of *Ely* ſhall prescribe, or his Delegates ſhall devise, may accord with any of these Authorities, I wish it ſhould take Place, and wish it good Success ; to move Allmighty God to Mercy, and to forgive us, by the Means of the three Actions : That is, our Offence in Gluttony by fasting ; our general in all, and particularly, in abusing the Plentifulness of his Word, by Invocation and Repentance, uttered in publick Prayers. And Thirdly, in Abuse of our Wealth, by distributing Alms to the Poor.

‘ All which three Actions, I think, ſo neceſſary, as without we be by ſome means more moved thereto, than I can ſee we are yet diſpoſed of our ſelves ; ſurely, we ought by God’s Justice to fear the withdrawing of all that wherein we now abound ; that is, in all bodily and ghostly Food : and thirdly, in worldly Wealth.

‘ But

*ANNO
1580.*

' But in what sort those good Exercises shall be begun and continued, I must leave it to the Discretion of the Preacher ; who can best tell how to apply the same. Not all in one sort. For, as I said, I think every Person, without difference, is not to be enjoyned to Fast. For I am sorry to consider, how many poor People are forced to fast for Lack. And among the Scholars, I know a great Number are very near the same, for lack of Allowance of Diet : As I think there are in some Colleges a Number that have too great an Allowance. And if I were to give my Advice, surely such would be moved to Abstinence ; and to employ their Increase of Allowance to such as lack. And so at one time there should be both Fasting and Alms exercised.

' As for Prayer and Invocation for Mercy, I know there is none to be excepted or exempted. And yet some are more to be sharped forward herein, than others. For I do not think with the Stoic, *Omnia peccata be paria.* Well, good Mr. Vicechancellor, bear with my hasty Writing. For I can but wish well to this Action, and hope that the Preachers will do herein their Offices, as Preachers and Exhorters ; not as Devisers or Commanders of new Orders in the Church. Lest thereby in meaning well, they may yet by Novelty give Cause of Offence.' From *Richmond,* the 15th of September, 1580.

Your Friend,

W. BURGHLEY.

Great Disorders in St. John's College Cambridge.

Visitors thereof.

The Bp. of Ely to L. Burghley in behalf thereof.

Numb.

XXXIV.

As to one of the Colleges in this University of *Cambridge*, viz. that of *St. Johns*, great Disorders were committed therein : and all things there in Confusion. And the great Reason thereof was, that they were as yet without Statutes ; the old ones being so blotted, defaced and interlined, that they were of no use. Whereby the Government of the College was very lax. There had been some Years past Visitors appointed for this College, to make new Statutes, and to settle that considerable House of Learning. Of these Visitors, the Bishop of *Ely* was one, and Dr. *Itbel* his Chancellor, another. But this latter, a very useful Man, was now dead. And things remaining there still in so ill a Posture, the said good Bishop called upon the Lord *Burgley* to forward this good Work : (He himself having once been of that College, and still a great Friend and Patron to it) in a Letter, dated from *Downham*, in the Month of *June* : To this Import, ' That it was now three Years since a Visitation of that College was intended. That they, the Visitors, had deprived them of their Statutes. That they had now no Rules, no Lectures, almost, no Disputations in effect ; no Government, no Order, no Obedience, no Reverence. All went into Confusion. Scarce half of the Senior Fellows there. All scattered here and there. The Master a good Man, but often absent at his Livings. That he would therefore procure the Statutes to be finished, that Dr. *Itbel* had told him were even brought to a Conclusion ; and get them confirmed by the Queen. Wishing so weighty a Matter were finished before his Death : which he hoped was near.' This is the Sum of what the Bishop's Letter contained, being writ in *Latin* to that Lord : Which is transcribed thence *verbatim* in the Appendix.

As for the other University, that of *Oxford*; the great Earl of *Leicester* *A N N O*
 was their High Chancellor. And how things stood there, both in
 respect of Religion and Learning, and the Revenues of it, a Book writ
 about this Time, gave this Account. Which I will take leave to transcribe,
 always allowing for the Spight thereof. ‘The Priests and *Jesu-*
 its executed here within the Land, and other that remain, either in
 Prison, or abroad in Corners; are they not all in a manner of that
 University? I speak not to the Disgrace of any that remain there, or
 that have issued out thence into the Lord’s Vineyard. But for the most
 part they of this our Time, have they not either flown beyond the
 Seas, or left the Places for Discontentment in Religion; or else become
 Serving Men, or followed the bare Name of Law or Physick, without
 profiting greatly therein, or furthering the Service of God’s Church,
 or the Commonwealth. And wherehence, I pray you, ensueth all this,
 but by reason the chief Governor thereof is an Atheist himself, and
 useth the Place only for Gain and Spoil. For herehence it cometh,
 that all good Order and Discipline is despoiled in that Place; the Fer-
 vor of Study extinguished; the publick Lectures abandoned (I mean
 of the more Part;) the Taverns, and Ordinary Tables frequented;
 the Apparel of Students grown monstrous; and the Statutes and good
 Ordinances, both of the University and every College and Hall in
 private, broken and infringed, at our good Lord’s Pleasure; without
 respect either of Oath, Custom or Reason to the contrary. The Head
 Officers are put in and out, at his Lordship’s Discretion; and the Scho-
 lars Places, either sold or disposed by his Letters; or by those of his
 Servants and Followers. Nothing can be had there now, without
 present Mony. It is as common buying and selling of Places in that
 University, as of Horses in *Smithfield*.

And then he makes comparison between the two Chancellors; him *The two Chan-*
of Oxford, that he had spoke of before; and the other of *Cambridge*, *cellors of both*
viz. the Lord Treasurer *Burgbly*, after this manner. ‘If there were *Universities*
 not other Things to declare the Odds and Difference between him
 (the Chancellor of *Oxford*) and the other [him of *Cambridge*] *compared*.
 which he cannot bear. So that every way he [Earl of *Leicester*] fees
 him to pass him in all Honour and Virtue; it were sufficient to behold
 the present State of the two Universities; whereof they are Heads and
 and Governors: — Let the Thing speak for it self. Consider the
 Fruit of the Garden, and thereby you may judge of the Gardiner’s
 Diligence. On the one Side, look upon the Bishopricks, Pastorships
 and Pulpits of *England*: And see whence principally they have re-
 ceived their Furniture for the Advancement of the Gospel. And on
 the other Side, look upon the Seminaries of Papistry at *Rome* and
Rheims; upon the Colleges of *Jesuits*, and other Companies of
 Papists beyond the Seas: and see wherehence they are especially
 fraught, &c.

This for the Universities. To which I add the mention of a very *Mr. Will.*
 learned Man and Writer, Fellow of *Trinity College in Cambridge*, namely, *Whitaker*
William Whitaker, B. D. who by the Favour of the said Chancellor of *preferred to the*
 that University, was made Chancellor of *St Paul’s Church, London*, this *Chancellorship*
 Year. Who shewed his grateful Heart towards that Lord for this Fa-
 vour, in a well-penned Letter in *Latin*. The Sum whereof I will re-
 peat. — *Recente tuo auctus & ornatus Beneficio, facile aliter non po-*
MSS. Academ.

*A N N O tui, nec quidem fas esse existimavi, quin ut pro tantis in me meritis tuis,
1580. quanta bactenus extiterunt, aliquas tandem tibi, si non quales deberem,
at quales possem, agerem gratias, &c.* ‘For this last Benefit especially,
‘as for former Expressions of Favour, he returned him all possible Thanks.
‘For what his Lordship’s Mind long since towards him was, and his
‘Judgment of him; he had sufficiently understood by Marks, and the
‘Speeches of many. Whence he took as well the greatest Pleasure,
‘that he could please his Lordship, being a Person altogether most wor-
thy Praise, and most wise, and in a sort divine: And also he became
‘much more chearfully to follow those Studies, for which he once be-
gan to be known unto him. But he past over his former and old good
‘Turns, and came to that which was the greatest of all, and lately con-
ferred to him. Wherein indeed were, as he proceeded, many things;
‘for which it ought deservedly to be most grateful and most desirable to
him. For that it happened at that Time to him, when he could
neither think nor imagine any such thing. And it the more delighted
him, that it came from his Lordship almost before it was heard of by
him: And was brought into the Society of that College and Church, in
which his best Unkle, D. Alexander Nowel, had lived now many Years,
with singular Praise. But certainly, added he, to confess ingenuously,
although in this Favour were many great Things, yet nothing seemed
greater and more joyful to him, than that it proceeded from his Lord-
ship. For the Remembrance of his Judgment delighted him more,
than the Greatness of the Fruit it self accruing from it.’ It was dated
from Trinity College, 3. Idus Septembr. 1580.

*Proclamation
for Horsemen,
and Breed of
Horses.*

The Queen, sensible of her danger from abroad, issued out a Procla-
mation in April, in order to the strengthning her self with sufficient
Numbers of Horsemen especially; and for the Breed of Horses. Set-
ting forth, ‘How she found by the View of the last Certificate of Mu-
sters the Number of Horsemen especially, in certain Counties, to be
much less, than she looked for: Considering the great Charge that
from time to time had been given by Letters, directed by her High-
ness special Commandment, from her Privy Council unto such of the
Justices of the Peace, to whom the principal Care of the Musters had
been committed; to see as well such Laws and Statutes put in Execu-
tion as tended to the Maintenance of Horsemen; and also other good
Orders and Directions, sent to the said Justices; tending to the same
End: That she was also given to understand, that the most necessary
and profitable Laws, provided for the Breed and Increase of Horses,
were either not at all put in Execution, or very negligently; whereby
Numbers of serviceable Horses, that heretofore had been bred within
this Realm, were greatly decayed: Whereby great Numbers of her
Subjects were in danger of great Penalty, if her Majesty should seek
the due Execution of her Laws:

‘Therefore that she found it expedient to make choise of certain
principal Noblemen of this Realm, and others of her Privy Council,
to whom she had of late given Authority under the Great Seal of
this Realm, to see due Execution of the Laws and Statutes of this
Realm, provided in that behalf; and of such other Orders as here-
tofore had been taken; or by them might be devised, hereafter; as
well

' well for the Increase of the Number of Horsemen, as also for the *A N N O*
' Breed of Horses.

1580.

' The due Execution of the said Statutes and Orders, tending to a
common Defence of the Realm ; wherein every good and faithful Sub-
ject is interested, and ought to be careful of the same : Therefore the
punishing with all Severity such as should be found Offenders here was
very necessary. That the Queen having a great Disposition to have
her Subjects forewarned of her good Pleasure and Intention, thought
it necessary and expedient, both to notify unto them the great Dislike
she hath of the Remissness that hath been heretofore used in a Matter
tending only to the Security of her Person, the publick Defence of her
Dominions, and the particular Benefit of every good Subject : And
not meant to be a President, to draw any Person into any other Charge
or Burthen.

' That after this Admonition given by publishing this present Proclama-
tion, whosoever should be found to offend in the Premisses, should receive
such Punishment, as by the Laws and Orders of this Realm might any
ways be inflicted upon them : And that she had given special Charge
and strait Commandment to the said Commissioners to see such as
should hereafter be found Offenders, punished with all Severity. And
she ordered the Justices of Peace, and other publick Ministers, to see
due Execution of such Order, as by the said Commissioners from time
to time should be devised and set forth for the Advancement of this
Service, &c.' Given at the Palace at Westminster, the 13th Day of
April, 1580. the 22d Year of her Majesties Reign.

We descend now to take notice of a few Matters more private and do-
mestic. This Summer the Queen fell sick. Whose Sicknesse seems to *The Q. falls
sick by catching
Cold.*
have been occasioned by her Bathing : which her Physicians persuaded
her to do. When either taking cold, or by some other Accident, she pre-
sently sickned : and so continued two Days together. But within a short
time after she recovered again. So the Earl of Shrewsbury was informed
by a Letter from Mr. Bawdewin his Steward, then at Court. But Se-
cretary Wylyson, in a Letter of his of Court News to another noble Peer,
the Earl of Suffex, relates, that her Distemper proceeded from her writ-
ing a private Letter upon Sunday at Night to Monsieur, to be sent away
immediately : and taking Cold thereupon, since had kept her Chamber.

The foresaid Bawdewin in the same Letter to that Earl, mentions a *A newe Sicknes
at Court.*
new strange Sicknes then at Court, and in the City : Which grieved Men
in the Head, and with a Stich over the Stomach. But few died thereof,
though many were infected with it. And it was credibly reported, that
Fourty Students in Lincolns-Inn were taken with the said Malady in
the Space of 24 Hours. At the Court the Lady Lincoln, the Lady
Stafford, and the Lady Leighton, were at that time sick thereof : and
many of the inferior Sort. The Lord Chamberlain then at his House,
at Newhall, [in Essex] was said also to be sick thereof.

It being now a Season usual for the Queen to make her Progress, there was a Desire in the Countess of Shrewsbury, to have the Honour of the Queen's Company at Chatsworth, the noble Seat of that Earl. For which End she sent a Letter to the Lady Burghley, the Lord Treasurer's Lady, that she would find a way to move it to the Queen. But the said Lord declared unto his Lady, when she spake of it unto him, that her

*The Q. invited to Chats-
worth by the
Countess.*

A N N O Majesty was unwilling to take that Journey : and that so he had advertised the said Lady Shrewsbury. But the Lady Burghley moving him again in this Matter, he uttered his mind to this Effect : ‘ That he had moved her Majesty, whom he found resolutely bent against going thither : and that both because of the busy Affairs with which she was troubled at that Time, and also by reason of her Sickness ; the Opportunity served not for him to proceed any further with the Queen on that behalf : which otherwise he willingly would have done.’ Adding this secret Advertisement, (as a true Friend, and one that knew well the Queen’s Disposition, and the present State of Affairs) that if her Majesty should perceive, that either he, the Earl, or she, the Countess, were earnestly Suitors for her coming, she would perceive a Mislike of them for the same. And so he let them understand.

Noblemen
great Officers
under the Q.

Of what Nobles and Gentlemen the Queen’s Court consisted : and who her great Officers were, from the Beginning of her Reign unto this Time ; and who were deceased ; a certain List will shew ; drawn up by the Lord Treasurer’s own Hand : from whose Paper I transcribe it.

<i>Lord Chancellors.</i>	<i>Lord Treasurers.</i>	<i>L. Great Chamberlains.</i>
† Archbishop Hetherington.	† Marquess of Winchester.	† Earl of Oxford. The Father.
† Sir Nicolas Bacon.		
Sir Thomas Bromley.	Lord Burghley.	Earl of Oxford. The Son.

Numb.
XXXV.

I omit the rest, being many : chusing to set the whole List in the Appendix.

*A Book of
Prayers to be
used for an
Earthquake.*

A great and terrible Earthquake happened this Year, April 6. Wednesday in Easter Holidays, felt in London and other Parts of England. Whereupon an Order of Prayer was appointed to be used upon Wednesdays and Fridays ; to avert and turn away God’s Wrath from us, threatened by the late terrible Earthquake. And was to be used both in Parish Churches, and Households too. In this Book of Prayers is a long Prayer, *For the State of Christ’s Church*, to be used on Sundays : And there was a Rubrick, *That the Curates shall call upon their Parishioners, to cause their Families every Night, before their going to Bed, to say the Prayer set out for that Purpose, meekly kneeling upon their Knees.* It began, O ! Eternal, mighty and most loving Father, &c.

*A godly Homily set forth
in this Occasion.*

There was also a *Godly Admonition* put forth by Authority, to be read at such Times, as an Homily. Therein were these Words, shewing how the People of this Land were degenerated, and become great Sinners, in order to the stirring them up to Repentance : ‘ Who complaineth not of Corruption in Officers, yea, even in Officers of Justice, and Ministers of the Law ? Is it not a common By-word, (but I hope not true, though common) That as a Man is friended, so the Law is ended. In Youth there was never like Looseness and untimely Liberty ; nor in Age, like Unsteadiness, and want of Discretion ; nor the like Carelessness of Duty towards others. The Boy mateth the Man of aged Gravity ; and is commended for that for which he deserveth to be beaten. Servants are become Masterless, and follow-

followed with Masters ; and Masters, unable to master their own Affections, are become Servants to other Folks Servants ; yea, and to their own Servants too. Men have taken up the garish Attyre and nice Behaviour of Women ; and Women transformed from their own kind, have gotten up the Apparel and Stomach of Men. And as for honest and modest Shamefastness, the Preferer of all Virtues, it is so highly disliked, that it's thought of some Folks scarce tolerable in Children.

Hatred, Malice, Disdain and Desire of Revenge for the Weight of a Feather, are the Virtues of our young Gentlemen, in Commendation of their Manhood and Valiantness. Deep Dissimulation and Flattery are counted courtly Behaviour. Might overcomes Right, and Truth is trodden under foot. Idleness and Pride bring daily infinite Numbers to that Point, that they had rather rob, and be shamefully hanged, than labour and live with Honesty. Usury, the Consumer of private Estates, and the Confounder of Commonweals, is become a common (and in some Men's Opinions commendable) Trade to live by. Faithfulness is fled in Exile, and Falshood vaunteth himself in his Place, till he have gotten great Sums of Mony into his Hand, that he may pay the Bankrout, to the undoing of such as trust him. The Sabbath Days and Holidays, ordained for the hearing of God's Word, to the Reformation of our Lives ; for the Administration and receiving of the Sacraments to our comfort ; for the seeking of all Things behoofful for Body and Soul, at God's Hand by Prayer, for the being mindful of his Benefits, and to yield Praise and Thanks to him for the same ; and finally, for the special occupying of our selves in all spiritual Exercises ; is spent full heathenishly in Taverning, Tippling, Gameing, Playing, and beholding of Bear-baiting, and Stage-Plays ; to the utter Dishonour of God, Impeachment of all Godliness, and unnecessary consuming of Mens Substances ; which ought to be better employed. The want of orderly Discipline and Catechizing, hath either sent great Numbers, both old and young, back again into Papistry ; or let them run loose into godless Atheism. This is a Period of that Homily, composed upon the foresaid Earthquake.

In *Hib* one of the Cinque Ports, above three Miles and an half from *Folkestone*, this Earthquake was so great, that the Bells in the Church sounded. And the first of *May* following was another Earthquake in *Great-Chart*, in the same County of *Kent* : which so affrighted the Inhabitants, that they arose out of their Beds. The Appointment of Prayer upon this Earthquake by the Archbishop of *Canterbury*, and confirmed by strict Order of the Privy Council, is more at large taken notice of in that Archbishop's Life. And how the Bishop of *London* speedily appointed Prayers through his Diocese, may be seen in that Bishop's Life.

Kilburn's Survey of Kent, p. 143. and 149.

*Grind. Life, B. II. c. 11. p. 248.
B7. Elm. Life, Ch. v. p. 78.
Henry E. of Arundel dies.*

This Year died *Henry Earl of Arundel* ; being an old Courtier, and a very princely Man in all his Actions. Among other Things that were remarked of him, this was one, That he always spake his own natural Language in foreign Courts. Concerning which Custom of his, Dr. *Wylson* tells this Passage : That on a Time passing from *England* towards *Italy* by her Majesties Licence, he was very honourably entertained in the Court at *Brussels*, by the Lady Dutchess of *Parma*, Regent there. And sitting at a Banquet with her, where also was the Prince of *Orange*, with all the greatest Princes of the State, the Earl, though he could reasonably

A N N O reasonably well speak *French*, would not speak one *French* Word, but all
1580. *English*: whether he asked any Question or answered it. But all was
done with *Truchmen*. [Interpreters.] Insomuch as the Prince of Orange
mervailling at it, looked aside on that Part where Dr. *Wylson* himself
stood, a Beholder of the Feast, and said, I marvel your Noblemen of
England do not desire to be better languaged in foreign Languages. This
Word was by and by reported to the Earl. Quoth the Earl again, 'Tell
my Lord, the Prince, that I like to speak in that Language, in which I
can best utter my Mind; and not mistake.'

Berty, his
Claim to the
Title of
Eresby.

His Tenure.
MSS.Burghl.

I have a Note here to make of the very ancient and noble Family of
the *Berties*: to which the Barony of *Eresby* pertained before the Con-
quest, as was asserted by *Peregrine Bertie*, Son and Heir of the Dutchess
of *Suffolk*; upon occasion of a Controversy happening this Year, 1580.
for the Title of Lord *Willughby* and *Eresby*. Which, it seems, was not
allowed by the Queen. There is a Paper among the *Burgleian* MSS.
Which at large endeavours to prove this Lord's Title to it: Shewing,
how this Barony, before the Conquest, belonged to the See of *Durham*.
And that at the Conquest by the Conqueror, with the Bishop's Consent,
it was given to *Pinzon*. Who thereby became Lord of *Eresby*. And his
Tenure was, to serve the said Bishop of *Duresm* at the Day of his Con-
secration, in the Office of *Shewer*. Which Service by special Words in
the Grant, might not be done by any other Deputy, than his eldest
Son, being a Knight, or by some other Knight. Therefore it argued
in himself a higher Degree, as to be a Baron. And the same Stile to be
incident to the Head Manor of that Barony, by Name *Eresby*. Which
ever had, and hath divers Manors, as Members belonging to the same.
For otherwise the Bishop might take Lack of so honourable Tenure. For
if it would descend to an Esquire, and convey to him no higher De-
gree, the right Tenant should be unable to do the Service belonging
to his Tenure. Which should be a great Absurdity and Inconvenience.

His Allega-
tions for his
Stile & Title.

This above is part of a Paper thus intitled, *Allegations and Proofs*;
proposed by *Richard Bertie*, Esq; for his Claim and Interest to the Name
and Stile of Lord *Willughby* of *Willughby* and *Eresby*, in the Right of the
Lady *Katharine*, Dutchess of *Suffolk*, his Wife, Daughter and Heir to
William Lord Willughby and *Eresby*, deceased. This Controversy which
happened about this Time, was heard by some whom the Queen espe-
cially deputed for that Purpose. Who made a Decree for granting him
his Stile. But the Paper, containing the said Decree, is indeed but a
Draught of it. Whether it passed at this Time, I find not. But I find
Peregrine Bertie, stiling himself Lord *Willughby* and *Eresby*, was not
allowed yet by the Queen. Which occasioned him in great discontent
to apply himself to the Lord Treasurer by way of Letter: wherein he
writeth thus:

His Letter to
the L. Treas-
urer.

' That he found his Senses so overcome with just Pensiveness, that
' he could not presently write so fully, as the Treasurer's Person and his
' own Cause required, by commanding it to his honourable and friendly
' Defence, &c. And his chieftest Care was, that her Majesty might not
' be induced sincerely to interpret worse of his Claim, than the Matter
' ministred occasion; because he took the Title and Claim of *Willughby*
' and *Eresby*. He ad ded, ' That the Question was handled in King
' Henry the Eighth's Reign. And the Right upon Claim made by Sir
' Christopher

‘ Christopher Willoughby, younger Brother, and Heir Male to the Lord A N N O
 ‘ Willoughby, my Grandfather, was adjudged to the Dutches, my dear 1580.
 ‘ Mother.

‘ Now if my Right, after Sentence given ; after so long Seizin, and a
 ‘ dying seized of the Dutches, shall be called in Question, I must needs
 ‘ think my self an Abortive, and born in a most unfortunate Hour : that
 ‘ her Majesty had rather spoil her Crown of a Barony, than I should be
 ‘ the Person should do that Service. But in case your Honour shall, of
 ‘ your friendly Disposition towards me, and Justice, safely pilot me over
 ‘ this tempestuous Sea ; you shall confidently account, that thereby you
 ‘ have erected a Pillar in your own Building, which shall never shrink
 ‘ or fail you for any Stone whatsoever. And thus reposing my self
 ‘ wholly on your honourable Goodnes, with harty Prayer for your so
 ‘ good Estate, I humbly take my Leave. From Willoughby House.

Your Lordships bumbly and assuredly at Commandment,

P E R E G R I N E B B R T I E.

To add a Remark or two of this Gentleman ; who made a considerable Figure in Queen Elizabeth's Reign. When young, he was chiefly under the Eye of Secretary Cecil, by the earnest Desire of his pious Mother, the Dutches. And by his Means and Care, he profited in good Learning, as well as other Courtly Accomplishments. So that in the Year 1568. being not above 15 or 16 Years of Age, he wrote a handsome Latin Epistle to the Secretary. Wherein he exprest his Thankfulness to him for his fatherly Love, which he had always shewn towards him : mentioning, how desirous he had been of his Proficiency in good Learning : and promising him to use Diligence to attain it.

His early Proficiency in Learning, by Secretary Cecil's Care.

So that he was bred at Court, and had learned there to be somewhat wild. Insomuch that his gracious, good Mother desired his tarrying no longer there : And in the Year 1577. writ to the said Cecil, (now L. Burghley) ‘ Intreating him for God's sake to give the young Man, her Son, good Counsil ; to bridle his Youth, and to help him to dispatch him the Court : That he might go down to his Father ; while, she trusted, all was well.

The Dutches sends for her Son from Court.

He was warlike and militarily disposed : and went into the Low Countries with the Earl of Leicester. And at Zutphen he unhorsed a great Captain, and took him Prisoner, as Camden writes. He assisted the Protestants in France. And in the Year 1585. he was in Crouncenburg in Germany : Sent thither to raise Succours for the King of Navar, either by Men or Money. But he received a marvellous cold Answer. Thus expressing his Success in a Letter to the Lord Burghley : ‘ That they understood better, *Proximus sum egomet mibi*, than they had learned *Humanum nihil a me alienum puto*. And that the State of the German Princes continued still in their deep Security and Lethargy ; careless of the State of others : Dreaming of their Ubiquity. And some of them, as it was thought, inclining to be Spanish and Popish, more than heretofore.’ These are some Historical Passages, among a great many more that I could relate of this right noble Gentleman.

Goes to the Wars. His Characters of the Germans.

ANNO
1580.

CHAP. XXV.

Books published this Year. A Discourse of God's Judgments against great Sins. A Description of the Earthquake. Dr. Fulke's Retentive. His Challenge. Forty Popish Books in English, set forth by this Time. What they were. All answered. The Genealogy of Queen Mary, Queen of Scots: Set forth by Bishop Rosse. Glover, Somerset Herald, writes against the Bishop of Rosse's Book. Dr. Dee's Instructions for the North East Passage. Everard Digby's Dialogue against a Book of P. Ramus. Answered. The holy Exercise of a true Fast. The Occasion of the Writing thereof.

TH E S E Books following I find came out this Year among others.

A Discourse of God's Indignation. A Discourse, containing may wonderful Examples of God's Indignation, poured forth upon divers People for their intolerable Sins, &c. Printed by the Queen's Printer, Christopher Barker. In the Title Page was added, that a Part of it might be read instead of some Part of the Homily. It was composed therefore, as it seems, upon occasion of the Earthquake. For then followed in the Book, a Report of the Earthquake: which is thus described.

A Description of the Earthquake. On Easter Wednesday, being the 6th of April, 1580. somewhat before six a Clock in the Afternoon, happened this Earthquake. It was not great in respect of Continuance of Time; continuing little above a Minute of an Hour: and no great harm done. It shook all Houses, Castles, Churches and Buildings, where-ever it went, and put them in Danger of utter Ruin. Yet within this Realm, it overthrew few or none; saving certain Stones, Chimnies, Walls, and Pinacles of high Buildings, both in this City, [London] and divers other Places. None received bodily Hurt by it, save two Children in London, a Boy and Girle; being at a Sermon in Christ's Church by New-gate-Market. The Boy was slain outright by the Fall of a Stone, shaken down from the Roof of the Church: and the Girle was sore hurt at the same Instant, and dyed within few Days after. It was universally almost at one Instant. It was not only within this Realm, but also without; where it was also much more violent, and did much more hurt. It struck exceeding Horror into Men's Hearts. In this Book the Author labours to prove, ' That this Earthquake was not natural, but of God's own determinate Purpose; to make the very Foundation and Pillars of the Earth to shake, the Mountains to melt like wax, the Seas to dry up — to shew the Greatness of his glorious Power, in uttering his heavy Displeasure against Sinners. For

in Earthquakes that proceed of natural Causes, there were these Signs, *A N N O* *1580.*
 which were not in this : As a tempestuous Working and Raging of the
 Sea, the Weather being fair, temperate and unwindy. Calmness of
 the Air, matched with great Cold ; Dimness of the Sun for certain
 Days before : long and thin strakes of Clouds appearing after the set-
 ting of the Sun : and the Weather being otherwise clear : the Trou-
 blednes of Water ever in the deepest Wells; yielding moreover an in-
 fected and stinking Savour. And lastly, great and terrible Sounds in
 the Earth, like the Noise of Groanings, or Thunderings, as well afore
 as after the Quaking. But none of these happened before the coming
 of this Earthquake.

This Year Dr. Fulke, Professor of Divinity in Cambridge, set forth a *The Reten-*
tive. Book which he called his *Retentive*, in Answer to *Bristow's Motives*, in-
 tended to bring Protestants over to the *Romish Church*. In this *Reten-*
tive he made a Challenge openly in Print to all learned Papists, to dispute
 with them the Points in Difference : And three Years after, in his *Con-*
futation of sundry Cavils, he repeated it in these Words, ‘ If you be so
 sharp upon Disputation, as you pretend, why doth never a Papist of
 you all answer my *Challenge* made openly in Print almost three Years
 ago, set before my *Retentive*? Wherein you may express what you
 have in Maintenance of your Opinion, without Suit, without Danger;
 and to the best and surest Trial of the Truth.

Unto this Year and in it, that is, from the Beginning of Queen Elizabeth's Reign to this Time, came forth in Print near Forty Popish Books, written by English Fugitives, against the Reformed Religion professed in this Land. And all answered by Divines of our own. The Names of all which Books, and those that gave Answers to them, are set down in a Tract of Dr. Fulke, a great Champion of our Church in these Times : who himself answered many of them. The List whereof may be found in the Appendix. They are set down by the said Fulke in the Page next after the Title of his Book, printed Anno 1580. Intitled, *Numb. XXXVI.* *Stapleton and Marshal confuted.*

In the Year 1580: the Bishop of Ross, the Scottish Queen Mary's great Agent, and sometime her Ambassador to Queen Elizabeth, procured to be printed at Paris a Genealogy of the Kings of England: to shew the right Title to this Kingdom, coming to the said Queen Mary. The Pedegree is displayed in a fair large Table containing three Sheets of Paper. In one Corner of this Table it is thus written:

Cum nonnulli, regnandi cupidine, nescio quibus Titulis, ad Anglicani Regni Diadema aspirent; ad tollendam omnem bac de re dubitationem, hoc Schemate provisum est: Quo constat, Henricum VII. Angliae Regem, cuius felix saeculaq; sit memoria, ex Elizabetha Conjuge tres tantum Liberos. superstites reliquise; Henricum ejus nominis Octavum, Margaretam maiorem natu filiam, Jacobo IV. Scotorum Regi nuptam; & Mariam Lodovico XII. Francorum Regi primam, deinde Carolo Brandono, Suffolciæ Duci, sollocatam. Henrici VIII. itaq; Sobole deficiente, Successionis Regnorum Angliae & Hiberniae jus ad serenissimam Mariam Scotorum Reginam, Jacobi IV. & Margaretæ ex Jacobo V. Scotorum Rege eorum filio, neptem, ejusq; deinceps Liberos, rectissime, aliis omnibus exclusis, devolvi debere, hoc Schema intuentibus apparebit.

VOL. II.

R T T R

And

Forty Popish Books set forth in this Queen's Reign, to this Time.

Mary Q. of Scots: printed at Paris.

A N N O
1580.

And at the Bottom of another Corner was this Writing.

Lectori Benevolo.

Habes hic (Lector Benevolo) continuam florentissimi Anglicani Regni abbinc quingentis annis Successionem. Quam non tam serenissime Scotorum Reginæ Mariæ, ejusq; filio, optimæ Spei Principi, gratificandi studio, proponere volui, quam ut sublato omni de legitimâ successione scrupulo, totius Britanniaæ dignitati, Paci ac Saluti consulatur; & omnis Seditionis materia, quæ inde suboriri posset, penitus extinguitur. Vale; & buic nostro Labori fave.

J. Lesleus, Episc. Ross. Parisiis, Anno MDLXXX.

Glover a Herald writes a Book against the Scottish Queen's Title. Glover, a learned Man, Somerset Herald, this Year writ a Book against the said Bishop of Ross; who, beside this Pedigree, had writ a Tract in Defence of the Queen of Scot's Title to the Crown of England. Which Book of Glover's, I think, was never printed: but remains in the Herald's Office in London. Of this Book I have made mention before.

A Book of Dr. Dee for the Cathay Voyage. Dr. Dee, the famous Astronomer, set forth a Book for the Cathay Voyage, which was intended this Year for Discovery of the North-East Parts of the World. It was intitled, *Instructions for the two Masters, Charles Jackman, and Arthur Pett, in two Barks, the George and William: Given and delivered to them at the Court-day, holden at the Muscovy House, the 17th Day of May, 1580.* With which Instructions a new Charte, made by Hand, was given also to each of the said two Masters, expressing their Cathay Voyage, more exactly than any other, yet published. It began, *In the Name of Jesus.* If we reckon from Wardhouse to Colgoyeve Island, 400 Miles, &c. It was found among the MSS. of the Lord Treasurer Burghley: and was afterwards printed by Mr. Hackluit, in his Book of Voyages. I only mention an Addition in the Conclusion of the MS. left out in Print. The last Period is this: ' You have Opportunity also to sail over to Japan Island: where you shall find Christen Men, Jesuits, of many Countries of Christendom; and perhaps some Englishmen. At whose Hands you may have great Instructions and Advice for our Affairs in Hand. Thus far the Print. Then follows in that MS. ' God be favourable to these Attempts, greatly tending to his Glory; and the great Honour of this Kingdom. Amen.'

Everard Digby writes against Ramus. Let me add here the mention of a Book writ against Everard Digby; the same with him, I suppose, that was Fellow of St. John's College in Cambridge: against whom Dr. Whitaker, the Master, took occasion by some Branches of Statute, to expel him the College: especially suspecting him to be a Papist. Of which Matter see the Life of Archbishop Whitgift, B. III. c. 19. This Digby had writ somewhat Dialguewise against Ramus his *Unica Methodus*: which in those Times prevailed much; and perhaps brought into that College to be read; the rather, Ramus being a Protestant, as well as a learned Man. Whereupon one Francis Mildapet, a Navarrois, writ against Digby in Vindication of Ramus, a small Book, intitled, *Admonitio ad Everardum Digby, Anglum, de Unica P. Rami, Methodo, rejectis ceteris, retinenda.* It was printed at London, and dedicated to Philip Earl of Arundel: Beginning thus, *Prodiit non ita prius Everardi Digbei adversus unican P. Rami Methodum Dialogus,* Equidem;

Equidem, ut muli opinantur, magis audacter emissus, quam eruditè contextus, ut ego existimo, non ita magno iudicio institutus. Attulit enim ad eandem pervellendam, non vim acutissimæ rationis, sed Commentum ingenii sui : illudq; per omnes Dialogi partes ita fuisum sine artificio, ut quidvis potius agere, quam de Methodo differere videatur. That is, That this Dialogue was thought by some to be more boldly sent abroad than learnedly composed : and this Writer esteemed it framed with no great Judgment ; and more Wit than Reason appeared throughout in it. So that *Digby* seemed to oppose *Ramus* his Philosophy chiefly out of a Prejudice against him upon the Account of Religion. But that which *Digby's* Adversary did, was, as he said, that he thought it not amiss to unravel the Artifice of that Book ; and to admonish *Digby* freely, and yet modestly, of retaining that *only Method*.

Another small Book was this Year printed with Allowance concerning *Fasting* ; with Directions for a right and practical Observation of it : Intitled, *The holy Exercise of a true Fast, described out of God's Word*. That Religious Exercise of *Fasting*, it seems, in those Times, was vety much neglected by those that professed the Gospel, upon the Prejudices that had been taken up against it, by reason of the superstitious Practice of it among the Papists : The Book having this Expression towards the Beginning of it : ‘ Let the Papists go, who through a shameful Superstition in it, rather pine away their Souls, than take down their Bodies. It is a shame to speak, how few there are that bear the Name of *Gospellers*, that have so much as the Knowledge of this Exercise : so far are they from any lawful and right Practice of it. For a great Number, as a needless thing, reject it altogether, (as shaking off the Pope's Yoke from their own Necks) by using, or rather abusing their Liberty. Likewise another sort of Men there were then among them, Who thinking it fitting to the Christian Profession, to keep the Flesh in some bridle, allowed indeed of the Exercise of Fasting ; but for want of a better, they stuck still in the Mire of a Popish Fast. For remedy whereof this Treatise was set forth, that the true Fast might be understood by both Parties.

And as an Argument to this Duty, the threatning Sword hanging over the Nation was as a Call from God thereunto, to avert that feared Judgment : the Writing having this Expression (with an Eye to the Queen's many Popishly affected Subjects ready to rebel in all Parts of her Realm) ‘ The Sword hath been shaken at us, both in the North by Traitors, and in the South by disordered, wicked Persons.

And thus this History is brought to the Twenty Second Year of Queen E L I Z A B E T H's happy Reign.

APPENDIX OF Original PAPERS; Referred to in the ANNALS.

NUMB. I.

Thomas Cartwright, B. D. Lady Margaret Professor, to Sir William Cecil, Kt. Chancellor of the University of Cambridge: In Vindication of his Readings.

Communis totius Literatorum hominum Nationis (Honoratissime Vir) Paper Offic. Patronus & Propugnator cum sis, in bonam spem venio, ut ipse quoq; in aliqua parte curæ & solicitudinis tuae maneam. Et cum multi docti viri singularem tuam experti sint, & prædicarint Humanitatem, patere, quæso, me hominem non a Literis prorsus alienum, illius quoq; fieri participem. Video, & quidem meo cum magno malo sentio, quæ sit Verbum illud verum, *Nihil esse magis quam Calumnia volucræ*; nihil citius emitti, facilius nihil dilatari. Quæ si nostris parietibus constitisset Calumnia, & Aulæ & tui imprimis Honoratissimi viri aures non pulsasset, multum esset de dolore meo detraictum. Mihi verò homuncioni te virum Honorablem objici, & tanquam Adversarium opponi, id me demum pungit acriter. Hic ego primum *adversarius* (ut ille loquitur) desidero, qui si non defuissent, nulla mihi apud te purgandi fuit necessitas.

Liceat enim mihi apud te, quod verè possum, liberè etiam profiteri, me esse à seditione & contentionis studio aversissimum, nihil docuisse quod ex Contextu quem tractabam, non sponte flueret: oblatam etiam de *Vestibas* occasionem, prætereundo dissimulasse. Non nego quin docuerim *Ministerium* nostrum ab avitæ & Apostolicæ Ecclesiæ Ministerio deflexisse: cuius ad Puritatem nostram exigi & efformari cupiebam. Sed dico hoc à me placidè & sedatè factum esse, ut in nullius nisi aut ignari aut maligni auditoris, & calumniarum aucupis, reprehensionem potuisset incurgere. De quibus tamen universis audio me apud tuam Præstantiam insimulari.

Quæris, qui ista confirmem? En! fero tibi (Honoratissime Vir) pluritorum & incorruptissimorum hominum, qui interfuerunt, testimonium. Parùm certè absuit, quin Academiam innocentia meæ testem protulisset. Nam nisi mihi roganti Vicecarcellarius Concionem cogere abnuisset, equidem non dubitarem, quin illa à me, contra quæ perhibentur calumnias, sententiam diceret.

Non possum omnia, quæ eâ ipsâ Lectione, quæ istum rumorem pepererit, continebantur, *et alibi* Epistolâ includere; sed me nihil eorum quæ proposuerim, tibi roganti inficiari velle polliceor sanctè. Et cum meæ improbitatis (si quæ sit) supplicium non recusaverim, tuum in præsenti causa, quoad illa justa fuerit, imploro Patrocinium.

Ergo, ne patiaris (Honoratissime Vir) certorum hominum odio, me in d' ipsam Veritatem, obrui. Nam cum mihi privatim invideant, per honestum & gloriosum PACIS & ECCLESIAE nomen oppugnare volunt: Dominus

*Iesu tuam indies Spiritu Sapientiae & Pietatis Præstantiam augeat. 9 Julij,
Anno 1570.*

*Honoris tui studioſimus,
T. Cartwright.*

N U M B. II.

*Letters wrote from divers of the University to their Chancellor, in
behalf of Cartwright.*

Paper Office.

MAGNUM sanè acerbumq; dolorem cepimus, Honoratis. Vir, ex eo, qui ad nos pervenit nuper, rumore, de molestiis suis, & alienata a Cartwrighto iustro, voluntate. Nam cum tibi omnes tanquam Patrono singulari, ac Academæ parenti unico devinciamur, Cartwrightum vero singulare Literarum ornamentum eximiè diligamus, nihil potuit nobis accidere quam ut ad curas & labores tuos a nobis quicquam adderetur, aut ille in discriminem nominis & estimationis suæ cuiq; bono veniret. Putavimus itaq; officii nostri esse, & ejus quam tibi debemus observantia, ægritudinem illam ex falsa tantum opinione contractam levare, & Cartwrightum, si fieri potest, in veterem locum apud te, & gratias reponere. Et quamvis videri possumus parum considerare facere, qui in maximis occupationibus, & quibus pænè conficeris, Reip. negotiis, tibi per literas obstrepere non vereamur; putamus tamen non convenire, ut cum alii ad accusandum fuerint tam celeres, nos ad defendendum non sumus tardiores: benèq; speramus, quod istam defensionem, quam falsam accusationem, multo libentius auditurus sis.

Primum itaq; de Cartwrighti nostri moribus non erit necesse nobis multa dicere. Putamus neminem esse, qui eum alicujus criminis, aut in tota vita maculae fædioris criminetur aut accuset, sed tamen, ut Honori tuo constet, qualem illis hominem vocant in invidiam, hoc de eo verè affirmamus, quod Exemplar sit Pietatis & Integritatis, & quod quo propius ad illius vitæ Confuetudinem & instituta accedimus, eo nos ipsos plura faciamus & amemus.

Religionem scimus sinceram esse, & ab omni Labe puram. Non enim emersit solum ex vasto & infinito Papisticarum hæresium pelago, dulcissimaq; Christianæ Religionis aqua se proliuit, sed etiam ad nullam earum Opinionum sutilium & levium, quæ quotidie disseminantur & disperguntur, tanquam ad scopulum impedit. Ad sacram Scripturam, Regulam morum & Doctrinæ certissimam se astrinxit; neq; unquam aut errore lapsus, aut novitate seductus, illius limites, quod scimus, transfilivit. Itaq; magnum in eo non solum adversus senescentes Romanensem fabulas, a quibus magnopere non metuimus, sed etiam peregrinas vafrorum hominum opiniones, quæ graviorem plagam minantur, præsidium ponimus. Atq; idem de eo tu tibi certo potes promittere.

Doctrinam suspicimus & veneramur. Vere n. de eo dici potest quod est alicubi apud Poetam, Quæ liberum hominem æquum est scire, solerter dabo. Junxit, quod ille in magna laude posuit, Græca cum Latinis. Addidit etiam ultra, quod erat non exigui Laboris, Hebraica. Atq; ita quidem, ut etiam in singulis pares aliquos, in universis certè superiore invenimus neminem. In ea vero quam proficitur Theologia quantum valeat, ex eo protest intelligi, quod tanta omnium ordinum multitudo atq; frequentia ad eum audiendum quotidie confluat, tam diligenter attendat, in ejusq; sententia libenter conquiescat. Neq; vero hoc fit propterea, sicuti fortasse quidem tibi in aures insusurraverunt, quod semper veniat novus, & peregrinis sententiis auditorum aures titillet; sed quod acutus sit in interpretando, felix in docendo, deniq; quod rerum gravitatem atq; pondus sententiarum verborumq; copiam superare videatur.

Itaq; haec nostra de eo sententia est, quam neq; precibus ullis, neq; privata amicitia persuasi ad te scripsimus, sed quia virtuti hominis & pietati favemus. Nunc humillimè rogamus honorem tuum, ut siquam de eo pravam opinionem concepiſti,

pisti, deponas, atq; nobis potius, qui vita ejus & religionis & doctrinæ consilii sumus, fidem habeas, quam rumoris, qui auctorem non habet, aut certe multa non satis candidè interpretantem. Conservato, Cancellarie dignissime, Academice tuæ virum eum, cuius semper cupientissima fuit, cuiusq; postquam naœta est, voce fruatur avidissime. Dignissimus est tam celebri Academia alumnus, dignissimus tanto Patrono cliens. Fuit in omni vita magno ornamento & splendori Academie tuæ: sed nunc demum multo quam antehac unquam majori. Non enim solum colitur a nobis domesticis & familiaribus, sed a peregrinis multo magis; quorum exilium lenitur suavitate ingenii ejus, & doctrinæ. Quiq; non dubitant eum cum iis conferre, quorum tamen illustris est apud exteris Nationes, & pervagata fama.

Pauci sumus qui hoc a te rogamus; rogamus tamen voce multorum. Nemo enim ferè omnium est, qui eum non admiretur, non diligit, non omni ratione defendendum putet. Si igitur Academie tuæ prodesse vis, nihil utilius, si gratificari, nihil acceptius potes facere, quam si Cartwrightum ei conserves & quovis in ea honore dignum censueris. Deus O. M. te Reip. & nobis quam diutissimè servet incolumen Vale, Cantabrigia, quinto Nonas Julii.

Honori tuo devinctissimi,

Gulielm. Pachet.

Edmundus Rockrey.

Robertus Tower.

Robertus Lynford.

Robertus Sooma.

Bartholomeus Dodington.

Osmundus David.

Joannes Swone.

Richardus Grenham.

Richardus Howland,

Simon Buck.

Edmundus Sherbrooke.

Georgius Joy.

Alan Par.

Thomas Aldrich.

Honoratissimo Viro D. Gulielmo Cecilio Regiae
Majestati a Secretis, & Academie Cantabri-
gienis Cancellario dignissimo.

Joannes Still.
Gualter. Alen.
Robertus Holland.

N U M B. III.

Epistola alia, D. Cancellario data; ut restituatur Cartwrightus ad legendum.

VI X credas, ac ne putas quidem (Honoratissime Vir) quantum nobis *Cartwrightum* Paper Office. tabrigiensibus alumnis tuis nuper gratificatus sis, quantumq; abs te beneficium accepisse arbitramur. Num cum avidè jam diu expectaremus quid de *Cartwrighto* nostro futurum esset, multaq; pericula animo volveremus, fama non dubia ad nos pervenit, omnia illi apud te feliciter & ex votis nostris contigisse. Criminacionibus enim illis, quibus injustè vexabatur te eum perhumaniter liberasse: Literasq; ad Praesides nostros, ad eorum animos leniendos, qui te contra eum exacuerant, misisse. Et quod unum lætemur maximè, ad Ecclesiam poliendam, & nitori suo restituendam, operam promisisse. Quare non tu solum fecisti, idq; merito, *Cartwrightum*, virtutis pietatisq; tuæ testem & praæconem, sed nos etiam, quotquot sumus, multoq; plures, qui illius studio & doctrina ad Religionem instituti, in Christiana Rep. majore cum fructu deinceps versabimur. Sed vide quam nihil sit omni ex parte beatum. Intervenit huic voluptati nostræ, quam ex tua in *Cartwrightum* facilitate percepimus, dolor non mediocris, quod etiamsi nobis per te restitutus sit, vivat tamen in silentio, neq; ad solitum docendi munus admittatur.

Hic igitur ad te, Cancellarium nostrum dignissimum, & patronum singularem, iterum configimus, supplicesq; rogamus, ut Schola illi pateat, & ne ab eo cursu prohibeatur, in quem ingressus est cum magna laude sua, & utilitate nostra non minore. Est quidem nobis valde jucundum, quod benè tibi de eo persuaderi passus es: cui si hoc etiam addideris, ut illius doctrinam regustemus, qua jamdiu

An APPENDIX

magnō cum dolore caruimus, ultrā tibi in hoc negotio, nisi quod urgeat vehementius, molesti non erimus.

Antea pro Cartwrighto tantum apud te intercessimus; nunc agimus communem causam. Non enim illius tantum, sed nostrā etiam interest, ut illi hæc Facultas permittatur. Atq; te quidem ad id scimus satis facilem & propensum esse: quia tamen ij, qui sub Honore tuo gubernacula Reip. nostræ commissa sunt, hoc recusant facere; concede nobis & Cartwrighto rogantibus, ut majore abs te auctoritate ad id confirmantur. Ita fiat, ut studiis nostris quam optimè consuluisse videaris, & integerimi hominis existimationi. Quam eousq; necesse est, tanquam ad metas, hærere, quoad interpretandi munus illi restitutum fuerit. Lites ullas aut controversias non est cur verearlis, Habes sanctissimi viri fidem, scilicet ullius quidem vulneris cicatricem refricaturum. Perge itaq; ut cœpisti de eo bene sentire, & ab injustis malevolorum calumniis vindicare. Atq; sic habeto neminem esse, vel propter Religionem & Doctrinam, tanti viri patrocinio & tutela dignorem. Deus Opt. Max. Honorem tuum quam diutissimē incolument conservet, & instituta fortunet. Vale, Cæstabrigia, tertio Idus Augusṭi.

Dignitatis tuae studioſissimi

Thomas Aldrich,
Ruben Sherwood, Pro-
curat. Acad.
Alanus Par,
Rogerius Brown,
Simon Bucke,
Robertus Tower.

Edmund. Rookrey,
Robertus Soome,
Robertus Rhodes,
Edmundus Chapman,
Hugo Boothe,
Will. Tabor,

Gualterus Alen,
Robertus Holland,
Joannes Moore,
Thomas Barbar,
Hen. Knewstub,
Thomas Leache.

Edmundus Sherbroke,
Robertus Willan,
Richardus Grenham,
Georgius Slater.

N U M B. IV.

An Astrological Calculation, concerning the Queen's Marriage. Written by Secretary Cecil, Propria manu.

De significationibus 7me Domus, & de Conjugio.

MSS. Burg-
lian.

SIgnificatores Conjugij sunt quinq; Sol & Mars, Cancer Signum, Luna & Saturnus.

Sol & Mars reperiuntur in signis negantibus Conjugium. Igitur negant Affectionem moventem ad Conjugium.

Sed Domus septimæ Cancer, & ejus Domina Luna Conjugium promittunt optimum.

Saturnus vero loci sui ratione, Conjugium promittit ætate consistente: & ex dispositione significatorum, principaliter ex Saturno in angulo occidentali, exceptatur tarditas Conjugij; & quod post maturam ætatem habebit juvenem vitum, qui antea non duxit uxorem, circa annum suæ ætatis 31 labentem.

Uni tantum viro fœcia dabitur Colligitur ab eo, quod uni tantum Planetæ matutinati, videlicet Saturno, applicata. Idem etiam testatur Constitutio solius Mercurij inter medium cœli & Venerem.

De Qualitate viri sui.

Cum extraneo contracturam matrimonium indicat pars Conjugij in nona Domo. Similiter peregrinatio Saturni principalis significatoris Conjugij, virum extraneum promittit.

2

Abhor-

Abhorrere & non multum delectare videtur in Conjugio, præcipue in medietate vitæ, indicant *Mars* & *Venus* in signis masculinis, & *Saturnus* in septimæ.

Viro obediet, reveretur, & in magna estimatione habebit eum, indicat trinum; Luminare in signo semineo.

Perveniet ad matrimonium prosperum, sed tardi & post multa consilia, & vulgarem ubiq; gentium rumorem. Et de ejus matrimonio erit ubiq; locorum maxima Disputatio & Altercatio per multos annos, universis personis, priusquam ad matrimonium perveniet. Et tamen sponsa fiet sine ultro impedimento. Hæc colliguntur ex trino aspectu *Martis*, *Veneris* & *Mercurij*, & ex sextili aspectu *Saturni* & *Solis*.

Vir præmoriatur, & tamen diu vivet cum marito; & possidebit muta [multa] dona viri. Id *Saturnus* in septima affirmat.

De Liberis.

Nullus Planetarum reperitur in locis Prolium, excepto *Marte* qui parcos liberos promittit; nisi trinus *Veneris* Aspectus ad cuspidem Domus filiorum ipsius *Martis* judicium annullaverit.

Verum *Venus* est in Domo propria, conjuncta *Mercurio*, Domino filiorum. Et idcirco spes maxima datur de filio uno robusto, claro & felici in ætate sua matura. *Luna* in Tetro unam filiam designat.

N U M B. V.

The Charter for Wrecks on the Coasts of Sussex; Granted by King Henry VI. to Adam Bishop of Chichester.

HENRICUS Dei Gra. Rex Anglie & Francie, & Dom. Hib. Omnibus ad Paper Off. quos presentes Literæ pervenerint, Sal. Monstravit nobis Venerabilis Pa-
ter A D A M Epus. Ciceſtren. & Custos privati sigilli nri', qualiter quamplurima Dominica & Collata prope Costeras maris in Comit. Suffexie situata existunt, Homines & Tenentes; non solum ipsius Epi', verum etiam homines tenentes Canopicorum, & aliorum Ministrorum ejusdem Ecclesie, necnon Residentes super eadem Dominica, Maneria, Terras, Ten' & Feod' per Admirallium nostrum Angl' & ejusdem Locum tenentem, ac eorum Deputatos, Officiarios & Ministros multipliciter, &c.

Clam' etiam per Cartam & Diploma Manerij de Ripla cum Hundred' & Ecclesia & pertinentiis suis, tempore Conquestus Angl. & à tempore quo non existat memoria.

Item, Clam' Wrakea maris per omnes terras & Feod' sua jacent, juxta mare de tempore ante Conquest. Angl. & à tempore quo non existat memoria: Et quod ipse & predecessorum suorum plenè usi sunt libertate predict. &c.

N U M B. VI.

Cautions given by Mr. Fox to the Reader of his Acts and Monuments; concerning some things mentioned in the first Edition thereof.

MR. George Blag is named one of the Privy Chamber. *Nota bene*, That Pa. 1427. tho' he were not admitted as one of the Privy Chamber, yet his ordinary Resort thither, and to the King's Presence there, was such as tho' he were one of them; and so commonly taken.

In the Story of the Duke of Somerset, where it is said, that at the Return of Pa. 1545. the Earl of Warwick out of Norfolk, there was a Consultation among the Lords, assen-

assembling themselves together at the House of Mr. Tork, &c. against the Duke of *Somerset*: Here is to be noted, That that coming of the Lords to the said House of Mr. Tork was not immediately upon the Duke of *Northumberland's* Return, but first he went to *Warwick*, and from thence after a Space came to that House aforesaid.

Item, Here is also to be noted touching the said Duke of *Somerset*, that albeit at his Death Relation is made of a sudden Falling of the People, as was at the taking of Christ; This is not to be expounded as that I compared in any Part the Duke of *Somerset* with Christ. And tho' I do something more attribute to the Commendation of the said Duke of *Somerset*, which dyed so constantly in his Religion; yet I desire the Gentle Reader so to take it not, that I did ever mean to derogate or impair the martial Praise or Facts of other Men; which also are to be commended in such things where they wel deserved.

P. 1360.

Item, Touching the Duke of *Somerset*, where the Story is, that he was attainted, read *Indited*.

P. 1579.

Item, Where mention is made of one *Nicholas Underwode* to be the Betrayer of the Duke of *Suffolk*, joyn with the said *Underwode* also *Nicolas Laurence*, alias *Nicolas Ethel*, Keeper of *Astley Park*. Who taking upon him, and promising to keep the Duke for two or three Days, until he might find some means to escape, conveyed him into a hollow Tree, and after most traiterously bewrayed him: Both these live, one at *Coton by Nun Eaton*, and the other at *Nun Eaton*.

P. 1580.

Item, In the Story of Sir *Tho. Wyat* there is also to be corrected, that where the Story saith, that he was taken by Sir *Clement Parson*, which was not so, nor he no Knight, amend it thus, That he came first to *Clarentius*, being sent unto him; and after yielded himself to Sir *Morice Barkey*.

The Martyrdome of one *Snel* about *Richmond* [in *Torkshire*] in Q. *Maries* Time, omit in the History. There were two of the *Snells* taken up for their Religion. One after his Toes were rotted off by lying in Prison, by Order of *Dakins*, the Bishop of *Chester's* Commissary, and so went upon Crutches, at last went to Mass, having a certain Sum of Money given him by the People. But in three or four Days after drowned himself in a River called *Swail by Richmond*. The other [*Snel*] was burned.

A Story of one *Laremouth* omit in the Body of the History. He was a *Scotchman*, and Chaplain to the Lady *Anne of Cleves*. The Story for the Strangeness and Incredibility thereof he would not insert in his History of the *Actes and Monuments*. But being testified by one *Thorn*, a godly Minister, yet alive, which heard it of the Mouth of the Party himself, he added it here. He heard a Voice sounding in his Ears, being in Prison in Q. *Maries* Days, *Arise, go thy ways*. Which he giving no Credit to at first, the same Words were spoken the second time: Which was about half an hour after. So he arising upon the same, immediately a Piece of the Prison fell down: and as the Officers came at the outward Gate of the Castle or Prison, he leaping over the Ditch escaped. And in the way meeting a certain Beggar changed his Coat with him; and coming to the Sea shore found a Vessel ready to go over, was taken in, and escaped the Search.

N U M B. VI.

Dr. Tho. Wylson to Sir William Cecill, Kt. when he sent him the Copy of his Translation of certain Orations of Demosthenes; for his Patronage thereof.

*Epist. MSS.
doctor. viror.*

ET jam quidem Demosthenis tres Olynthiacas Orationes, cum quatuor *Philippi* cis, tandem aliquando indigenas feci, & nostrates, ut potui: Sed ita tamen ut advenas, ut ex sermone cognoscas. Tam enim concisus Orator iste est, tam strictus, & acumine sic ubiq; excellens, ut illud in eo n^o 4, vix sermone nostro

stro explicari possit, aut ingeniosi nostri tenuitate comprehendendi. Sed quomodo-
cūq; a me conversæ sunt, si tu eas in tuo nomine apparere patieris, ego in vulgus
emittam tanti viri Orationes, & formis excudendas parabo. Sed ita, si tu nostræ
Imbecillitati sic suffragaberis, ut ignavorum quorundam Contumeliae tuo spiritu
& gravitate compescantur.

N U M B. VII.

Mr. Walsingham the Queen's Ambassador his Letter from Paris, to the L. Burleigh. His Discourse with the Queen Mother, concerning her Majesties matching with the Duke of Anjou.

Paper Off.
IT may please your Lordship to advertise her Majesty, that Mr. Cavalcant ar-
rived here the 24th of this Month : by whom I received her Majesties Let-
ters. The Contents whereof after I had perused, and conferred with him touch-
ing his Proceeding, for that both the King and Queen Mother were departed out
of this Town, the one to S. Leggiars, the other to Monceons, to bring the Duke
and Dutchess of Lorain onward on their way ; it was agreed between us, that he
should repair the next Day to Monceons to the Queen Mother there, to deliver her
Majesties Letters ; as also her Answer to the Articles propounded by the King.
Touching his Proceedings with her, I refer your Lordship to his own Letters.
By him I understood at the Return, that Q. Mother would speak with me at
her Return to the Town, if I had any thing to say unto her. So the 26 of this
Month [April] she repaired hither. And for that during the Time of her
Abode here, she could have no Leisure ; she sent me Word, that the next Day
in the Morning I should repair unto her to S. Clou, four English Miles from Paris ;
and that there I should have Audience. So according to her Appointment I re-
paired thither the next Morning, and at the Time of my Acces unto her
Presence, I shewed her, that I was come thither to know, how she rested satisfied
with the Answers she received from her Majesty sent by Mr. Cavalcant, to
those Articles as were propounded by the King and her, to the End I might ad-
vertise her Majesty.

She shewed me, that the Answers made unto the Articles, seemed to her not
to be direct ; saving that which was made unto the second Article concerning
Religion. Which, saith she, is very hard, and neerly toucheth the Honour of
my Son ; so far forth, as if he should yield thereto, the Queen, your Mistres, should receive also some part of the Blemish, by accepting for an Husband such
an one, as by sudden Change of Religion, might be thought drawn through
worldly Respects, void of all Conscience and Religion. I replyed, That I was
willed to say unto her from her Majesty, that she doubted not, but that Monsieur,
her Son, by her good Persuasions would accept in good Part the said Answer.
Who meant not such sudden Change of Religion, as that he or his Household
should be compelled to use the Rites of the English Church, contrary to his, or
their Consciences. But forasmuch as the granting unto him of the Exercise of
his Religion, being contrary to her Laws, might by Example, breed such an
Offence as was like to kindle such Troubles as lately reigned in France,
whereof both her self and her said Son had too good Experience ; She therefore
hoped that he, who, if the Match proceeded, was to sayle with her in one Ship,
and to run one Fortune, would not require a Thing which she by no means
could yield to : Who tendered nothing more than the Quiet and Repose of her
Subjects. And therefore in respect thereof, could by no means consent to any
such Permission, as by any likelyhood might disturb the same.

To which she replied, that the next having the Exercise was as much as to change
his Religion : Which thing he could not do upon a sudden, without the Note to
be of no Religion. Which Dishonour I am sure (added she) no Respect can draw
him to endanger himself to. And as he in respect of the said Ignominy is re-
solved

solved fully not to yield; so can I with no reason persuade him thereto. And as for any peril that may happen by the same, I think rather it shal be the best way of Safety for your Mistres. Who always by the way of his Brother's Sword, should be the better able to correct any such evil Subjects, as should go about to disturb the Repose and Quiet of her Estate: which she may assure her self he wil do, without having respect to any Religion. Whereof lately some Trial hath been made, by his consenting with the King, to have some good Justice and Example of Punishment don at Roan.

In answer whereof, I then besought her to consider as wel the Queen's Danger, as her Son's Honour. I shewed her that of this Permission three great Mischiefs would ensue. First, the violating of her Laws. Secondly, the Offence of her good and faithful Subjects. And lastly, the Encouragement of the evil affected. Which three Mischiefs if you wil weigh, said I, together with your Son's Honour, you shall find them of great moment: and that the Queen's Majesty, my Mistress, hath great Cause to stand to the Denyal of any such Permission, whereof is like to ensue so manifest Peril. And as for the Aid of the King's Sword, I shewed her, that I thought, that the Example by Premission would do much more harm, than either his own, or his Brother's Sword could do good. For that the Issue of our Mischiefs by civil Dissensions fell out commonly to be sudden and short, but very sharp; and were not drawn in length, as those that happen in other Countries: We having neither walled Towns, nor Forts to retyre to; thereby to protract our Warrs.

To this she answered, That she feared that her Son would too soon be overcome with the Queen's Persuasions in that behalf: who was more zealous than able by Reason to defend his Religion. Whereby the same Inconvenience of Example wil not long last. For, saith she, it is generally feared by the Catholics, that this Match wil breed a Change of Religion throughout al Europe. In the End, she concluded, that neither *Monſieur*, her Son, nor the King, nor her self, could ever yield to any such sudden Change for any respect: neither could her Majesty wel desire it, considering how much it would touch his Reputation, whom she is to match withal, if it procede.

I asked then of her, whether she would have me so to advertise her Majesty. She desired me in any Case so to do; and to know directly, whether by yielding, or not yielding to the said second Article with al reasonable Caution, she meant to procede, or forbear. Whereof she desired her Majesty at the furthest to have Answer within ten Days. For that the King stayeth his Progres only upon that. And if so be she meant to procede, then to send the Articles that are to be propounded by her Majesty. *Monſieur de la Mot*, as I learn by *Monſieur de Foix*, hath given very honorable Report of the Queen's Proceedings, assuring them, that there is nothing but Sincerity meant. If her Majesty resolve to procede, I learn that *Monſieur de Foix* shal come over with the King's Answer to such Articles as shal be propounded by her Majesty; and so to grow to some true Conclusion. And so having nothing else to advertise her Majesty at this present, I most humbly take my Leave of your Honour. At Paris, the 28th of April, 1571.

Your HONOURS to Command,

F R A. WAL SING H A M.

N U M B.

N U M B. VIII.

A Motion in Parliament, 13 Elizab. about the Succession to the Crown ; according to K. Henry VIII. his Will.

SO great a Matter as we have in hand, which concerneth the whole Realm Cott. Libr. Julius F. 6. universally, and every one of us particularly, I think I should not need Fulius F. 6. any long Probeme to purchase your Favours, to be content to hear, or to move you to be attentive to mark, what shal be said. For as we, a few, be chosen of an infinite Multitude, to treat and do those Things that shal be for the Benefit of the Commonwealth, and be put in Trust for all the Body of the Realm, so I trust hath Nature graffed in us a Desire to seek those Things that may do us good, and avoid that may do us hurt.

Wherefore not minding to use mo Words than needs, nor fewer than methinketh the Greatnes of the Cause requireth, I wil directly procede unto the Matter. The horrible Murthers and bloody Battels, that were of long time between the Factions of the Red Rose and the White, the Houses of York and Lancaster, for the Crown of this Realm, by the happy Marriage of King Henry VII. and Q. Elizabeth, were ended. Whereby great Quietnes and Peace (Thanks be unto God) hath followed in this Realm. God grant it may so continue. This K. Henry VII. and Q. Elizabeth have Issue K. Henry VIII. the Lady Margaret and the Lady Mary. K. Henry VIII. had Issue King Edward, Q. Mary, and Q. Elizabeth, the Queen's Majesty that now is. The Lady Margaret was first maried to James, the King of Scots; who had Issue James, King of Scots, Father unto Mary, now Queen of Scots. After his Decease she maried the Earl of Angus; and had Issue by him, the Lady Margaret, now Countess of Lenox. The Lady Mary, the other Daughter of K. Henry VII. was first maried to Lewis the French King, and had no Issue by him. After that she was maried to Charles Duke of Suffolk, first secretly in France, and after openly in England. The Duke and shee had Issue the Lady Frances and the Lady Eleonor. The Lady Frances being Eldest was maried to the Marques of Dorset. By whom she had Issue the Lady Katharine and the Lady Mary. The Lady Eleonor was maried to the Earl of Cumberland, and had Issue the Lady Margaret, now Wife to the Lord Strange.

By the Statutes of the 28th and 35th of K. Henry VIII. the Crown was entayled as yee know, for lack of Issue of K. Edward to Q. Mary, and after to the Queen's Majesty that now is. And for lack of Heirs of their Bodies, to such Person or Persons, in Remainder or Reversion, as should please K. Henry VIII. and according to such Estate, and after to such Maner, Form and Fashion, Order or Condition, as should be expressed and limited in his Letters Patents, or by his last Will in Writing, signed with his most Gracious Hand. For the more sure establishing of which Succession, we the Subjects of this Realm (besides our Promises by that Act declared) were al sworne by Oath, that we should be obedient to such as K. Henry, according to his said Statute, should appoint to succede to the Crown, and not to any other within this Realm; nor to any foreign Authority, Power or Potentate. Which Words I beseech you to imprint wel in your Minds. Whereupon some say, K. Henry made his Will accordingly, and put the Heirs of the Lady Frances first; and next of the Lady Eleonor, in the Remainder. Others say, that he made a Will, but not to the Statute, for it was not signed with his Hand; and some say, that he made no Will at all.

The Question groweth, Whether the Heirs of the Scottiſh Queen, or the Heirs of the Lady Frances and the Lady Eleonor be next Inheritors to the Crown; if it should please God to take from us the Queen's Majesty, without Heirs of her Body. Or whether none of them is inheritable; whereunto I wil declare my Mind and Judgment. For the Legacies and Bequests that Henry the King made to divers, both of Lands and Mony, declare manifestly that he made a Will. For al were performed and satisfyed. As I am informed also, after his Decease divers Indentures Tripartite were made between K. Edward, the Executors of

An APPENDIX

K. *Henries* Will, and others. And divers Letters Patents passed under the Great Seal of *England*, in Consideration of the Accomplishment and Performance of K. *Henries* Will. Thirdly, There was a Will in Name of K. *Henry* enrolled in the *Chancery*, and divers *Constat*s thereof made under the Great Seal.

In the which Will the Reversion of the Crown was in the Heirs of the Lady *Frances* first ; and after of the Lady *Eleanor*. Finally, in the same Will there was a Clause, that al other Wills made at any other time, should be void, and of none Effect. Which needed not, if there had not been other Wills made at any other Time ; and those signed with his Hand. Al which be evident Arguments, that K. *Henry* dyed not Intestate ; but that he made a Will : And that it was the same Will that was enrolled in the *Chancery*. For it is not to be thought that such Enrollment was in vain. If this Will was made according to the Statute, then it is without al Doubt, that as we be bound, and have taken them for Kings and Queens that be expressed in the Statute by Name ; so we be bound to accept them that be declared by the Will in Remainder or Reversion : that is, the Heirs of the Lady *Frances*, and the Lady *Eleanor*. For they be expressed in the Will, and ought to have it by like Authority and Title, as others expressed in the same Statute. Because it was in like manner don with the Consent of the whole Realm ; and confirmed with our Oaths : which not being contrary to God's Law and the Law of Nature, and being in our Power to observe and keep, we ought not in any wise to alter or break. For you know the Judgments of the Lord are certain, that he wil not hold him guiltless that taketh his Name in vain. And so the Act and Wil is a Bar and Conclusion [Exclusion] to al others, be they neerer of Bloud, if any be.

But some say, it is no Will made according to the Statute. Why so? Because it is not signed with the King's Hand, say they. I pray you consider wel the Matter. If it should now be doubted, whether it was his Hand ; and that none should be interpreted his Hand, but that was written with his own Fingers, yee should adnull some of his Parlaments, made by King *Henry VIII*. For the Statute made in the 33d of K. *Henry VIII*. cap. 21. saith, That the King's Royal Assent by his Letters Patent under the Great Seal, and signed with his Hand, and declared in the Higher House to the Lords and Commons, is of such Force, as if he were present. According to which Act divers Assents of Parliament were made ; and in some of them [some] were attainted of Treason and suffered. Now if we should doubt whether it were his Hand, or not, we might per chance bring such things in doubt as we would not gladly should come in doubt. For we should put whole Parlaments in doubt.

But it may be, sith by these Statutes that Power was given to K. *Henry*, that he might make his Will of the Crown, (which otherwife by Law he could not do) Reason it is that he followed the Form that the Law prescribeth. If he have not done it, then it is void in Law : For because *Forma dat esse Rei*. To this I answer : That albeit it were not signed by his Hand, yet it is not a sufficient Cause, that we should reject it. For if the Form be so necessary to be observed, why I beseech you, do you allow Q. *Maries* Parlaments, that were called by Writs without the Addition of the Title and Style of *Supreme Head in Earth of the Church of England*, &c. when there was a special Statute, and of the greatest Importance therefore before made, of purpose to declare, that the Bishop of *Rome* had none Authority in this Realm ; and chiefly upon this Case: for that K. *Henry* seeing his Daughter *Maries* Stubbornnes and Malice to his Doings, and her fond Devotion to the Pope, meant, that if she should at any time come to that Place, she should not, if she would, undo that he had done. If yee wil say, that these Words of *Supremacy* mean [need] not, albeit there were such a Statute, much less say I these Words, *with his Hand*, need in this Case. For if yee mark wel the Consideration, why this Authority was given to K. *Henry VIII*. for the establishing of his Succession, yee shal find, that it was to none other End than the Statute of the 28th of *Henry VIII*. declareth : That is, because after his Life, this Realm should not be destitute of a lawful Goverour: Which yee see in this Part by this Will is fully performed.

For by this Will he hath put no Remainder out. First, The Heirs of the Lady *Frances*, and then of the Lady *Eleonor*: who being next of the Blood and Kin, and such as he loved, and had no Cause to hate, Nature did move, and Reason did teach him to prefer above all others. The Heirs of the *Scotch* Queen, you know, he did cease to Love. For King *James*, when he had promised to meet him at *York* mocked him; and after made War against him. And when the Lords of *Scotland*, after King *James's* Death, had promised him the Marriage of this Queen, they deceived him. And her marrying with the Earl of *Angus* was not only without his Consent, but also unorderly and unlawfully done, as it is said.

And for these Words in the Statute, *The Wil to bee signed with his Hand*, they are not of necessity, to the End that it was meant for the Succession. For he might have appointed a Successor certain, without his Hand-Writing. But for a more Surety, that there might not be any counterfeited Will in his Name; which cannot be presumed of this Will, when those be named in Remainder, that of Nature and Right ought to be preferred thereunto. Shal we then with cavilling of Words go about to subvert the Statute, when by true Meaning of the Statute without injury to any, we may maintain and preserve our Country in Quietnes and Safety? Surely, in my Judgment, there is no Reason, Equity, nor Conscience, that can lead us so to do.

But say they, it is not his Wil, signed with his Hand, as his Statute requireth. How prove they that, sith it must be disproved by a sufficient Number of Witnesses? Such as I take the Law Civil and Common doth allow. For by what Law it was made, by that Law it must be disproved; or by comparing of the Hand and Sign wherewith the *Protocal* is signed with other Writings that were signed with his Hand. But such conferring cannot be, because the Original cannot be found. And to say the very Truth, after the Will was once proved and allowed, (which I take to be sufficiently done, where it is enrolled in the Chancery, and published under the Great Seal of *England* by King *Edward VI.* being Supreme Head in Earth of the Church of *England*, and so sufficient) ordinary [original] and *Protocal* needed not; for the Record was of more strength.

But say they, there can be no such Record found in the Chancery. Whether there be a Record remaining thereof, or not, I know not, but sure I am there was a Record thereof, and divers *Constats* made of it under the Great Seal of *England*; for every of the Executors, and also for some others. But I pray you, tel me, Is it Reason, because the Original, nor any Record thereof appeareth, the Right of those that bee in the Remainder should be lost? Do Men loose their Inheritance, if their Inheritance be by Force, or otherwise destroyed? Did Sir *Richard Sackville*, Sir *John Mason*, Sir *Henry Nevyl*, the Heirs of Sir *Philip Hoby*, loose their Right to the Bishop of *Winchester's* Lands, because the Record was destroyed? I trow, you wil deny it: because the last Parliament yee did orderly restore them. And albeit there be some of the *Constats* do remain; and also Copies thereof, and the Memory thereof is yet so fresh, that albeit al the *Constats* and Copies were destroyed, yet there be Men living that do remember there was such a Wil; and that the Remainder was declared to be in the Heirs of the Lady *Frances*; and after of the Lady *Eleonor*.

But let us consider, I beseech you, at what Time, and to what Purpose and End, the Record and the Wil was defaced and destroyed. It was done in Queen *Mary's* Time, as the common Report goeth. And it must be presumed, so wise and circumspect Men as then bare the Sway of the Realm, would not do it for nought. Was it because Q. *Mary* would not satisfy the Bequests and Legacies therein declared? That cannot be. For al were largely performed and payd, before her Time, to the uttermost. Was it, because they would not have the *Oblits* and Masses therein expressed, continued? That cannot be thought, when she, and those that did it, put their chiefest Trust of Salvation in Masses and *Oblits*. Was it, because they tended so much King *Henry's* Honour, that they would not have it appear, that his Wil after his Death, and his Doings in his Life were contrary? How could that be, when by al Means they could, they laboured to undoe al that he had done, to dishonour and debase him in every thing;

and, as some think, burnt also his Bones. Was it, because there was any thing in his Wil that might authorize the Executors to withstand Queen Mary's Affection? None were so pliable to her Devotions, as the Executors and those that were named in the Wil. Was it, because they would defeat the Queen's Majestie that now is of her Right of the Crown? That could not be; for she claimed not by the Wil, but by the Statute.

Sith then none of these Causes that I have told you served to maintain their Doings for the Destruction of this Will; and that both the Original, and also the Record of the Wil be destroyed; it must needs of necessity be concluded, it was only don, for that they knew the Wil to be lawful, and saw none other way to deprive the Heirs of the Lady *Frances* of their Right to the Crown; or else that they had no Cause to concele it. Which to imagine of them (esteeming themselves so wise and so learned) would be deadly Sin; considering that *William Sommer* used not his Madness to do any thing, but he would render some Reason or Colour for it. And I pray you, is it like, when Lust was Law, Will Reason, Wrong Right; and some so earnestly laboured, contrary to the Law and their Oaths, to dissolve the Acts of Succession, if they had known that any Man could justly have preferred their Purpose, and said it was a counterfeit Wil, would they not have made him to have don it by Hook or by Crook, for Hope of Reward, or for Fear of Torture? Would they not have don it by some Colour of Law, by examining of Witnesses? Should it not have been published in the *Star-Chamber*; Preach'd at *Paul's Cross*; Declared by Act of Parliament? Proclaimed in every Quarter of the Realm? Yes, doubtless, nothing should have been omitted that had been possible to have been devised, whereby so manifest an Untruth, so much to their Commodity, might have appeared. But because they saw they could not do it justly; nor yet handle the Matter so craftily, but every Man would perceive their Doings, and in time disclose their Jugglings: Therefore belike, like politic Men, they took an unorderly Means and destroyed the whole Record.

If then no Witness could be found, and now some Wil appear, methinks it were a very strange thing. For if it should be said, either it must needs be his Will signed with his Hand, or els it is no Wil at al, it wil be as easy to prove the one, as to deny the other. But say they, it cannot be but a Will. For there be eleven Witnesses, Men very honest and substantial, that with the Subscription of their Names do testify the same. And upon that Foundation the Executors proved the Will, took upon them the Administration; and have in every Point fulfilled it. Surely it cannot be denied but the Witnesses were very honest Men, substantial and worthy to be credited. But the self same Witnesses that say, it was a Will, affirm in like manner, that it was signed with the King's own Hand. For the Words of the Will be thus: "In Witness whereof we signed "it with our own Hand in our Palace at *Westminster*, the 3d Day of December, " &c ". being present, and called to be Witnesses, These Persons that have written their Names under, *John Gates, &c.*

So that I can see no Remedy, but either both must be granted, or both denied. That is, that either it is no Will, or els it is signed with his own Hand. Against their own Testimonies can none of the Witnesses come. If they do, they discredit themselves. If any of the Executors wil go about to impugn this Foundation and Testimony of the Witnesses, then shal he not only destroy his chief Building, but also now say against that that he hath manifestly before confessed: When he allowed it, and procured it to be enrolled and put forth under the Great Seal. And so with his Doubtless shal make himself no meet Witness. Besides these two kinds of Witnesses I cannot imagine [others.] For some of the Executors, and these Eleven Witnesses were such as were continually waiting upon the King's Person. If any other will come forth, and say, it is not his Hand, then it is to be considered, How many, and what they be. Not one or two will serve the Purpose. They must be many, and those *omni exceptione maiores*. If they were privy or consenting to the embroiling of the *Prothocall*, or Destruction of the Record, then the Law will not admit them for Witnesses. For it accounteth them *Falsarios*, and so infamous.

But sith in this Will, which is called King *Henry's* Will, there is this Clause, that *all other Wills made at any other time, should be void*, it appeareth then, that [he] had other Wills. If any Man will deny it, not only the Words of the Will (which otherwise should be in vain) will plainly reprove him; but also there be yet living that have seen the same: and how some of them were interlined by King *Henry*; and some of them, in all or the most Part, written with his own Hand.

But perhaps it will be doubted, whether there were any Successor limited and forth set in the said Wills; which methinketh ought not. For it will appear by manifest Presumption. First, It is not to be doubted, sith King *Henry*, so long before, like a prudent Prince, foresaw the Dangers the Realm mought have fallen into for the Uncertainty of Succession; and that he had procured Authority and Power by his Parliament to establish it; and that minding in his old Days personally to invade *France*; but that like a good Father of his Country, with good Avisement and Deliberation, he made his Will, and established the Succession. Now Secondly, It must needs be, that in that Will so made before his going over, the Limitation of Succession was in such Manner and Form as is declared in his last Will. For, as I said before, there was no cause why he should bear any Affection to the *Scottish Queen*, nor yet to the Lady *Lenox*: And having no Cause to be offended with his other Sisters, (the *French Queen's*) Children, it is to be judged, that he would not leave it to any other before them; especially, when he had none other Kinsfolks of his whole Bloud to leave it unto. Thirdly, This last Will can be no new Will devised and made in his Sicknes; But the Copy of his former Will, and fair written; if it were not the very old Will. For if it had been a new Will they devised, who could think, that either himself would have declared manifestly himself contrary to himself, or that any Man durst have moved him, to put so many Things therein, contrary to his Honour. And sith it seemed to be so before written of his own Advice, and no Mandurst move him to alter it in those Points that were against his Honour; much less durst they themselves advise any new Succession, or move him to alter it, otherwise than they found it: when they saw it otherwise could not naturally be disposed.

And therefore if it could be justly proved, that this Will that you call King *Henry's* Will, were not signed with his own Hand, as it will be a very hard matter to prove *negativum factum*; yet cannot it be denyed, but some of the other Wills (out of which this Will was Copied) was written and signed with his own Hand; or at the least enterlined. Which may be said a sufficient Signing with his own Hand; albeit perhaps at this present the very Originals cannot be brought forth.

Sith then it appeareth that King *Henry* made a Will: Sith it appeareth by the Testimony and Subscription of Eleven Witnesses, that it was signed with his own Hand: Sith it was so proved by the Executors: Sith it was, as his Will, enrolled in the Chancery, and published under the Great Seal of *England*: wherein it was written, That it was signed with his own Hand: Sith the *Protocol* and the Record be without Order destroyed: And sith there can come forth no such Witnesses to disprove it, as the Law admitteth for sufficient, and as we ought to credit: Sith he had other Wills written with his own Hand to the same Effect that this Will is; methinketh, that there is no Reason nor Colour to Men, as to think that this was not King *Henry's* Will, made according to the Statute; and that that we call King *Henry's* Will is the very true, right Will, and that by the Statute and by our Oaths we be bound to receive them for Kings and Queens, that be in Remainder by the Will, if it shall please God to take the Queen from us without Issue.

But let us admit an Untruth, that there was no Will, to the End there may nothing be imagined, that cannot justly be answered. And that the Truth may be known (which for my Part I only desire may appear to all Men) who is the right and lawful Heir in Reversion to the Crown; it will be said, The *Scottish Queen*; because she cometh of the Eldest Sister, and is next of blood to King *Henry VIII*, according to the Maxim in the Law. Truth it is, there is such

such a Maxim : but it may not be so largely taken, but it must be restrained to such as be inheritable by the Laws of the Realm. Which be such as be born in the King's Allegiance, of Father and Mother *English*; or out of the King's Legiance, of Parents *English*, and in the King's Legiance. For if yee will put Strangers and right *English* in one Case, what availeth the Liberty of *England*, or what profiteth it to be an *Englishman* born? Yea, it were a great deal better to be born a Stranger, than an *Englishman*: For Strangers, albeit they have not so great Commodity in *England* in all things as *Englishmen* have, yet in some things they have more: Neither be they bound to serve the Realm with their Witts, to maintain it with their Goods, serve it with their Bodies, defend it with their Bloud, as we be: But may come when they will, tarry as long as them listeth, and depart when it pleaseth them.

Wherefore by Nature there ought to be great Difference between Strangers and *Englishmen*: and those should enjoy the Sweet, that be bound to last of the Sowre. And so our Laws have provided, if ye will suffer them to stand in Force. For the Statute of the 23 Edward III. (which expoundeth the Law in this Case) saith, that the King's Children, wheresoever they be born in the Realm, or without, be inheritable to their Auncesters: And that others which from time to time shall be born out of the Legiance of the King, whose Fathers and Mothers at the Time of their Birth, be at the Faith and Legiance of the King of *England*, should be in like maner Inheritors to their Auncestors. Whereby it is a Consequent, *A contrario*, that these that be born out of the Legiance of the King of *England*, be not inheritable to this Realm. And so it appeareth by *Braeton*, that the old Law before was. For he saith in one of his Exceptions thus; *Sicut Anglicus non auditur in placitando aliquem de terris & tenementis in Francia; ita non debit Alienigena & Francigena, qui sunt ad Fidem Regis Francie audiri placitando in Anglia.* In another Place, *Libro 4to de exception. dilatoria,* *Braeton* saith thus, *Ita respondere poterit, quod particeps, de quo dicitur, Nil capere potest, antequam fiat Fides Regi Angliae.* And *Lit.* saith, as yee know, " That in " an Action Real or Personal, brought by one born out of the King's Legiance, " it is a good Plea for the Defendant to say, That the Plaintiff was born out of " the King's Legiance.

But some say, That *Scotland* is a Member of the Crown of *England*: and therefore the People therein born be in the Legiance of the King of *England*. Although *Scotland* by Right belong to the Crown of *England*; yet it is not a sufficient Cause to prove, that the People born in *Scotland* be in the King of *England*'s Legiance. It cannot be denied, but that *Normandy* belongeth of Right to the Crown of *England*; yet it followeth not, that the *Normans* therefore be in the Legiance of the King of *England*. Now, albeit *Normandy* belongeth to the Crown of *England*; yet because the People thereof declined from their Faith and Allegiance that they ought to the King of *England*, and became Subjects, and gave their Faith and Legiance to the *French* King, their Lands were eschiated; as appeareth by the Statute, *De Prerog. Regis, Cap. 12. Callis* was a Member of *England*. The People therein born, when it was under the Government of *England*, as free of *England* as those that be born in *England*. But yet now being in the *French* King's Hands, those that be born there, be no more free in *England* than those that be born at *Paris*. So in like manner, albeit *Scotland* belong of Right to the Crown of *England*, and the King of *Scots* have sometimes done their Homage therefore to the Kings of *England*: Yet we see they have of long time forsaken their Faith and Legiance to *England*, and have not only become Rebels, but rather have been taken for Enemies to *England*. For they have been [not] unusually ransomed upon their taking, like Enemies, and not executed with Death like *Traytors*. And by that means King *James*, their now Queen's Father, was at the Time of his Birth, and at his Death, out of the Legiance of *England*. Wherefore to say, that she was born in the King's Legiance, because she was born in *Scotland*, is a mere Cavillation, *Secundum non Causam, ut Causam*; more worthy to be laughed at, than requiring any Answer at all.

Now let us compare these Things together. You know, that the *Scottish* Queen is not the King of *England*'s Child, nor is a Free-woman of *England*. Where-

Wherefore by the Laws of *England* she cannot inherit in this Realm. And if yee desire a Precedent and an Example for the very self same Case that we now treat of, ye may finde it in the Chronicles, how *Margaret*, Daughter and Heir unto *Edward*, the Outlaw, Son and Heir to *Edward I* King of *England*, being married to *Malise* King of *Sicilie*, never claimed the Crown of *England*, nor any of her Children after her. But both her Husband, and her three Children after her, and their Issue, Kings of *Scotland*, did Homage to the Kings of *England*.

But it will be objected, that K. *Henry II*, was born out of the King's Legiance. His Father was no Denizen; and yet he inherited the Crown. True it is, that he was born out of the King's Legiance: But whether he was free, or no, that is uncertain. Albeit it is to be supposed, that his Grandfather minding that he should succeede, omitted nothing that might serve for that Purpose. But this ye may know by our Chronicles, that he came in rather by Election and Consent of the Realm, than by Inheritance. For *Henry I*, procured, that the Clergy and Nobility should be twice sworn to the Succession of *Maud* the Empress his Daughter, and her Heirs. And for breaking that Oath, and receiving *Stephen*, the History sheweth, how the Realm was marveilously plagued, and especially the Clergy and Nobility; and that by *Stephen* himself. And besides, if we will weigh the Matter indifferently, we may truly say, that *Henry II*, enjoyed the Crown lawfully by Inheritance. For albeit *Maud* were not Queen of *England de Facto*, yet was she *de Jure*. For *Stephen* was but an Usurper. And so King *Henry* was the Queen's Child. Which yee se, by the Statute of *Edward III*, is free, wheresoever he be born.

Another Objection there is in *Richard II*, how he was born at *Rouen*, out of the Realm; and yet was King. To this I answer, He had it justly; for he was born of Father and Mother *English*. Thus I take it to be very plain, That the Scottish Queen can make justly, by the Law of *England*, no Claim to the Crown thereof; because she hath no Right in Law, nor Reason.

And therefore will procede to the Examination of the Title of the Lady *Linneux* [*Lenox*.] Whom perchance some will think to have the next Right, because she was Daughter to the Lady *Margaret*, the Eldest Sister of K. *Henry VIII*. Truth it is, she was her Daughter: but her Father, the Earl of *Argus* was a Scot, an Alien, and no Denizen. But it will be said, It maketh no matter what her Father was. For she was born in *England*, as it cannot be denied she was. For, as some say, the Law of *England* alloweth every Person to be *English*, that is born in *England*, of whatsoever Nation that his Parents be; if his Parents, or Father only be *ad Fidem Regis Angliae*, that is, sworn to be true to the King of *England*, and his Subject; as the Earl of *Argus*, at the Birth of the Lady *Linneux* his Daughter, was not.

Perchance it might somewhat make for that purpose in the Opinion of the common People: albeit in very deed, and by the Laws of the Realm, it seemeth nothing at all. For it appeareth [by] 14. *Edward III*. and 14. *Henry VI*. that albeit an Alien be sworn to be true to the King and the Realm in any Leet or Session; yet he is [not] abled thereby to purchase Lands, but he must be enabled thereto expressly by the King's Letters Patents. But that the Child should inherit, and the Father not free in *England*, it cannot but seem very strange, how any such Opinion should be conceived by any Man learned. For it differeth from the Laws and Policy of all other Places of the World, [and] written Law of this Realm. None is to maintain it; and Reason wheron such Custom should be grounded, hard I think it should be to find. In all other Places the Law is, *Partus sequitur Patrem*. That is, the Child shall be counted of that Nation where his Father was born. If the Father be *French*, wheresoever the Child be born, it shall be counted *French*. Or if he be *Italian*, the Child shall be *Italian*: If he be *Dutch*, the Child shall be *Dutch*: except the Father hath forsaken his own native Country, and hath not only given Faith to another Prince or State, but also is admitted to be a Citizen or Freeman there.

And the Reason seems to be this, That sith a Man is naturally disposed to live in some Society, and must needs so live, if he will indeed live well and safely

like a Man, and not wander abroad, like an unreasonable Beast, he must joyn himself to some one Society or Congregation : Wherein as he desireth to enjoy the Benefits that grow of such Civil Society ; so it is meet and reasonable that he should be Partaker of the Burthens : and faithfully to maintain and defend it, by which he himself is preserved and maintained. And because God first made Man, and of Man Woman, and hath made him a more apt Instrument to serve in the Commonweal, in the Functions both of the Mind and of the Body ; therefore is Man preferred to Woman, and thought the more worthy Person ; not only by the Laws of Nature, but also by all other Laws, and by the Laws of this Realm : As appeareth 47. Edward III. And so the Children in all other Places follow the Condition and State of their Father, as the most worthy Person : which others do also here in *England*. For the Law in like manner saith, *Partus sequitur Patrem*. Which if it should be examined only in the Cases of the Bondman and his Wife, and that the Child should be bond or free, according to the Condition of the Father, then it is no Maxim, as the Law termeth it. For a Maxim is a Rule that serves to rule and discuss more Cases than one.

But let us seek, if we can find out a Reason to maintain this Opinion, that every Person born in *England*, of what Nation soever the Parents be, shall be free. For Positive Law written, that is contained in the Book of the *Exposition of the Terms of the Laws of England* : (which of what Authority it is, I know not.) But what saith that Book ? Verily thus : *If an Alien come and dwell in England, which is not of the King's Enemies ; and there bath Issue ; this Issue is not Alien, but English*. But now such Alien was the Earl of *Angus*. For as the Chronicle witnesseth, he came not into *England* with mind to tarry and inhabit there. But after he had married the *Scottish* Queen, both without K. Henry his Brother's Consent, and also of the Councils of *Scotland*, there fel such Variance between her and him and the Lords of *Scotland*, that she and her Husband (like banished Persons) fled and came into *England*, and wrote to the King for Mercy and Comfort. The King inclined to Mercy, sent them Apparel, Vessels and all things; Willing them to live still in *Northumberland*, till they knew further of his Pleasure. Whereupon they lay still at *Harboult* : where she was delivered of the said Lady *Lyneoux*. And after, when the King sent for her and her Husband, the Earl, to come to the Court, and the Earl promised so to do, and she was coming and asked for him, he was returned to *Scotland* (belike to his own Wife, as ye shall hear hereafter) or mistrusting that the King had understanding, how he had distained and abused his Sister : And so she came without the Earl to the Court. When the King heard, that the Earl of *Angus* was so departed, he said, it was done like a *Scot*. And so after this Queen had tarried a Year in *England*, she returned to *Scotland*. Whereby it may appear, that the said Earl of *Angus* is not of that Sort of Aliens of whom this Book of the *Exposition of the Terms of the Laws of England* speaketh. For he came not into *England* to dwel, nor had any Dwelling place there : but rather was to be judged as a Guest ; or as a Bird, that for a Time leaveth his native Country, while the foul Weather lasteth : Or as a wild Beast chased with Hounds out of his Haunt, flyeth, till he perceive they persecute him no longer. And so the Lady *Lineoux* can claim no Benefit by this Law, if it be taken for Law : but rather it maketh altogether against her.

Moreover, Statute there is none to maintain this Opinion, that saith, Every Person is *English* that is born in *England*, of whatsoever Nation his Parents be. Then of Necessity it must be by Custom, if it be Law : Which having no Reason to maintain it ; or if it be contrary to Reason is no Law, have it never so long Continuance ; but is, as evil, to be abolished, as the Laws of the Realm do plainly teach us. For they say, Customs not grounded on Reason, or contrary to Reason, cannot prescribe.

But yee will say, the Reason is to entice Strangers the rather to come into this Realm. What Enticement can it be, where they themselves shall not, by their coming, be free, nor may purchase any Land to leave to their Posterity ?

And albeit that Reason maintained this Custom, yet can it not serve the Lady *Lenoux*. For her Father the Earl of *Angus* came not into this Realm to inhabit

inhabit and dwel in the same, as before is sufficiently declared. Perchance it will be said, that it is the Nature of the Soil to make all such bee born in *England*, free of *England*. But how happeneth it, that this Property is private to *England*, and not common to all other Countreys? Truly, this is not allowed in any other Country. And not without good Reason. For the Constitution of Kingdoms and States, Ordinances of Cities and Commonweals, and the Liberties and Freedoms thereof, are not by Nature; but come by the Consent of Men and Mens Laws. And they receive none to be free, and they allow none to be free in their Commonweals, but such as either for the Faith and Truth their Parents, being Citizens, bare thereunto, they do not suspect but that they will walk in the Steps of their Parents Fidelity; or else are such as upon great Consideration and Promise of their Faith and Allegiance, they do newly admit Citizens. Of which Number young Babes cannot be for Simplicity. The Magistrate can have no Respect of them: nor they be not able to make any Promise, or Bond of Fidelity to the Commonwealth. For as the Commonwealth is bound to preserve them that be free thereof from Injury and Injustice; so it doth require of them Promise to be true thereunto, to serve and defend it to their uttermost Power.

And mark, I pray you, now into what Absurdities ye shall fall, if this should be admitted for Law, that every one born in *England* should be free in *England*, of whatsoever Nation his Parents were. I ask this Question, If the Child of an Alien born in *England* should be free in *England*; and by reason his Father is a Scot before also in *Scotland*, (as doubtless by their Law he is, wheresoever he be born). if Wars should happen, (as it hath done many times between these two Realms) whose Part shall he take? No Man can serve two Masters at one time, saith the right Lawmaker, and also common Reason. If he follow the *Scotch* Part, then he is a Traitor to *England*. If he should with *England*, then he is a Traitor to *Scotland*. If he will take part with neither, then is he a Traitor to both. For every Man by the Laws of Nature, (which is God's Law) and by the Law of every Realm, is bound to declare himself a Member of one Commonwealth: that is, to bestow his Life and Goods in the Defence thereof, when Need requires. Therefore I ask which Part it is like that he will take, that is a Mongrel of both Nations? Truly in my Judgment, there is no Reason to move either *England* or *Scotland* to think such a Person can be true to either of them both. For it hath been a Principle received of all Men, even as long as Division of States and Commonweals have been, that no Man can be a Citizen of two Cities or Commonweals; because he cannot serve them both at once. Wherefore I cannot see, how this Proposition, That every Person born in *England* (of what Nation or Parents soever he be) should be free in *England*; should be justified by Law, or Reason. And therefore the Lady *Leoneux* can take no Benefit thereby.

But admit the Law of the Realm were certain, that all Children born in the Realm should be free, of whatsoever Nation the Parents were: If it be true that is reported, the Lady *Leoneux* is clearly excluded by the Laws of the Realm to be Heir of any Person, of any Possessions within this Realm. For as it is said, when her Father, the Earl of *Angus* was married to the *Scottish* Queen her Mother, he had another Wife living. Wherefore a Divorse was sued between him, and the *Scottish* Queen. And after the same Divorse the *Scottish* Queen, in the Life of the Earl of *Angus*, the Lady of *Lineux* Father, maried the Lord *Muffyn*. With whom she continued all her Life, as Man and Wife, without any Trouble or Appel to revoke the Divorse. But it may be said, that Divorse cannot disable the Lady *Lineux* to be Inheritor to the Crown of *England*. For albeit he had another Wife living at that time he maried the *Scottish* Queen; yet forasmuch as she was ignorant thereof, and maried him *bona fide*, the Child born of them is by the common Laws, lawful. True it is, that by the common Laws she is legitimate: But the Laws under which we be born, whereunto by God's Law, and the Law of Nature we be bound; and whereby in Cases of Inheritance we be, and must be ruled, do not allow her for Legitimate: that is to say, Inheritable: As it doth not likewise others in other Cases.

The Canon Law saith, If a Man beget a Child of a Woman, not maried, and after the Birth of the Child do mary her, the Child shall be counted Legitimate, and as if it had been born in lawful Matrimony. But the Laws of *England* be, and ever have been contrary; that it shall not be taken for Legitimate, albeit that great Suit hath been made to the contrary: And to bring the Laws of the Realm to agree with the common Laws in this Point, as appeareth in the Statute of *Merton*, Cap. 9. So in like maner albeit the Common Law alloweth the Child born in second Mariage, the first not being dissolved, to be lawful, if any of the Parents think the Mariage good; yet do not the Laws of the Realm allow the same. But because the first Mariage was never lawfully disallowed, but that one Man can have but one Wife at once, it accounteth the second Mariage void: And the Child born therein it adjudgeth Bastard, and not inheritable in this Realm: As appeareth by *Glanville*, *Braffon* and *Britton*. And all the whole Course of our Laws received and used from the Beginning to this present Time.

Wherefore the Lady *Leoneux* can pretend justly no Title to the Crown of *England*. So that it may appear by the Laws of the Realm, neither the Scottish Queen, nor yet the Lady *Leoneux* have any maner of Title or Claim to the Crown of *England*; be they never so neer of Bloud. The one because she is not the King's Child, nor free in *England*; the other, because if she were free, that yet the Law cannot allow her for Legitimate, as inheritable to this Realm.

And therefore as the next of Bloud, and the true and just Heirs of our Laws, the Crown ought to descend to the Heirs of the French Queen; which be the Daughters of the Lady *Frances* and the Lady *Eleanor*. And presently to the Lady *Katharine*, being the Eldest Daughter to the Eldest Sister, the Lady *Frances*.

Against these Heirs of the French Queen is objected: Say they, These cannot inherit. Why so? Because they were not lawfully born. For *Charles*, Duke of *Suffolk*, had at that Time, when he maried the French Queen, another Wife living; that is, the Lady *Mortymer*. To this I answere, that altho' it were true, that the Lady *Frances* and the Lady *Eleanor* were not lawfully born (as it is not true, as ye shall hear hereafter) yet it hurteth not the Title of the Heirs given by King *Henries* Will. For it is appointed to the Heirs of them, not to themselves, as the Will plainly declareth. But verily, this is a mere Slander grown altogether on Malice; and no Accusation made upon any just Presumption. For I beseech you tell me, Is it like, or can any reasonable Man think, if Duke *Charles* had had another Wife living, when he had maried the French Queen, that King *Henry* would have consented, that his Sister should have received so great an Injury, that she should have been kept for a Concubine? Would the Council have suffered so great Infamy to have come to their Master's Stock? Would the Nobility of the Realm with so great Triumph have honoured so unlawful an Act? Would the common People, who many times are ready to speak evil of weldoing, have holden their Tongue in so manifest Adultery? Is it like, that in so long time, as the French Queen and the Duke lived together, as Man and Wife; (that is, all the Days of the French Queen) that she should not have heard of it? Was it possible, that among so many Women, that daily reported unto her, (whose Natures are to seek for all such Things, be they never so secret, and to communicate them to others) that none should have told her? Is it to be believed, that she, contrary to the Nature of all Women, would have content that another should be Partaker of that Flesh, that she according to God's Word took only to be her own? Or can any Man think, that any Woman can be content to live in mean Degree, when she may be a Ducheſſ; as the Lady *Mortymer* should have been justly, if she had been the Dukes's Wife? Surely, methinks, there is no Reason to make any Man to think, how much less to report so?

But suppose, that the Duke had another Wife living, at what time he maried the French Queen; yet forasmuch as he and she were maried openly, continued together all their Lives, as lawful Man and Wife; and nothing said against them; and every Man took them for Man and Wife: And that the Lady *Frances* and

and the Lady *Eleonor* were not, during their Lives, taken to be Bastards; Now, after their Death, neither they, nor their Children may by the Laws of this Realm, be accounted therefore. For the Laws of the Realm say thus, *Nec justum est aliquando mortuum facere Bastardum, qui tato tempore suo tenebatur pro Legitimo*: As appeareth by Judgment given at *Westminster*, 13 E. I.

But for the Declaration of the Truth of this Matter, and to pluck out of the Heads of the People their fond Opinion and Consideration; and maintained of such as pass not so much of the Truth, as they desire to satisfy their fond Affections; yee shall understand, that the Duke being Sir *Charles Brandon*, living in the Court, being sole and unmarried, made a Contract of Mariage with a Gentlewoman called *Anne Brown*; and before any Solemnization of Mariage, not only had a Daughter by her, which after was maried to the Lord *Powis*; but also brake Promise with her, and openly and solemnly maried the Lady *Mortymer*. Which Mariage the said Mrs. *Anne Browne* judicially accused to be unlawful. For that the said Sir *Charles Brandon* had made a Precontract with her, and had carnally known her. Which being duly proved, Sentence of Divorce between the said Sir *Charles* and the Lady *Mortymer* was given. And he maried solemnly the said Mrs. *Anne Browne*. At which Mariage all the Nobility was present, and did honour it. And after had by her another Daughter: Which was maried to the Lord *Monteagle*.

After this the said Mrs. *Anne Browne* continued with him all her Life as his Wife, and dyed his Wife, without any impeaching of that Mariage. After whose Death, King *Henry*, having the said *Charles Brandon* in great Favour, meant he should for his better Preferment, have maried the Lady *Lise*, being a young Madam, and an *Inheritrix*. Whereupon the said *Charles Brandon* was created Viscount *Lise*: But that Mariage by reason of her Youth took no Place. After this he was created Duke of *Suffolk*. And *Lewis* the French King dyed; and leaving the said Lady *Mary*, King *Henry* the Seventh's Daughter, a Widow, the said Duke *Charles* being sent into *France* for her, with Consent of King *Henry* maried her twice: First secretly in *France*; and after openly here in *England*, as before is declared. And then lived together quietly, as Man and Wife, all their Lives. They were so accepted, and taken of all Persons. No Person impugned, or gainsayed the said Marriage. For there was no Cause. And had Issue between them, the said Lady *Frances*, and Lady *Eleonor*.

Against whom the said Lady *Powis*, their base Sister, in the time of King *Edward VI*, alledged Bastardy: But they were, by the Laws of the Realm, and the Canon Laws, declared to be Legitimate, and born in lawful Matrimony. So that no Man that hath Understanding, can say they be Bastards: And if they could, yet at this present, (because it was once adjudged for them; and also that they both be dead; and dyed taken as Legitimate) he ought not to be heard by Order of any Law in the World; if he would object against them. But having no true Ground of Occasion; but spewing out his Malice, is rather as a Slanderer to be reproved; going about to sow Sedition in the Common Weal, as a seditious Person to be punished; minding to sow Civil Warrs in the Realm, and to bring it to Destruction and Dissolution, as a Traytor to the Realm, to be taken; persuading to subvert the Providence of Almighty God, as God's Enemy to be adjudged and used.

De Consultatione 22 Ed.
IV.

Thus have I declared my Judgment unto you, touching the right Heirs of the Crown in Remainder and Reversion: Which is, as I take it presently, the Lady *Katharine*, Daughter to the Lady *Frances*; both by the Will of King *Henry*, and also by the Common Laws of the Realm. And that we be bound both by our Oaths, and also by the Law, so to take her. If we shall for any Affection take away the Right from those that have the Right, let us remember the Saying of the Holy Ghost, *Propter Injusticias & Injurias transferetur Regnum a Gente in Gentem*. This have I put in Writing, that I may be the better and more perfectly answered. If any Man will take the Pains to do it, I require it may be don in Writing: So it shall quickly come to an Issue. If he can confound by just Argument that I have said, he shall satisfy many; and find me ready to say

as he faith. If he cannot, then do I desire him for God's Sake, and for the Love of his Country, to give place to Truth quickly.

N U M B. XI.

A Letter of Mr. Randolph, the Queen's Agent in Scotland, to the Lords Graunge and Lyddington: Exciting them to leave the Scottish Queen's Party.

Int. Epist.
Randolph.

WH E R E we see, how little our Dealing with you by Mouth can do, to bring you unto that which we know is best for your selves ; having spent a great deal of time to little Effect ; wee thought good to try another way : Which is to prove by our Advice in Writing, if we can win that out of you, that by Word we are not hable to do : because we will have nothing undon that we may do, or at the least minded to do. That we be not charged hereafter by you, not to have don as much as in Friendship we might do.

We are commanded to deal with you in two principal Points : The one for your Obedience to the King. The other, To acknowledge the Regent. Against these you alledge Conscience, Honour and Sausty. If in all these you be reasonably answered, I trust you will remain satisfied.

For the First, She is not worthy to live, whose Cause ye defend, having committed so horrible Offence. *Ergo*, No Conscience, by Order to put her down : And less not to obey her ; least, to obey her unjust Quarrel. This you know your selves : this you have spoken your selves : this you have allowed your selves. Your selves wrot against her, fought against her ; and were the chiefest Cause of her Apprehension and Imprisonment, and Dimission of the Crown ; with somewhat more than we might say, if it were not to grieve you too much herein. But Plainness argueth Friendship, and so do I trust yee take it. If at that Tyme there was nothing don against Conscience, what moveth you to take Conscience to leave her ; but alledge Conscience for your Defence in setting up of her, that hath been the Overthrow of your Country, Shame, and Cause of all the Misfortunes that have fallen unto you, or shall fall hereafter, if ye remain in the Will ye be of ?

Can either of you believe, that your Lives shall be happier under her, if she be at home again in her former Estate, whom ye have so many ways offended, than now it may be under her Son, a Babe ignorant and without Malice or Will to revenge, if ye dutifully live under him, and yield your Obedience unto him ? If ye doubt the time to come, when he shall be of lawful Years, ye may well think it easier by good Deserts in the mean time to obtain his Favour at that time, than you can at any time, if this Woman, whose Nature ye know how vindictive it is, full of Malice, and presently (whatsoever ye judge of her your selves) as evil disposed and bent towards you two, as to none worse in Scotland. So that you two were the chief Occasions of all the Calamities, as she hath said, that she is fallen into. You, Lord of *Liddington*, by your Persuasion and Counsil to others to apprehend her, to imprison her ; yea, to have taken presently the Life from her. And you, Lord of *Graynge*, by your Solicitation, Travail and Labour to bring in others to allow thereof, and to put in Execution that which by the other you, Lord of *Liddington*, was devised.

Set apart therefore all Conscience in this Matter, where we believe that neither of you both is touched in this Matter, so much as you pretend, or wish that we should believe. If not in *Conscience*, which is dearest, and wherein Men ought to be precisest, mich les in *Honour* ; in which the World is chiefly respected, and yet weighs down. But that may be so solved, and your selves by all honest and godly Men better allowed of, in respect of your Countries Weal, somewhat to yield of your own particular ; yea, though to your disadvantage,

vantage, then to se daily so much Bloudshed ; besides many Calamities that Men suffer through the Occasion of this intestine Sedition. Honour is to be respected, where Justice procedeth. If the Cause you defend be unjust, what Honour can there be to maintain it ? But rather Shame and Ignominy to stand so long by it, as yee have done ? How unjust it is, if no more could be said of all your Praetices, of all your Attempts, the Extremity of all those that hitherto in this Action took her Part, doth sufficiently manifest.

Of these two Points, because in my Conscience you can sooner resolve your selves, than we can sufficiently write of them, receive them to your own Consideration. And go to the Third, which is the Chief, and to you hardest. To us not of such Difficulty as ye make it.

Mary, my Lord of *Lyddington*, like his, *Tu si hic es, aliter sentires* ; truly we are with you in care of Mind. We have Compassion of your present hard State and Extremities, apparent to ensue. As Friends, we lament it : As Well-willers, we are careful to provide for it. Thus far therefore we may promise, that your State by Composition shall be no worse than theirs presently is, that have been of your Part and Mind with you. Saufly to your Life we dare promise. Restitution to your Lands and Livings we dare assure you of. And so to all others that take your Parts. What may be done for Recovery of your Losses, there shall be as mich don as lieth in us: And so much I dare say, as your self shall be witness more cannot be don for the Recovery of it, wheresoever it be found, or be heard of.

If ye doubt of the Regent Person, yee seem to know less now then before-time ye have don. Whose Honesty towards the World ye have allowed of in time past. Of whose particular good Will toward your self, we have well reported and thought. Of whose Zele and Love towards the Word of God, and Love to his Country, no Man ever doubted. What my Mistres Advice to him, and Reverence he bears unto her to follow the same, doth or may work in him, we find, and can assure our selves sufficiently, that it is such as neither shall his promise be broken unto you, nor any thing be left undon by him, that is in his Power to perform.

Whatsoever ye doubt of my Lord of *Morton*, ye shall have the like Security of him ; and my Mistress to interpose her self so far, as in Honour and Reason she may. If this be not sufficient, be your selves the Devisers, yee shall find us Friends, Fellows, Companions, Debtors, Commissioners ; Term us as ye will ; faithful, and indifferent any way that we can to do you good. If nothing of this will serve, trust us upon our Words, ye stay to your greater Destruction. Yee are disappointed of your Purpose, and shall be driven to that Extremity, that we are both loth to think of, much less willing to put it in Writing. Give us your Answer hereunto. And so wishing you to be well advised, we bid you both Farewel.

N U M B. X.

Dr. Stories Last Will and Testament, made at Lovain, Anno 1552.

EMANUEL. In the Name of God, Amen, and in the Year of our *MSS. Gul. Petyt, Arm.* Lord God, 1552. and in the last Day of May, I John Storie, Doctor [L.L.] Lawded be Almighty God, being whole of Mind and Body, do to God and the World declare my last Will and Testament in Maner and Form following. First and before all Things Transitory, as I do most humbly render Thanks, Lawd and Praising to my Lord God, for my Creation and Redemption ; so do I also most humbly acknowledge his great Mercies by leading me, a wretched Sinner, out of my native Country ; the which being swarved out of the sure Ship of our Salvation, I beseech Almighty God of his infinite Mercy to restore again

An APPENDIX

again to the Unity of the same Vessel, being our Mother, the Holy Catholic Church, for his holy Names sake. And having full Trust and Affiance, that I am one, and within the Number of the said Catholic Visible Church, (which doth, and here on Earth shall, contain both bad and good, until the same by wilful leaping out, or lawful Separation be excluded) I do confess to God, and before the World, that I in this perillous Time of Tryal of the Corn from the moveable Chaff, do believe, and have full Trust and Affiance in all and every Article, Clause or Sentence, that our said Mother, the Holy Church, continued from the Time of the Apostles, hath and shall Decree, set forth and deliver to be kept and observed by us her Children. And for my breaking any Commandment set forth by the Authority of the same Church, and for my Non-observance of any Decree, Ordinance or Counsil of the same; and especially, for mine Offence in forsaking the Unity of it, by the acknowledging of any other supreme Head than our Saviour *Iesu Christ* did depute here in Earth to remain, which was *S. Peter*, and his Successors, Bishops of the See of *Rome*; I do most humbly and penitently crave God Mercy; desiring of him Pardon; as I do also ask Forgiveness of all such as by my said Offence and evil Example, I have by any means slandered or offended in this World: Desiring all Christen People remaining within the Unity of our said Mother, the Catholic Church, to pray for me, being a simple and a wretched Member of the same.

And as concerning such my Temporal Goods, as by the Sufferance of Almighty God, I have been Steward of here in this Vale of Misery; My Mind is, that all my Debts be truly contented and payed by mine Executor, &c. Also, I give and bequeath to *Ellen Storye*, my Daughter, the Sum of 600 and Threescore *Florens*, to be payed and delivered to her at the Day of Mariage: So, and under this Condition, That she do take to Husband and mary such one as her Mother then living, or my Overseers here under named, or any one of them do first Consent, &c. And if my said Daughter following her own Sensuality do chance to mary with any Man without, or against the good Will, Pleasure, &c. then my Mind is, that she shall have only Threescore Florens towards her Rayment, and no more. And if my said Daughter *Ellen*, by God's good Motion, do enter into Religion, then I do give and bequeath to the House and Company where she shall chaunce to be professed 120 Florens; desiring them to be good Instructors of my said Daughter, and of their Cherite to pray for the Souls of my Father and Mother, *Nicolas* and *Joan*, for my Soul and all Christen Souls.

Also, I do bequeath my Soul to Almighty God; of whom this my mortal Flesh hath received the same: And my Body to be buried within the *Grey Friars* in *Lovain*, if I do depart in *Lovain*, as neer unto the Burial of Mr. *Thomas Tybald*, as may be permitted. For the which my Funeral Exequies, and other Divine Services, then by that Convent to be don and solemnized for the Wealth of my Soul, I do bequeath to the same Convent Twenty Florens. Also, I give and bequeath to the said Convent Forty Florens more, desiring them of their Cherite, in their daily Celebration of Mass, that they will pray for the Souls of *Nicolas* and *Joan* my Parents, for my Soul and all Christen Souls; and to limit and appoint one devout Person of their Company, by the Space of two Years next after my Burial, daily to make a special Memory to God for my Soul and of all Christen Souls. And my Mind is, that the same Convent, the next Day after my *Months Mind* is by them to be kept for my Soul, do receive of my Executrice the same whole Sum of Money, Viz. Threescore Florens. For the which I beseech them that I may have my *Years Mind* kept with Mass and *Dirige*, by the Space of Three Years.

Also, I do give and bequeath to the House and Companie of the *Charter-house* in *Lovain* the Sum of twenty *Florens*; requiring them of their Cherite in their Celebration to pray by special Memory, for the Soul of my said Parents, and for my Soul; so long as by their Cherite they shall be moved thereto. Also I give and bequeath to the great Hospital, which lodgeth and keepeth sick Persons, the Sum of Ten Florens; desiring them of their Cherite to pray for my Soul, and al Christen Souls.

The

The Residue of al my Goods and Specialties, in whose Hands soever they be, upon ful Trust and Confidence that I have in the Promise of my welbeloved Wife *Joan Storye* hereafter mentioned, I do give and bequeath unto her; whom I make my whole and sole Executrice to performe this my last Wil. Provided always, and it is my ful Mind and deliberate Wil, that my said Executrice shal not take, ne demand my whole Mony out of my great and special Friend Mr. *Bonvice* Hand by the Space of three Years next after my Decease: but shal receive only such Mony of him, as wil pay my Legacies, to be prayed for, &c.

Item, I do desire my said good Friend Mr. *Anthorie Bonvice*, to be Overseer of this my last Wil; most heartily desiring him to be a good Instricter of my Wife, to keep and performe her Promise made to God and me. Whereupon I have altered the last End of my Wil above written. Which Promise that she at no time, until the Land of *England* be restored to the Unity of the Church, wil resort thither, or cary her Daughter and mine into that Land: except it be for the only Intent to procure her Mother to come thence. And in such Case not to tary there above the Space of three Months, unless the by Compulsion be forced thereunto. In Witness whereof, I have written these Presents, and subscribed my Name.

Per me *Johannes Storye*.

N U M B. XI.

Two Letters of Jewel from Oxford to Parkhurst: soon after the Access of Queen Mary to the Crown.

Parkhurst mi, mi Parkhurst. Quid ego te nunc putem agere? Morine an *MSS. R. Joh.
vivere?* In Fletine esse, an in *Fleto*? Certe quæ tua semper fuit æquitas *han. nuper
animi, nihil dubito te hæc omnia, quæcunq; sunt, boni consulere, &c.* Nova *Ep. Elien.*
apud nos nulla sunt: Plus enim satis est Veterum. De *Harleio* quid factum sit,
quo in loco tuæ res sunt, quid speres, quid timeas, nisi molestum est, quæso, re-
scribe. Saluta *Vrianum, Robinum, Hallingum, & omnes tuos.* Vale, Oxon.
15. Octobr.

Jo. Jewel tuus.

QUID ego nunc ad te, *Parkhurst*, scribam, vel quid potius taceam? Quid agas, quid egeris, quo loco sis, jamdudum audire cupio. *Etsi Cleva* tibi erupta
est, & alia mutata sunt omnia, animum tamen illum tibi tuum nec eripi, nec
mutari posse spero, &c. Saluta meo nomine *Vrianum*. Octobr. 22. Oxon.

N U M B. XII.

Certain Puritans, taking Offence against a Sermon preached by the Bishop of Norwich, digested their Exceptions thereto under certain Articles, sent to him by way of Letter. As followeth.

THE Grace of our Lord *Jesus Christ* direct you by his Holy Spirit, that *MSS. R. Joh.
you may walk rightly, after the sincere Truth of the Gospel.* *nuper Epist.
Beloved Father in the Lord *Jesus*; so long as ye walk sincerely in this Truth,* *Elien.*
and continue in the same: Wee, being somewhat aggrieved with your late Ser-
mon, are moved in Conscience to utter some Part thereof: Desiring your Wis-
dom to be offended, because we use not the Name of *Lord*: Which willing-
ly we would have done, if God did approve it by his holy Word. Our Griefs
are as followeth.

I. First, In the Entry of your Matter, among other Things you recited a Place out of *Jeremy*, Chap. xxiii. where it is said, *He that bath my Word, let him speak my Word faithfully. What is the Chaff to the Wheat, saith the Lord?* But in the End, you yourself delivered us Chaff and Wheat together, persuading us to content our selves therewith; and so to receive the same; saying, we had the Wheat, let us not strive for the Chaff. And sith we had the Kernel, let us not strive for the Shell, &c. Concluding, that those that did not content themselves therewith were wanton and full, and had not the Spirit of God. Truly, a very hard and severe Judgment. But we fear, least this Persuasion uttered by you, neither came from the Spirit of God, nor favoured any whit at al thereof. And this is our Reason: God is not pleased with a Mixture in Religion. Neither did we read, neither, as we believe, shall you ever be able to prove, that God's Spirit in the Patriarchs, Prophets, Christ and the Apostles, did at any time exhort God's People to content themselves with a corrupt maner of serving of God. But you think, God may be served with a Mingle Mangle, and have taught the same.

Therefore we are fully persuaded, that in this Point you speak not by God's Spirit. We demand this Question, If one of your Farmers should give you freely an Hundred Quarters of pure and clean Wheat: And his Servant, whom he put in Trust, should deliver you Wheat and Chaff together; would you think him a good Servant? And that sith I have the Wheat, I will not strive for the Chaff? We think not. Even so, sith God hath given us the pure Wheat of his Word, and saith, *What is the Chaff to the Wheat?* may either you teach the same, mingled with the Chaff of Antichristian Traditions, or we, or any other receive the same from you, seeing we know it to be contrary to God's Wil, reveled in his Word; judge your selves, that you be not judged of the Lord.

II. Secondly, You said, That you came not to defend those Things: neither could you deceive one Child of God for all the Good in the World. But I pray you consider, what greater Deceit could you use, more deeply to deceive, than to alledge these Scriptures and Examples, which seemed to make for you; and to omit those which were and are directly against you? And what greater Colour of Deceit could be devised, than to bring particular Examples of Men uncomelled, to confirm general Corruptions without Reason urged. Indeed *Paul* did circumcise *Timothy*, and sheare his Head. But who compelled him thereunto? The same *Paul* would not circumcise *Titus*, tho' it were required. Much les would he have observed the Law of a *Nazarite*, or gone with his Head shorn twelve Years together, if he had been thereto enforced. And whether that Fact of *Paul* were allowable, or not, we will make you and your Fellow Bishops Judges therein. Whose Words in the Great Bible, set forth by your own Consent, upon the same Place of the xxith of the *Act*s, are as follows.

* I do not find this Note, "yielding to the same Ceremony offended as sore as *Peter* did, when he was reneither in the *proved of Paul for abstaining from Meats in the Presence of the Gentils, &c.* Bishops Bible printed Ann. 1572. nor in the *Bible of Tyndal and Coverdale, pr. 1549. nor in the two first Editions of the Bible in English by Archbp. Crammer's Procurement, Annis 1537, & 1539. No, nor in the Geneva Bible.*

Third, Ye said, that some were offended, because that in giving Orders you used to say, *Receive the Holy Ghost. Confirmations*, by which you seemed to approve that the same may lawfully be retained, were specially two, so far as we remember. 1. By Words used in Baptism. 2. By Words that our Saviour Christ spake to his Disciples concerning *Absolution*. And the Effect of their Reason was this, Ministers in Baptism may say, *I baptize thee in the Name of the Father, the Son, and the Holy Ghost.* Therefore we may say, in giving of Orders, *Receive the Holy Ghost.* Ministers, perceiving a Man to be truly penitent for his Sins, may certify him, that his Iniquities are before the Face of God in Jesus

Jesus Christ forgiven him. Therefore Bishops in ordering of Ministers may say, *Receive the Holy Ghost.* But, good Lord! what slender Proofs be these? They neither savour of Reason, nor smell of Divinity. For the Apostles, and in them their Successors, had a special Commandment to baptize in the Name of the Father, &c. And also, a Promise, that whose Sins they remitted were remitted. But you in giving Orders, have neither a Commandment to say, *Receive the Holy Ghost,* neither any Promise, that the Holy Ghost shall be given by your Hands. You may as well breathe upon them, which is Christ's Action, as use his Words, saying, *Receive the Holy Ghost.* And you may as lawfully allow the Papists these Words, in consecrating their Masships Shavelings, Receive the Yoke of Chastity, as arrogate to yourselves Power and Authority to use these Words, in ordering of Ministers, *Receive the Holy Ghost.* But if you do worthily mislike and disallow that in Popery, so do not, contrary unto Right, retain this or any other Ceremony, in the Time of the clear Light of the Gospel.

Again, if these Words, *Receive the Holy Ghost,* had been either commanded, or thought necessary of the Holy Ghost to have been used, the Eleven Apostles would not have omitted the same, in the allotting of *Matthias:* And also with the rest, would have used it in making of their Ministers. Of whom we read no such Words, altho' you affirm you never heard or read the contrary. God grant you speak not contrary to Knowledge.

Now whereas you wished, that if you were the Cause of this Rent in the Church, you might be cast into the Sea with *Jonas:* Surely wee are not of that Mind. But this we wish, and heartily do pray to God, for that he would once in Mercy stir you up from Slackness in doing your Duty, as he did *Jonas*, from drowsy Sleep under the Hatchets, to an earnest and diligent executing of your Office, in preaching the Gospel sincerely and purely. And that as he moved the Mariners to cast *Jonas* into the Sea, so he would put it into the Heart of the Queen's Majesty (whom God preserve) to move you from your over-quiet States, Pompous Livings and Lordly Titles. Neither crave we at this present any other thing, but that which once Mr. *Elmer* exhorted Bishops unto: as appeareth in a Book, intituled, *The Harborough of faithful Subjects.* And this also we wish further, that that be not verified in you, which Christ pronounceth against *Scribes and Pharisees;* namely, that *you shut up the Kingdom of Heaven. For yee yourselves go not in; neither suffer yee them that would enter, to come in.* Our Meaning is, because yee will neither reform Religion, in God's Church, yourselves, for fear of losing your Pomp and Honour: neither will ye suffer those that would, even with the Loss of Living, Liberty and Life, that the beautiful Face and Purity of the Apostolic Church might once shine in *England.* Which God, for his crucified Christ *Jesus* Sake, bring to pass at this Parliament, if it be his good Pleasure. Amen.

IV. That *Paul's* Word, *1 Cor. iii.* (where he only blameth those which preferred one with the Dispraise and Contempt of another, they all teaching one sincere Truth, without any *Pharisaical* Mixture, and may rightly be applied against such, who only refuse to follow those which couple their own Devices and Antichristian Remnants with the Gospel of Christ) is yet unbelieved of us. For it is very unlike that *Paul*, who so boldly reproved *Peter*, because he went not the right Way to the Truth of the Gospel, would so sharply rebuke such, as *Sectaries*, which did walk rightly therein; but after his Doctrine and Example: Who willed to be followed, as he followed Christ. And who also said, *Be yee followers of me, and look on them which also walk so, as ye have us for an Example.*

But now whether more nigh the Apostles Institutions and Ordinances; whether treadeth more rightly the Paths; whether walketh more sincerely in their Ways, they which are said to be *Sectaries*, or *Renters* of the Church; or they which so term us, let the mighty Word of God, which only is the Truth it self, and which alone must end Controversie, and which shall either justify or condemn us in the terrible Day of the Lord, uprightly judge.

V. You said, As Meat was for the Belly and the Belly for Meats, yet God shouldest destroy both: Even so the Back was for Apparel, and Apparel for the Back: but God shal destroy both. To which we answer, God indeed shall destroy the Use of both. For in Heaven we shall neither hunger, nor be a cold. But Meat is prepared for the Belly in this Life, to serve Necessity, not for Excess and Gluttony. And so is Apparel for Warmenes; and not for Pride or Superfluity: as Woolen upon Linnen, and Linnen upon Woolen, and Silk upon Silk, &c.

VI. Yee said, Meat commendeth us not to God, But if I eat, I am not the worse; neither if I eat not, am I the better. This is very true. But if we drink till we are drunk, and eat till we surfe, and that with the Offence of our Brother also, wee are then the worse. For Drunkards and Gluttons shall not inherit the Kingdom of Heaven. Even so, if wee use Excess or Pride in Apparel, or delight to wear strange Apparel, as is the Habit of Antichrist; and do wear the same to the Hurt of our Brother, and to offend the Weak, grieve the Strong, encourage the Obstinate, confirm the Hypocrite; and by defending the same, make glad the Hearts of God's Enemies, and make sad the Hearts of his dear Children; then we see that Apparel thus used maketh a Man the worse: and God will punish such as so use it. And if you had but one Spark of that Love which *Paul* had in *Christ Jesus*, yee would not have said, What is White? What is Black? What is Square? What is Round? But ye would have said with *Paul*, you would never wear White, Black, Round nor Square, while the World standeth, that you would not offend your Brother. Neither would you for these Matters, which you yourself confess are but Trifles and of small Importance, have deprived from Livings, thrust into Prison, stopped the Mouths of so many grave, learned and godly zelous Preachers, as you have done. Neither would you have kept back, as you daily do, from Preferment such as well, and worthily have deserved the same; and such as the Lord God himself hath from time to time stirred up to the simple Service of, according as he hath reveled. The Lord lay not the Sin of Persecution to your Charge.

And what should move you to maintain them so stoutly, seeing you confess they are but *Trifles*? Wee say, not. For *Trifles* are not to be maintained in God's Church; because they edify not; because they are not expedient; because they are not to be allowed in the Service of our jealous God; because God will be worshipped as he himself hath prescribed in his Word; which is not with *Trifles*, but with earnest, pure and undefiled Religion.

VII. The last thing which grieved our Consciences was, your Demand which you made: What is White? What is Black? What is Round? What is Square? They are, said you, the good Creatures of God. But we are sure, that White, Black and Square, as you now use them, are not God's Creatures, as he created them, but as Antichrist hath formed them. From whence you have received both Fashion and Form. And therefore still the Creatures of Antichrist. And that in such sort, as all the Laws and Proclamations that ever have been, or shall be in *England*, cannot make them theirs, as [to] Form and Fashion, neither God's Creatures, nor the Princes; no more than the King of *France* can with a Proclamation make Acts of another Noble King his. As also, for Example, if the *Turk* should decree by Laws, Statutes and Edicts, that all the Ceremonies of *Moses* Law, as offering of Calves, Incense, Oyl and Flower; and all *Aaron's* Attyre should no more be taken for *Moses*'s Ceremonies and *Aaron's* Attyre, but for his Ceremonies, and his Attyre: Should not *Moses*'s Ceremonies continue *Moses*'s Ceremonies still? And *Aaron's* holy Garments continue *Aaron's* Garments still? Wee think, yea: and Wisdom hath so thought also. Then no Proclamation, Law or Statute can dispossess Antichrist, the Pope, from his Ceremonies, Ordinances, Constitutions, and Attyre. But look, what Ceremonies, Ordinances and Constitutions and Attyre were his twenty Years ago, shall be his Ceremonies, Ordinances and Constitutions and Attyre still, tho' a thousand Proclamations should command the contrary.

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Therefore herein we consent with you, that in respect of Substance they are God's good Creatures ; but in the Consideration of the Use, Form, Fashion and End, whereunto they were and are appointed, we judge them altogether unlawful, proceeding from Antichrist, that Man of Sin, and the Sworn Enemy of God and his Truth.

And what Estimation shall the Ministers get by wearing the Badge and Cognizance of his Masters deadly Foe, we referr it to your own Wisdom and Discretion. And thus, although rudely, yet truly, we have declared the Cause of our Grieves ; wishing them to be satisfied by you or soine others, out of God's Word : whereupon we may ground and settle our Consciences. For bare Assverations are but weak Confirmations. Neither may we be carried away with the Countenance of any Man's Calling : but whereunto we must subject both our Senses and our selves, is the mighty Word of the eternal God. Which if it might bear Sway, as of right it ought, O Lord, how many Sinners should be extinguished and buried, that now a vain Policy doth maintain and strengthen ? How many and grievous Burthens should then be taken from us, that no Christian's Eyes and Ears can scarce behold and hear ? God grant, that all Abuses may be with Expedition reformed ; and that you and your Fellow Bishops may labour speedily to reduce our English Church as nigh as may be to the Form and Patern of the Apostles Church. Amen.

N U M B. XIII.

A true Report of the Words and Confession of THOMAS late Duke of Norfolk, at his Death on the Tower-Hill, June the 2. 1572.

THE Duke came forth of the Tower to the Scaffold on Tower-Hill, guarded with the Sheriff of London and Officers ; and accompanied with Sir Owen Hopton, Lieutenant of the Tower, Sir Henry Lee, Mr. Nouel, Dean of St. Pauls, and Mr. Fox, sometime his Schoolmaster, with other Gentlemen. When he ascended the Scaffold, after a little Talk that he had with Mr. Nouel, he demanded of the Standers by, which way he might best direct his Face to speake unto the People. And it was answered him, Toward the East Side of the Scaffold. Where presently he placed himself, and uncovered his Head, with taking View of the People, and especially of such as stood neer him. To whom with a chearful Countenance and bold Looks, he uttered these Words :

Cot. Library,
Julius. F. 6.

It is not a rare Thing, good People, to se a Man come to this Place, to take his Death : Although in our Queens gracious and most merciful Reign, you have had no Experience thereof. And it is my Fortune, first to be, I thank God for it, and pray unto God I may be the last. Whereunto a Number of the People said, AMEN.

I must desire you, good People, to bear with me. For it is not usual with Men of my Vocation to speak in such an Assembly, and surrendre to every Man that is not bold spirited alike, and especially in such a Place and at such a time as this is. Yet if you will give me Leave, I trust to speak, as my Conscience shall be discharged, and not one of you offended. For I would be loth to offend the least that is here. And that you may the better understand and cary away that which I say, I will divide my Speech into three Parts ; and I pray you take altogether with you, and do not take here and there a Piece. For if you will take it together with you, it wil plesure you the better.

First, as concerning my Offence, I coine not hither to excuse my self, and my Fault. For I must needs confess, that I have had Dealing with the Queen of Scots, more than either my Duty, or Allegiance doth permit me. And after my first coming to the Tower, I made my Submission to the Queen's Majesty, which troubled me most of all : though not by solemne [Vow] or receiving

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the Communion, never to deal in it again, as I have been charged. But I promised her Grace in Writing, that I would never deal with the Scottish Queen. And this notwithstanding I must needs confess, that after my Delivery out of the Tower, I had secret Conference with divers concerning the aforesaid Queen. The which yet sticketh in my Stomac. But what moved me to do it, God knoweth. Some may think, for fear of my Life. But a Man should never fear Death. Furthermore, I must needs confess, that I conferred with divers suspected Persons. Of which some have been found faulty. As namely, *Rodulpho* for one, being a Stranger. Whom I never dealt with, but only except for a Recognizance, wherin I stood bound; which all the World knoweth. And then, I confess, I found him apt to attempt any Treason that could be devised, and [having] an Envy to this Commonwealth. Whereof I cannot excuse my self. For although I did not condescend to their Request, I did not bewray and disclose it, as a good and dutiful Subject ought to do.

Further, I did see two Letters from the Pope; the which my Men deciphered; but I did never consent unto them. And for the Depriving of the Queen's Majesty, and the Invasion of the Realm, and the destroying of the City of London; it was never my Intent.

Here the Sheriff interrupted him, and said, The Time now served to make manifest his Faults, and not excuse them, by the Impeaching of the good Name of his Peers: Who justly have found him guilty. Whereunto he answered and said, Good Mr. Sheriff, I come not hither to justify my self: but my Meaning is to clear my Peers. And therefore I desire you Masters, to bear me all Witness: and so report of me afterwards. Then proceeding a little further in such like Terms, *Christopher*, one of the *Secondaries* of the Counter, interrupted him the Second Time, and said, That he was condemned and judged to dy by the Order of the Law and his Peers, and that he had as Princely a Tryal as any Man had. And now the Writ was come to execute him. And therefore wished him, either to surcease from such Protestations, or else to hold his Peace. Whereunto he answered, I pray you, good Gentleman, give me leave to speak, and you shall well perceive, that my coming, [meaning] is not to excuse my self of my Fault at all. And turning himself to the People he said:

You se how I am interrupted. And therefore I think that I shall hardly make an evil Tale. Well, I will come to my Second Particular, which is my Conscience and Religion. And as touching my Religion, I have been suspected to be a Papist. I must confess, that divers of my familiar Friends, and divers of my Servants and Officers under me were Papists. But what Meaning I had in it, God who feeth above knoweth it. For my self, God is my Witness, I have always been a Protestant, and never did allow of their blind and fond Ceremonies. And now before God and you all, I utterly renounce the Pope, and all Popedome. Which thing I have always don, and will do to my Life's End. And to that which is the chiefest Point of our Belief, I believe and trust to be saved by Faith in Jesus Christ only, and by none other Means. For if I did, I should be greatly deceived at this Instant.

Lastly, I do crave Pardon most humbly of the Queen's Majesty for all mine Offences; whose gentle Clemency I have abundantly tasted, as well in forgiuing me my Faults, as also granting me so long a time of Repentance of my bypast Life. And furthermore, I thank her gracious Majesty, that it hath pleased her to promise to be good and gracious Lady to my poor and orphan Children, Which was my only Request. And I beseech Almighty God to grant her a long, prosperous and quiet Reign over you.

I could use a Similitude, although the Place and State of the Speakers are far unlike; yet not unmeet for this Time and Place. I did once hear in King Edward's Time, Mr. *Latimer*, a good old and blessed Martyr, preach, that he feared great Plagues were to come upon the People for their Exactions and Contentions and Disobedience. But contrary, I hope verily, that this Realm shall be blessed, and the State of it most prosperous, by reason of your dutiful Obedience to your Prince and her Laws. Which by my Death I pray God you may take example to do. Most earnestly, I beseech you to continue true, good and

and faithful Subjects to your Prince. And before all things beware of Factions, Conspiracies and Disobedience, as whereof Men cannot be good, as daily Experience doth teach us. And I fear me divers of you, if you might have your Wishes, full little do you know in what safety you should live afterwards. Wherefore, for God's sake beware of it.

Thus I beseech God to grant the Queen's Majesty long Life, to reign over you in Peace : and, if it be God's Pleasure, even to the End of the World, the which I think is not long thither. And thus I desire you all to pray for me.

Then turning about, he kneeled down and read with a loud Voice the 11th Psalm, with two other Psalms, [whereof one was that, beginning, O Lord, rebuke me not in thine Anger, &c.] And happening upon a Sentence, wherein was contained Forgiveness of Sins, suddenly he started up, saying, Masters, I had forgotten one thing, which is, to ask Forgiveness generally. Wherefore I now forgive all the World from the Bottom of my Heart. Then kneeling down again, he made an End of his Prayers. That done, he took his Leave of all the Gentlemen that were there upon the Scaffold, using some Words in secret to Sir Henry Lee. And then he put off his Gown and Doublet. And stretched himself upwards, looking towards Heaven : and withal cast his Arms abroad ; and with singular Signes of Loving Affection embraced Mr. Newell, bowing his Body even to the Ground with great Humility. And with him also he used secret Talk. Then he demanded for to se the Axe : and it was shewed unto him. Then the Executioner did ask him Forgiveness, which he willingly did, and gave him Forgiveness. The Executioner offered him a Linnen Cloth to wind before his Eyes. He said, My Fellow, I will not move, for I do not fear Death : For I hope to go singing into Heaven. Then without declaring any exterior Sign of inward Passion or Grief, by alteration of his Countenance, he meekly offered his Head upon the Block to the Executioner ; and his Soul to the Mercy of Almighty God.

[N U M B. XIII.]

Mr. Dering, and Mr. Hansby, the Duke of Norfolk's Chaplains: Their Epistle to him concerning a Book of Prayers, that they had composed by his Command, for the Use of his Children.

*Illiſtrifmo Duci, ac Dno. ipſis colendifimo T H O M Æ Ducis Norfolcienſi,
Salutem in Chriſto ſempiternam precantur Edwardus Deringe & Edwardus
Hansbie.*

QUÆ dederas ad nos mandata (Domine nobis multis nominibus colendissime) MSS. Foxii.
de precibus tuis liberis conscribendis, ea qua potuimus fide persecuti sumus,
atq; confecimus. Quod vero reliqui officii nostri putamus esse, Deum omnis
gratia, omnisiq; misericordiae patrem, rogamus & quæsumus, ut quæ tibi prima
confilia dederit, verißima inviolata pietatis auguria, ea ita conservet, foveat, enu-
triat, ut quæ agunt in te radices sanctissimas Immortalitatis, ea fructus maturos
aliquando afferant, quæ tibi propagentur & crescent in vitam æternam. Nos vero
(quod debemus, quoniam sumus tibi & tuis meritis, & sancta servitutis religione
devinctissimi) non dubitamus te & rogare & hortari, ut quoties tibi subeunt hu-
ijsmodo sacratissimi proſectio motus animi, eos multa commendatione & cura sic
intus verses, ut niſi in sensus reconditos atq; intimos, eos aliquando reposueris,
nihil unquam, ne ad punctum quidem temporis de acerrima atq; attentissima
cogitatione remisseris. Nos profacto ut te huc invitemus, servitutis nostra noni-
ne, in id potissimum incumbimus. Tu, si obſquare, illum fructum capies,
quem tuæ Celsitudini ſperamus à nobis fore ampliſſimum. Qui quantus futurus
eft, ſi integris atq; valentibus oculis nondum potes providere.

Aveca paulisper mentem a Confuetudine istorum ſenſuum, & paucis commo-
nēbipius, quam ſint in hoc poſitæ omnes fælicitates tuæ. Non potes non memi-
niſſe

nisse, quibus Dei Opt. Max. beneficiis ornatus es; quo in loco te posuerit, quibus meritis auxerit; quanta animi gratia, quanta benevolentia armaverit. Omnia sere habes supra æstatem, supra Consuetudinem, omnia innumerabilia beneficia, quomodo tandem sustinebis? Quam Gratiam tuus animus capiet? Quam frustra remunerationem meditaberis? Annon pro tam immortalibus beneficiis te totum, ac tuam vitam debes Deo? Et quomodo exolves fidem? Aut quid retribues Domino pro omnibus quæ retribuit tibi. Hoc illud est (Princeps Illustrissime) quod te ante monuimus. Hic fructus cogitationum tuarum, quem diximus uberrimum. Quoties tibi venit in mentem Dei; quoties precationis, pietatis, virtutis, religionis, mortalitatis tuæ, sancti studii, sanctæq; industriae, vide, ut accuratius ea mediteris & cogites. Nec ante te finas ab eo abduci, quam te cognoveris meliorem. Ita demum erga Deum, authorem salutis tuæ, tam optimè de te meritum, quamvis non re ipsa (est enim hoc *admiratio*), at animo certe & voluntate, quam gratissimus fuisse indicaveris. Et erunt hæ tibi cogitationes, non honoris hujus seculi, id est, unius diei ludibria, sed sempiterna illius felicitatis certissima testimonia, quibus & nunc frueris, in isto domicilio, ad magnam & incredibilem animi tranquillitatem; & post hæc, cum hinc emigraveris, eadem sacro sancta olim consignatura est immortalitas.

O! te multo fæliciorem, ac infinitò amplius, quam illo verbo veteri *reliq; terreas*, si ad istas fortunas tuas, quas habes, amplissimas, etiam illas adjunxeris, quas immensa illa & infinita beavit æternitas. *Dens omnis gratia, qui vocavit te ad eternam ejus gloriam in Jesu Christo, parumper afflictum, is te confirmet, roboret, stabilitat, ut fide ista vivas in eternum. Vale feliciter in Christo Jesu. Cantabrigie, 130. Septembris, 1569.*

Tua dignitati oī. obsequio deditissimi,

Siquid in hiis precibus volueris immutari,
ut aut longiores sint, aut breviores, plures
etiam aut pauciores, postquam rescierimus,
pro nostra in Christo facultate, expediemus omnia.

Edwardus Deringe.

Edouardus Hansbie.

N U M B. XIV.

Five Causes shewed against the Queen of Scots, Anno 1572.

Cot. Library. I. **T**H E First, *Claim to the Crown of England in Possession*; with Refusal and Julius F. 6. Delay to remoue the same. Giving the Armes of Englaund withut Difference, in Escutcheons, Coat-Armes, Plate, Altar-Cloaths: Which were openly seen at the Triumph. Writing of the Stile of England, Scotland, France and Ireland, in Letters Patents, during her Coverture. And of her Pedegree, conveying her three Ways to the Crown, *viz.* as descending from the eldest Daughter of King Henry VII. Another way, from the Duke of Somerset. The Third from a Daughter of Edmond before the Conquest.

II. The Second, *Seeking a Mariage with the Duke of Norfolk*: To advance that Title and Possession. For part of the Matters whereof the Duke of Norfolk was indicted, arraigned and condemned. For which was alledged, in Proof sufficient, her Advice to perform the Mariage by Force.

III. *The Procurement of the late Rebellion in the North*. By Messages continually to and from the Earl of Northumberland, sent by Thomas Busshop, and his Son, and by Hamlin, Oswoold Wilkinson toward the Spanish Ambassador: and brought to him by the Bishop of Rose, her Ambassador (to whom he was directed) to procure aid of Men and Money for the Rebellion. The Fear she had and Sorrow, when she heard the Earl of Northumberland was taken by the Earl

Earl of *Sussex*, for cumbring of Friends; as she wrot to the Duke of *Norfolk*.

IV. *The relieving the Rebells after they fled.* She procured 12000 Crownes from the Pope: Whereof 6000 by her Order were distributed. *Viz.* To the Earl of *Westmerland*, 2000. The Countes of *Northumberland*, 2000. And the Lord *Dacres*, *Norton*, *Markenfield*, and the rest, 2000. The receiving and entertaining of the Rebells in *Scotland*, at their first flying, by her Friends onely.

V. *The practising of an Invasion by Strangers into England and Ireland; and of Rebellion in both the Realms.* Her long Letter in Cipher to the Bishop of *Rosse*: wherein she discourses her Estate: and shewing many Causes, not to trust upon *England*, *Scotland*, nor *France*, resteth at the last upon *Spain*. Her Opinion to send an express Messenger to solicit the Pope, and King of *Spain*. Her Choice of *Radolphi*, the Popes secret Agent in *England*. The going of *Radolphi* accordingly, first to the Duke of *Alva*: Then to the Pope: And after to *Spain* with Instructions. Whereunto were privy the Duke of *Norfolk*, the *Spanish* Ambassador, and the Bishop of *Rosse*. The Sum of his Message was to procure 10000 Men to arrive in *England*: and to joyn with the Duke and his Friends. The Port was *Harwich* in *Essex*, for neerness to *Norfolk*. *Randolpho* returned Answer of his Message to *John Duke of Alva*. Who did accept the Request, and protested to further the same. This *Rydolpho*, [alias, *Radolphi*, or *Randolpho*] wrot three Letters in Cipher. One to the Bishop of *Rosse*; one to the Duke, intituled 40: and one to the Lord *Lumley*, intituled 30: declaring the Duke's Answer. The Pope writ two Letters; one to the Queen of *Scots*, and one to the Duke of *N.* in Cipher, promising Aid. The Bishop of *Rosse* hath confessed all this, and the whole Practice, in a Letter which he sent to the Queen of *Scots*, sithence he was in the *Tower*. Her Practice with *Rolston*, *Sir Thomas Stanley*, and *Sir Thomas Gerrard*, for her Escape by Force. In *Rolston*'s Confession of their Intent to proclaim her [and *Norfolk*] after her Escape, King and Queen of *England*.

N U M B. XV.

Whether it be lawful for a Protestant to mary with a Papist? Which Question was occasioned by a Motion of a Match between the Queen and the French King's Brother.

THE Question was by the Writer, propounded thus, *Whether it be lawful for one that professeth the Gospel, such an one I mean as do profess it according to the Sincerity of the Word written, to mary with a Papist?* That is, such an one as professeth the Gospel also; yet not sincerely; viz. after the Maner of the Church of *Rome*, very corruptly.

[The Answer in this Tract is, Negatively.]

My Answer is very plain, He may not do it. If we consider, How il a Match it is in its self: And how evil it is, in respect of those antient Formes of Idolatry. Which by the Word of God made it an unlawful thing for an *Israelite* to match with those Heathens that dwelt among them.

How evil it is in its self, he proved from that one Place, *Gen. iii.* That God did put perpetual Enmity between the Seed of the Woman, and the Seed of the Serpent, &c. So many as profess Popery are to be accounted of the Seed of the Serpent. And out of other Places, then by him alledged (wherein God forbade *Israel* to mary or have any Converse with the Heathen People) thus, said he, we may reason against whom this Decree of God doth so flatly oppose, with those we may not have so special Friendship, as to couple our selves in Marriage with them, &c.

This

This Tract endeth thus. I am not advised of any Objections that are worthy the answering. As for that which is commonly said, that they are Christians by common Profession: and that they are much better than those other Idolatrous People, [i.e. the Heathen Nations.] And therefore that it should seem, that they are less dangerous in this Matter: Both these Points being the Substance of the Treaty it self, are already sufficiently answered. So I for my part am fully resolved, that it is directly by the Scripture forbidden, that any that professeth Religion according to the Word of God, should marry with any that professeth the same after the maner of the Church of *Rome*, being so corrupt, as in these Days of ours we find it to be.

This seems to be done by *Thomas Cartwright*.

N U M B. XVI.

A Tract of the Lawfulness of marrying with a Papist.

MSS. ubi
supra.

THIS Writer undertakes to answer the Objections of those that asserted the Unlawfulness thereof. And first he answereth those Places of Scripture that were alledged for it. As that of *Abraham* against the Marriage of *Isaac* his Son to the *Canaanites*, Gen. xxiv. And of *Isaac* for the Marriage of *Jacob* his Son, against taking a Wife of the Daughters of *Canaan*, Gen. xxviii. And that Assertion of the Sons of *Jacob* to *Hemor*, that it was not lawful to match their Sister with the Uncircumcised, Gen. xxxiv. And that peculiar Law given by God to the *Israelites*, not to mingle with the Heathen, Exod. xxiii. And lastly, It was urged for this Purpose, how unhappy such Marriages have often proved: as Tokens of God's being offended therewith.

The Discourse in Answer is somewhat long. Towards the End the Answerer argueth thus:

To fear, or hope, to persuade or dissuade by regard of bad or evil Successes of former Marriages, is fallible and deceitful. As if one should use this Induction, Divers of their Ancestors maried in *Spain*, *Germany*, *Italy* and *France*; and had ill Success. Therefore beware, how you match there. A plain Mariner's Answer to a Justice of Peace in *Kent* may aptly be turned over to such Opponents. The Justice meeting him in the Highway, demanded, what he was? He answered, A Mariner, miraculously delivered of Shipwrack; the Son of a Mariner; the Son also of a Mariner. And added, That both his Father and Grandfather had both perished in the Sea. What a mad Fellow, quoth the Justice, art thou, that canst not be warned, but wilt also go to the Sea. I pray you, Sir, quoth the Mariner, What is become of your Father, and Grandfather? Live they? No, quoth the Gentleman; they dyed both in their Beds. The Mariner answered, Then, Sir, if I were as you, I would no more come in Bed.

The first seven Husbands of *Sarah*, young *Tobias*'s Wife, were murthered one after another, by a Devil; which, as the Bruit ran, possest her. Therefore Friends used that manner of Argument before recited to dissuade the Marriage. Nevertheless *Tobias* shut his Ears to Man, and openeth his Heart to God. And never any Marriage succeded better.

What *Israelite* durst imagine, that of *Ruth* and *Thamar*, both Heathens, their Messiah should descend?

Many Marriages made by Man are like to an old Anthem, beginning with *Christ*, and ending with *Barabbas*. It grieveth me to rehearse one thing, albeit in public Notice too true, (but it shall be spoken to the Condemnation of the Professors, and not of the Profession.) A Man may find out within this Realm as many Repentances and wilful Divorces (without public Order) of Protestant Matches, as of any other. God amend it. For it was that, and Fornication, (for which 24000 perished in one Day) that portend Plagues to us; and not lawful Marriages.

It is a Presumption intolerable and unpardonable, in the Censure of Matrimonial Matches, to seem wiser than the Holy Ghost. For where they are contracted with unfeigned Love, joyned with devout Prayer; with a Hope and Desire to win the unbelieving Part to the Religion (an evident Fruit of a good Faith) the Office of a Christian Friend shall be rather to say to the Man, if he be a Brother, *O Man, what knowest thou, if thou shalt save this Woman?* And if she be a Sister, *O Woman, what knowest thou, if thou shalt save this Man?* than to flander and condemn it. This Doctrine is out of Holy Writ.

Another both out of the same, and out of all other Stories from the Beginning to this Day, I will deliver by diligent Observation; that where the Wife is a Sister, there is less Peril of her Revolt, and more Hope of the Husband's Conversion than the contrary. For as every Wife retaineth still a natural Kind of Rhetoric and Insinuation, from her Mother *Eve*, towards her Husband; so every Husband abideth firm in the old Credulity of his Father *Adam* towards his Wife.

I conclude, that at Mariages in Form beforesaid made, by the Words of the Angel to *Tobias*, the Devil hath no Power to be present. And where Christ is a Guest, there is Feare of nothing: All is honorable and complete.

N U M B. XVII.

Whether a Protestant Prince may tolerate Mass. *Both the Argument, and the Answer.*

IT is against the Law of God. It is not to be doubted, but that the Usage of *MSS. Grin-*
the private Popish Mass, (wherein the Use of the Sacrament is turned to a *dal. Ep. Lond.*
Sacrifice for Sins, and Intercession is made to Saints, with other things derogatory
to this first Institution of Christ) is to be rooted out of the Church, as a
great Evil. Whereupon this followeth, that as it is evil to continue it, so it is
not good to suffer it to be used, where it is not. And according to the Rule of
the Civil Law, *Agentes & Consentientes pari pena plectuntur.* And altho' such
things that be sometimes evil, and sometimes may be good, are thus suffered,
where the End is either good, or intended for good: yet where a thing is merely
evil of it self, it is a Rule, *Non est faciendum malum, ut inde veniat bonum.*

The Answer hereunto.

IF a Man that alloweth the Mass to be good, and one that doth think it to be indifferent; (that is to say, good, where there is a good Intent in the Sayer or Hearer, and evil where there is an evil) should make Answer hereunto, many things would be alledged for the Toleration thereof at the least, * *howsoever the Reasons might appear to tend to the Allowance thereof.* But seeing the Mass, as the *Roman* Church now abuseth it, cannot by Scriptures be defended, it must be considered, not whether it be evil, but whether a good Christian may permit another Christian that believeth the Mass to be the Service of Almighty God, and not to contain any Offence against God, to use to himself, with this Meaning, that the Party may also be instructed in time coming, to understand the Error thereof. For which purpose it is good to use some Examples of like Nature; how they have been permitted by Christ himself, and his Apostles.

For whether it will serve or no for any Argument, that the Prince here suffereth the Ambassadors of *France* and *Spain* to use the Mass: And as in other Princes Countries of the *Roman* Religion, the Protestants which do condemn the Mass, are suffered to use their own Religion, and a partaking, in their own Formes, of Sacraments; it may be doubted: because it is an Argument to establish Man's Conscience, to follow no Examples, but such as are contained in the Scriptures.

V O L. II.

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There-

Luke vii. Therefore these few out of the Scripture shall suffice. Christ himself kept company and dined with them, who esteemed their own Traditions more than the Commandments of God. Christ also was so often in the Company of Sinners, as he was called a *Samaritan*. And yet the *Samaritans* were not of the *Jews* Religion.

Chap. xvii. Chap. x. Cor. x. The Meats which the Infidels dedicated to Idols, (whereof St. Paul thus writeth, *Qua immolant, Demoniis immolant, non Deo*) was permitted to the Christians that lived among the *Corinthians*, with Safety of Conscience. As appeareth Chap. x. Corinth. prima, in this Sort : *Quod si quis Infidelium vos vocat, & vultis ire, quicquid apponitur vobis, edite, nihil interrogantes propter Conscientiam*. Whereby also appeareth, that Christians were not prohibited the conversing with Infidels.

Secondly, It is certain that Christ by his Authority confirmed the New Testament, and abolished the Old ; as St. Paul writeth to the *Hebrews* : *Hoc, quod dicit Novum antiquavit prius*. And the Use thereof was not the Service of God. And if the *Jews* took it to be still as needful, as the Papists now do the Mass, nevertheless St. Paul, &c.

And here this Paper ends abruptly.

N U M B. XVIII.

Another Discourse upon the same Argument.

MSS. Burgh-
liana. **I**F the Meat which was of the Infidels dedicated to Idols, might be used, and suffered of the Christian *Corinthians* with a safe Conscience ; then the Mass which the Papists use may be now used and suffered of the right Christians with a safe Conscience. But the Meat dedicated by the Infidels unto Idols might be used and suffered of the Christian *Corinthians* with a safe Conscience : Ergo, the Papistical Mass may be now used and suffered of the right Christians with a safe Conscience.

The Minor is proved from the 2 Cor. x. *Siquis Infidelium vos vocat, &c. And ye are minded to go, eat whatsoever is set before you, asking no Question for Conscience sake.*

Here we be taught two Lessons. First, That that which is offered to Idols is not unlawful by it self, but in that it is offered to the Devil, and not unto God. The Second, That tho' it be offered unto the Devil, and not to God, and so most wicked ; yet for all that, this abominable Abuse and Idolatry mar not the Liberty and the Indifference of the Meat, so ungodly abused, but that it may always be eaten lawfully, where no Offence is given to the Weak. Whereupon we may wel gather, that the wicked Abuse of the Mass taketh not away the free and indifferent using of the same without the Abuse.

Christ by his Death confirmed the New Testament ; and so the Old was no longer his Testament. And Paul saith, *Hebr. viii. Quod dicit Novum, antiquavit prius*. Nor the Service thereof was no longer God's Service, nor the using thereof was no longer profitable : nor was it no more to be used for Religion and God's Honour, than the Mass, or any thing devised by Man. And yet notwithstanding all this, the *Jews* still accounted it so needful, that they thought they could not be saved without it, nor please God without it. And Paul knew all this to be true, and yet he suffered Timothy to be circumcised ; he kept himself the Feast of Pentecost at *Jerusalem* : he went into the Temple : he cleansed himself : he vowed : he shaved his Head with the *Jews*. He was, as himself writeth of himself, *Judeis factus tanquam Judaeus*. And commanded, that none should condemn the *Jews*, which for Conscience and Religion durst not eat that that was forbidden by the abolished Law of *Moses*. Nor would not for Devotion break the Holy Days commanded by the same Law.

How

How then can we rightly condemn them, which for Ignorance use the Mass with such Holiness and Opinion, as the Papists? For as they judge it necessary for Salvation, and for worshiping of God, so did the Jews judge the abolished Law of Moses to be. And as the Mass is but the Ordinance of Man, no more was the Levitical and Ceremonial Law, being before taken away by Christ. And afterwards used was, I say, not God's Law, but Man's mere Ordinance, &c. And therefore as the superstitious Users of the abolished Law of Moses were born withal, so ought we to do with the superstitious Users of the Mass. For where like Cause of bearing is given, there we ought to bear alike.

NUMB. XIX.

An Extract out of the Admonition to the Parliament: Containing such slanderous and unseemly Termes, as there, by the Authors thereof against the Orders of the Church of England, and the State of the Realm, that now is, are uttered.

Out of the Preface to the Admonition.

WE mean the Lordly Lords, Archbishops, Bishops, Suffragans, Deans, Doctors, Archdeacons, Chancellors, and the rest of that proud Generation. Whose Kingdom must down; hold they never so hard. Because their tyrannous Lordships cannot stand with Christ his Kingdom. MSS. Guili. Petit. Armig. Folio 1. Pag. Line II.

Ungraciously, cruelly, and Pope-like, they take upon them to beat them: L. 21. And that for their own childish Articles: being for the most part against the manifest Truth of God.

Their Rigor hath too plainly appeared ever since their wicked Reign. L. 25.
That one Part being Proud, Pontifical and Tyrannous. L. 26.

Out of the Admonition.

WE in England are so far from having a Church right Reformed, according F. 1. p. 2. l. 1. to the Prescript of God's Word, that as yet we are not come to the outward Face of the same.

Besides, that ridiculous, and (as they use it to their own Creatures) blasphemous Saying, *Receive ye the Holy Ghost.* F. 4. p. 1. l. 17.

Now they must be discovered from others by Popish and Antichristian Apparel, L. 31. as Cap, Gown, Tippet. — Now Princes Pleasures, Mens Devices, Popish P. 2. l. 21. Ceremonies, and Antichristian Rites in public Pulpits are defended.

Remove Homilies, Articles, Injunctions, a prescript Order of Service, F. 5. p. 1. l. 16. made out of the Mass Book. Take away the Lordship, the Loitering, the Pomps, the Idlenes and Livings of the Bishops.

If he come not at the Whistle of him, who hath by God's Word no Authority to call: We mean Chancellors, Officials, Doctors, and all that Rabble. R. 7. p. 2. l. 15.

Out of the Treatise following, called, A View of Popish Devices.

WE must needs say, that this Book, *The Communion Book*, is an unperfect Book, culled and picked out of that Popish Dunghil, the Mass Book, full of all Abomination. F. 9. p. 2. l. 18.

Wherewith we justly find Fault. And they too contemptuously, for the F. 10. p. 1. l. 12. Love of their Livings maintain, smelling of their old Popish Priesthood, &c. Meaning the Bishops. But drawn they are and shew their own P. 2. l. 18. Shame,

Shaine, to strive so eagerly to defend their Doings, that they will not only acknowledge their Imperfections, but will enforce other Men to allow them.

E. 14. p. 1. l. 6. The Queen's Chapel and Cathedral Churches must be Patrons and Presidents to the People, of all Superstitions; Thrust away most sacrilegiously that Order which Christ hath left to his Church, &c. They shew, they hold the Doctrine with us, but in Unrighteousness, with an outward shew of Godliness, but having denied the Power thereof: Entring, not in by Christ, but by a Popish and unlawful Vocation. L. 15. As the Names of Archbishops, Archdeacons, Lord Bishops, Chancellors, &c. are drawn out of the Popes Shop, together with their Offices; so the Government which they use by the Law of the Pope, which is the Canon Law, is Antichristian and Devilish, and contrary to the Scriptures. P. 2. L. 10. Lord Bishops, their Suffragans, Archdeacons, Chancellors, Officials, Proctors, Doctors, and such ravening Rablers.

E. 15. p. 2. l. 5. The Archbishops Court, or that filthy Quavemire, and poisoned Plash, of all the Abominations that do infect the whole Realm. L. 29. This petty Pope Primate, and Metropolitan of all England.

E. 16. p. 1. l. 32. If they all should perhaps see this Writing, they would be as angry as Wasps, and sting like Hornets. Three of them would be enough to sting a Man to Death. For why? They are High Commissioners. P. 2. l. 5. They take upon them blasphemously to say, *Receive the Holy Ghost*.

E. ult. l. 3. That this Reign of Antichrist may be turned out headlong from among us.

The View of that Church that the Authors of the late published Admonition, would have planted within this Realm: Containing such Positions as they hold against the State of the said Church, as it is now.

Out of the First Treatise, named, An Admonition to the Parliament.

E. 3. p. 2. l. 1. First, They hold and affirm, that we in England are not yet come to the outward Face of a Church, agreeable to God's Word. L. ult. They will have the Ministers to be called, chosen, allowed and placed by the People.

E. 4. p. 1. l. 7. They will have none made Minister, but the Minister of some one certain Church or Parish. L. 9. They hold, that a Bishop at no hand hath Authority to ordain Ministers. L. 17. They say, For a Bishop to say to a Minister, *Receive the Holy Ghost*, is blasphemous and ridiculous. L. 28. They will have the Ministers at their own Pleasure to preach without Licence. L. 31. They will have the Ministers discerned from others by no kind of Apparel. And the Apparel appointed they term *Antichristian*; and the Apparel appointed by the Prince, Disobedience against the Prince.

E. 4. p. 2. l. 1. They will have all Archbishops, Bishops, Archdeacons, Chancellors, and all other Ecclesiastical Officers, together with their Titles, Jurisdictions, Codrins and Livings, clean taken away, and utterly with speed removed. L. 9. They will not have the Minister tyed, as they term it, to any Form of Prayer, invented by Man; but as the Spirit moveth them, so to make their Prayers. And therefore they will be bound to no prescript Order of Prayers: So L. 12. will they have the Book of Common Prayer clean taken away.

E. 5. l. 16. The Book of Common Prayer they say, containeth a great Number of Things contrary to God's Word; that it is patched for the most Part out of the Popes Portmisse; that it is an imperfect Book, culled and picked out of the Popish Dunghil, the Mass-Book, full of all Abominations.

E. 9. p. 2. l. 18. They will have all Advowsons, Patronages, Impropriations, and Bishops Authority in ordaining of the Ministers, to be removed.

E. 4. l. 16. They will have the Court of Faculties plucked down, ~~and utterly overthrown~~, without hope of Restitution. L. 15. They will have no Homilies read in the Church, L. 16. They will have no Articles nor Injunctions set out, nor used. L. 31. They will have the Sacrament in no wise ministered in a House. L. 18. They will have the Word in no wise read, but preached only. P. 2. l. 17. They will not have the Epistle nor Gospel read; and whatsoever is said before, they utterly

utterly mislike, and call it a Popish *Introite*. L. 2. They cannot abide to have the *Creed* read at the Communion. L. 19. They will have the Communion received at the Table setting, without further Reverence. Kneeling, they say, is utterly unlawful. L. 11. They pick a Quarrel, that the Minister in delivering the Sacrament, saith, *Take thou, Eat thou*. He should say as Christ said (say they.) *Take yee, Eat yee*. L. 14. They mislike of these Words, *The Body of our Lord Jesus Christ, which was given to preserve thy Body and Soul into everlasting Life*. L. 15. They mislike of *Gloria in Excelsis*. L. 12. They will not have one Word or Circumstance more than Christ used.

They will have no Papist, neither with his Will, nor constrained, to receive E. 6. p. 1. l. 12. the Communion. L. 16. They will have no Godfathers nor Godmothers.

They will have all Ministers equal. L. 12. They mislike of Collectors for E. 7. p. 1. l. 6. the Poor.

They say, there may yet a more perfect Form and Order of a Church reformed, be drawn. That this is but an Entrance to a further Matter; promising that they will yet go further therein. E. 8. in fine.

Out of a Second Treatise, called, A View of the Popish Abuses yet remaining.

They find fault and mislike of the Daily Service, and call it in Mockery, *A Reading Service*. A. F. 9. l. 29.

They hold Opinion, that because the Ministry is an Office of Preaching, the Minister must not in any wise read. L. 21. They cavil at the delivering of the Bible to the Minister by the Bishop. And they hold this Opinion withal, that when the Minister is once licensed to preach, he may not be restrained. And therefore do mislike of renewing of Licenses. L. 33. Reading of Service or Homilies in the Church, they say, is as evil, as playing upon a Stage, or worse too.

They will have no Holydays at all, but only the *Sunday*. They will have no E. 11. p. 1. l. 19. Remeinbrance of Saints not so much as in any Prayer mention to be made of them. P. 2. L. 7. They can in no wise abide, that they should be called *Priest*: And withal do hold this Petition, that they never read in the Scriptures of the New Testament this Word *Priest*, as touching Office, taken in good part. L. 28! They say, that the Priest may not minister the Communion to three or four; and think it unlawful for the sick Man to receive the Communion with the Minister, and one more. The Reason whereof they alledge to be this; for that Christ said to his Disciples, *Take yee, Drink yee*.

They cavil at these Words, used in Baptism, *That Jesus Christ did sanctify the Floud Jordan, and all other Waters, to the mystical Washing away of Sin*; as tho' we should attribute that to the Sign, which is proper to the Word of God in the Blood of Christ; and that Virtue were in the Water to wash away Sin. P. 2. L. 10. Touching Mariage, they mislike the Mariage Ring. They are angry with the taking of it up, and laying it down. They will not have the Trinity named therein. They say, we make the Man to make an Idol of his Wife, because he saith, *With this Ring, I thee wedd, with my Body I thee worship*, &c. L. 21. They will in no wise have the Wedded Persons receive the Communion; because in the Popish Times they were then wont to have a Mass. L. 30. Our Confirmation they mislike; and call it Superstitious, Popish, and Peevish.

Touching *Burial* of the Dead, they will have no Prescript Service for it: They will have any Man indifferently to bury the Dead; and not to be tyed to the Minister. They mislike of this Prayer then used, *That Wee with this our Brother, and all other departed in the true Faith of thy holy Name, may have our perfect Consummation and Bliss, both in Body and Soul*. They will have no Sermons at Burials; because they are put in place of *Tremaldi*; Not so much as the Lying of the Coarfe; the Place of Burial; the Ditching to Church; the meeting of the Minister, &c. but they cavil at.

They will in no wise have Women purifed. They call it *Jewish*. They F. 13. p. 1. l. 22. are in hand with their Lying-in; and find fault with their coming to Church. They like not, that a white Sheet should be cast over their Beds; that they should

should wear a Vail over their Heads: As tho', say they, she were ashamed of some Folly. *P. 2. l.* They find fault with saying of the Psalm, *I have lifted up mine Eyes, &c.* *L. 4.* They mislike, that we pray in the Litany, that all Men may be saved. *L. 5.* They mislike, that we pray to be delivered from Thundering and Lightning: because when we so pray oftentimes no Danger is nigh.

E. 13. p. 2. L. 7. They find fault with the singing of *Benedictus, Nunc dimittis, and Magnificat,* in the Common Prayer; and call it prophaning of the Holy Scriptures. *L. 13.* In all our Order of Service, they say, there is no Edifying, but Confusion. The saying of the Psalms interchangeably, they call tossing of Tenise Balls.

F. 14. p. 1. L. 18. The Regiment of the Church, they called, Antichristian and Devilish; and say, that they may as safely subscribe to allow the Dominion of the Pope over us, as to subscribe to it. *P. 2. L. 14.* They will have every Minister to have full Jurisdiction in his own Parish. *L. 28.* They hold, that the Ministers at this Day enter not in by Christ, but by a Popish and unlawful Vocation. *L. 28.* They hold, that it is unlawful for one Man to preach in another Man's Cure; nor any Man to preach out of his own Cure.

E. 15. p. 1. L. 13. They would have all Cathedral Churches pulled down, with Deans, Prebendaries, &c. to be clean taken away; and call them the Dens of loitering Lubbers, &c.

E. 18. in fine. The State of the Church at this Day they call, *The Reign of Antichrist.*

[N U M B. XIX.]

Field and Wilcox from Newgate to the Lord Treasurer: for their Liberty: Cast into Prison for a Book of Reformation, written by them, presented to the Parliament.

*MSS. Burgh-
lian. pen. me.* **I**Nsignis Benevolentia, quā omnes pios complectaris, (Honoratissime Vir) nos jam in carcere miseriē devinctos, ad scribendum summā cum fiduciā, & Libertatis nostrae potiundā, & Veritatis propagandā, impulit. Scimus nos, quām variis hominum iniquorum dictis apud Proceres jactari causam nostram, quamvis justam, maledictis eorum scindi, & Veritatem Dei (quod omnium maximē horrendum est) malē apud multos audire. Ac Veritas, cum non querit angulos, pro seipsā loquatur, & innocentiam nostram, & Causā æquitatem tibi commendet, obsecramus assiduè, obtestamur submissè, & rogamus enixè.

Scripsimus nuper quidem Librum justum horrendorum Abusum reformationem postulantem, iis animis, ut Religio sincera, à Papisticis superstitionibus immunis, à totius Regni calatis Comitiis (Regia Majestate id approbante) redderetur. Nihil tentavimus per nosmetipſos vel corrigere, vel immutare, sed omnia ad iudicia eorum, prout tanta res postularet, retulimus. Hinc inde sperantes, ut Pacem Ecclesiarum, & reconciliationem fratrum, jamdiu de hīc (proh! dolor) nimis infeliciter litigantium, restituendam.

Hac enim Hierarchiā Ecclesiasticā à Verbo Divino haud consentiente, Ecclesia unitatem vidimus scindi, turbas quotidiē inter pios excitari, & Pacem illam suavissimam (quæ inter Fratres, unam eandēm; Religionem profitentes esset arctissima) pessundari: Ut interim raseamus bonarum Literarum contemptum, sincerioris religionis corruptionem, Ministerij Depravationem, & vitiorum incrementum, & alia hujuscemodi.

Itaq; ad scribendum, & Causā æquitate, & spe horum omnium emendationis allexti, accingimur. De Abusib; illis à nobis nominatim taxatis, (cum omnes exteræ Ecclesiæ purioris Reformationis, & eratione clarorum virorum scripta unanimiter, & prædicant, & agnoscunt teterimos esse) non est quod nunc dicimus, nisi ut te (Illustrissime Vir) quām humillimè supplicemus, ut in reformatione promovendā, quantus, quantus es, incumbas.

Inte-

Interim de nobis quæsumus, ut suspicionem omnem sinistram, siquam conceperis, depouas: & potius de Libertate nostrâ sic cogitas, ut tuâ ope & industria, Regia Majestas, erga omnes benefica, fiat etiam erga nos benevola. Quorum animus, fides, obedientia, & erga illius Majestatem observantia summa, non solummodo voce nostrâ, sæpe sit publicè omnibus testata, verum etiam privatum fidelibus multis satis explorata.

Itaq; moveat te in nostrum bonum & commodum, Causæ nostræ æquitas, misericordia nostrarum turba, uxorum & liberorum inedia, amicorum petitio humillima, & omnium fidelissimorum incredibilis dolor, & queremonia, nostra deniq; in Regiam Majestatem, in te, & in omnem Magistratum pia & propensa observantia. Sic speramus fore, ut in pristinam libertatem, quæ jam summo jure, nostro malo eripitur, restituetur. Deus Opt. Max. finem imponat his rixis, det regno Pacem, paci Regina E L I Z A B E T H A. Ut diu piè & feliciter vivat, hic & in æternum. Amen. E nova Porta, 30 Septembris, 1572.

Tui Honoris studioffimi

Jo. Fieldus,
Tho. Wilcocks.

N U M B. XX.

The Lord Treasurer Burghley to Mr. Dering. Who had excited him to restore Mr. Cartwright; and accused him somewhat rudely of his Want of Religion.

Mr. Dering, since I received from you, in a Piece of Paper, a biting Letter, pretended, (as by the Beginning of a few of your Lines appeareth) for Mr. Cartwright, whose Name you reiterate, for that you will me not to be in Heat at the Memory of his Name; I have been in doubt, whether I should, either for wasting of my Time, or for nourishing of your Humour, make you any Answer by Letter: But I have yielded, as you see.

*MSS. Burgh-
lian penes me.*

As for so much as concerneth Mr. Cartwright, I answer you *sine excandescientia*, (which is your Term) that *quo possum Candore Reditus ejus erit mihi gratus: eiq; optimè cupio & opto*. But as for the reading of a public Lecture in Cambridge, I can promise nothing of my self. For therein I know no Power that I have. I know very well it is my Duty to further all good Learning and Quietness in that University; that undecent Contentions be excluded from thence.

The rest of your Pamphlet or Letter, (worse I will not name it) containeth divers Ejaculations against me. As one, that if I were so void of Knowledge or Godliness, as your Words make me, I should be ashamed to live in the Place where I do. But most of all, I might be reputed a Pagan, without Sense or Knowledge of my God. But what I am indeed, God onely knoweth first, and secondarly my self: Who am, as you may be, for your self, partial. And therefore, except it may please God to direct good Men to think better of me, than you do, I shall not be in danger of any Vain-glory. If I shall flatly deny your Pronuntiations of me, and say they are not true, or that you do erre, yet I may be Licensed so to say: I pray you, do not by Recrimination charge me, and say, that I justify my self. Indeed to the contrary of your hard Speeches, through God's Goodness I do affirm, that I have not to my knowledge conceived or held *Obstinata Confilia*. I say also, by the Goodness of the same my good God, through good Erudition in my young Years, I have beheld the Gospel, or Evangely of Christ, that Son of God, not *Eminus per multos jam annos*, as you write; but in very deed with such inward Feeling of God's Mercy by Jesus Christ, reveled to me in his Gospel, and confirmed to me by his Sacraments, as I trust I may say with the Church, *Fater noster, sanctificetur nomen tuum*. And though I am made of worldly Elements, as other Creatures are;

and

and thereby, while I live in this Tabernacle, subject to Sin and Infirmityes; so as I may not glory of any Perfection, wherein others think themselves to excel their Brethren: Yet I will confidently use St. Paul's Speech, *Non erubesco Evangelium* [i. e. I am not ashamed of the Gospel.] And why? *Virtus enim Dei est in salutem omni credenti* [i. e. For it is the Power of God to Salvation to every one that believeth.]

And as you pronounce hardly of me in taxing my Religion; so surely, yielding to you the Use of your Calumny, or uncharitable Reprehension, to procede of just Cause, which I utterly deny to you, and all your Bolsterers, if any you have in your Licentious Liberty of writing what you list, I might bear with the rest, when you write *Tanquam è sublimi speculatorio*, [i. e. as from a high Watch Tower] That *Non magni facis, si te commendem, si te vituperem; si tuis rebus & fortunis consulam, si te habeas tibi pertinaciter offersum.* [i. e. That you do not much care whether I commend or dispraise you, whether I have a regard for your Good and Benefit, or whether I am greatly offended with you or no.] Indeed you may esteem me less than thus, if I be so far off the Knowledge of the Gospel, as you make me. And yet if I were in some great Fault, except you will add your Fault to mine, you are taught by St. Paul thus, *Si praoccupatus fuerit homo in aliquo delicto, vos qui spirituales effis, instituite hujusmodi in spiritu Lenitatis: Considerantes vestris pos.* [i. e. If a Man be overtaken in some fault, yee which are spiritual, instruct such an one in the Spirit of Meekness; considering your selvs.] But if you will change this maner of Authority to enter into Judgment of your Brother's Faith and Religion, I must say to you, as St. Paul said to the *Corinthians*, *Qui me judicat Deus est* [i. e. He that judgeth me is God.] And as in the Epistle to the *Romans*, *Tu autem quis quot judicas servum alterius? Aut in qua re spensis fratrem tuum?* [i. e. Who art thou that judgest another Man's Servant? Or wherein dost thou despise thy Brother?]

And yet by this my Writing, you may not gather, that I may mislike brotherly Erudition, or Reprehension. For I thank God, I can well say, *Iniquitatem meam annuntiabo, & cogitabo diu, pro peccato meo,* [i. e. I will declare my Iniquity, and be sorry for my Sin.] as the Psalmist teacheth me. And I cannot forget that which is often repeated out of St. John's Epistle, *Si dixerimus, quia peccatum non habemus, ipsi nos seducimus, &c.* [i. e. If we shall say we have not Sin, we deceive our selves, &c.] And so surely in your Office, Professing, Preaching or Reading, I esteem you, as having Authority. And therein St. Paul doth teach you in his Epistle, *Ad Thessalonenses, Rogamus autem vos, Fratres, inquietos corripite, pusillanimos consolamini, infirmos suscipe; Patientes effete erga omnes.* [i. e. Rebuke the Unquiet, comfort the feeble-minded, receive the weak, be patient towards all.] In which fatherly Sentence, having four κώλα or *Commata*, there is but one that maketh you a Master Corrector: and that is, *Inquietos corripite.* The other three move you to favourable Compassion and Instruction.

And now to end, lest you may think me too copious in citing of Scripture to you, I may remember you somewhat of my Years, or of mine old Service in the Common Weal. And then I trust hereafter, until I be very obstinate, as partly you note me, you will also remember St. Paul to *Timothy*, *Seniorem ne incipaveris, sed obsecra, ut patrem; Juvenes, ut fratres, &c.* [i. e. Rebuke not an Elder, but intreat him, as a Father, the Younger, as Brethren, &c.] And so wishing to my self that which you judge that I do lack; and to your self all that which you seem to have. And what you have, for the Charity I bear you, I heartily wish you more, than by your Behaviour you seem to have. And both of us to require of God, *Qui est κριτής* [i. e. Who is the Knower of Hearts] to plant in our Hearts true Fear of him, and to transplant out of our Hearts all Seeds or Roots of Vain-glory; directing you in all your Contemplations and Teachings, and me in my Cares and public Labours, to the Glory of his Son Jesus Christ. *Apr. 3. 1572.*

*Non alta sapientes, sed humi-
liter conscientientes. Rom. 1.2.*

Tours to be taught, but not to be condemned,
W. B.

N U M B.

NUMB. XXI.

Mr. Edward Dering, the Puritan, to the Lord Burghley: Justifying of a former Letter, wherein he had made some severe Reflexions upon that Nobleman.

GRATIA, Misericordia, Pax. Multi sunt anni (*Burleis colendissime Domine*) MSS. Burgh-
ex quo tam adversa valetudine utor, ut non raro putaverim mihi ferè im- lien. penes me.
minere ultimum hujus lucis diem. Nuper vero sic mihi sunt fractæ, aut potius
excussæ vires, ut multos dies viderim, in quibus non admodum mihi persuaserim
me ad vesperam usq; victurum. In hac sorte & conditione meorum temporum,
si ego vel consector glorias, vel captem populares auras, euidem nihil video,
quid ad hanc incredibilem insaniam possem adjicere. Sed melius voluit Domi-
nus mihi esse consultum, quam ut una cum valetudine rationem etiam amitt-
rem. Imò fecit me s̄penumero & morbo & morte superiorem; dum mihi subiit
illorum annorum, in quibus positis mortalitatis exuvii, æternis perfruemur Tri-
umphi honoribus, & assequemur cum omnibus sanctis Dei, π η ματθητικούς εργά την ζωήν.
Hæc mihi tum Contemplatio & Consideratio ita fuit dulcissima, dum omnibus desungerer pietatis officiis, ut quam plurius adducerem in
felicem hujus gaudij societatem.

In quo consilio tui s̄pius non meminisse, qui tenes hanc & sustines admini-
strationem Imperii, nunquam mihi ipsi suisset meum tam solidum gaudium.
Hinc siebat, quod in omnibus meis Literis & negotiis, quæ tecum semper habue-
rim, sedulò illud caverim, ne mercinariis Praeconiis, vel ad meum quæstum, vel
ad tuum damnum abuterer. Hæc illa fuit scribendi Licentia, quam ita crimi-
naris: qua tamen adhuc fuimus neutri deteriores. Habes (*Ornatissime Domi-
ne*) causam verissimam sanctæ libertatis nostræ, quam summa cum injuria ma-
luiti dicere libidinem & licentiam: supereft, ut de ipsis Literis respondeam ali-
quid.

Primum, quod ex eis conjicias mihi tuam Pietatem videri tam exiguum, ro-
go atq; obsecro, si ita vis, ut mihi denuò liceat meas Literas aspicere, siquid est
in illis tam indignum & Honore tuo, & meo munere, nihil faciam libentius,
quam ut tantam temeritatem, vel carcere luam, vel meo chirographo puniam.
Criminariis aliquid de obstinatiis Consiliis, talia fateor dicebam esse *Satanæ*, quæ
franget aliquando Deus *Israel*. Tuis Cogitationibus & Curis labem illam asper-
gere, scelus est atrocius quam ut meum agnoscam. Quod dixi te multos jam
annos Evangelium *eminus* aspicere, nunc ferè diligere: Non eo negavi tua, præ-
cæteris, studia, ad propagationem Evangelij fuisse semper paratissima. Scio ego
(nisi admodum fallor) quid istic feceris, & quantam sustinueris Dimicationem.
Verum cave, putas te hic secisse quicquam, sic ut debeas facere. Pone ante oculos
labores tuos, Vigilias, curas, æruinas, augores animi. Cui tandem rei dicasti
ista tam multa, tam gravia? An aut Honoribus accumulandis? aut augendis opibus?
O! magno partam, & comparatam Miseriam! Ita est, mi Domine, ita, si
æternum negaveris: sed nullam faciam injuriam tuis studiis, ne minimi quidem
temporis.

Evangelio propagando dicasti ista? Evangelio, inquam, quod ipse jam didi-
cisti Virtutem esse Dei, quæ te & cominus & intus illustravit, καὶ τὸ μέτεπεν τὸν
αγεῖαν τὴν χριστιανότηταν. Sic tandem perfundat amore suo, ut illud posthac *eminus* non
aspicias modo, sed & spiritu ferveas, sic ut serio eum imiteris, quem amas, A-
postolum; & clames ex animo, quicquid est ubiq; sceptrorum & opum ἡγεμονῶν σκύ-
λα τῷ, ἵνα χειρὶς καρδίαν.

Ac tu, quin istud agis (*Honoratissime Cecili*) ac tibi fide præmunias suavissi-
mam olim profecionem, quæ labentes annos, & noctium dierūmq; vicissitudine
nimis ingratos, æternis commutabit tabernaculis; in quibus ἐν ταῖς ἔτεις νοῦς, καὶ
χρῆματα ἐν ταῖς λύχνοις, καὶ φωτὶς ἥλιος, ἐπ καρποῖς ὁ τεῖχος φωτίζει αὐτοὺς, καὶ βασιλεὺς τοῖς
αἰώνιοις τοῖς αἰώνιοις. *Oυτοὶ οἱ λόγοι ποιοι καὶ αἰώνιοι.* Quid, nisi ergo hic accusem nostro-
rum hominum χαρακογίας, qui dum sūx serviunt libidini, plausu plusquam Sceni-

co umbras inseguuntur & imagines, usq; dēq; habentes Religionem, Pietatem, Fidem.

- ¹ Thess. ii. 5. Quanto ille melius & uberius, *πολλῷ δὲ τὸν πλέοντας, & quæ sequuntur,* nota enim tibi sunt. Sed & erit melior & uberior hujus laboris & industria fructus, cum erit illud, *τόσον ἐγώ τινες οὐαί, &c.*
- ² Tim. iv. 6.

Certè quod ad me attinet, dicam ingenuè quod pro me dico piè, non magni facio, ne lucem quidem istam, dummodo consumam cursum meum cum gādū, & me conscientia rectæ voluntatis ad rogum usq; comitetur. Sed quos sum ista, inquies? Certe, mi Domine, ut melius intelligas, tantam esse pietatis & fidei remunerationem, gloriam, dignitatem, ut nemo sit omnium, qui religionem vel

- Job iv. 2, 6. ferè diligat. Job ille, post hominum menioriam, unus ferè sanctissimus, sic ut nihil pertinacius usq;ram defenseret, quam suam justitiam; postquam Deum ipsam quasi proprius cerneret suam ante detestatus industriam, in cinere & pulvere peccata luget. Paulus Apostolus, cuius erant infinitæ Vigiliæ, & labores humanae viribus majores, qui & liberè satetur, si quis est omnium hominum, qui suas jaetet industrias, ipsius esse imprimis: Cum tamen Evangelij Christi recordatur, cui tantopere sudaverat, suos labores, velut è sublimi despicit, ac putat esse quisquillas.

In simili cogitatione mea & studio, cum de te cogitarem, si vel eminus, vel ferè te dicerem Evangelium diligere, eo ipso te mihi propofui hominem omnibus modis amabilem; officiis colendum, ornatum laudibus, juvantum precibus Nolo plura dicere: neq; horum poenitet.

Est in extremo Literarum tuarum, quo tua gratia exulcerata videtur, quod ita scripserim, sive me commendes, &c. Utinam adjecisset quod ego scripseram integrum, minorem certè fecisis suspicionei mei criminis. Preposueram, mi fallor, (quod ad me attinet) & nunc adjicio, quencunq; me esse putas, non sunt in eo positæ fortunæ meæ. Non quo scribam hoc tanquam ex sublimi speculatorio, aut te nihil faciam. Sunt ista profecto gravia: sed feram, ut potero. Verum ita dixi; non ita me ferri ac servare cupiditate rerum terrestrium, ut si affluant illis admodum efferer, aut si non habeam, eas admodum flagitem. Ac propterea me hæc ad te scribere calamo Christiano ac libero, ut causam optimam tibi magis commendem. Si me satis noſſes, ipsum ingenium illud non inhumatum, in tam inimicam Interpretationem non incidissem. Ego te è sublimi despicio? Per opportunitatem mihi hic venit in mentem Poëta,

Quanquam animus meminiſſe horret, luctuq; refugit,

sed moderatè, ac ut debeo, respondeo, *μηδὲν οὖτε.* Sed ita est. Est *ζηλόντης Honor.* Patere me (mi Domine) apud cordatum hominem sine fuso dicere. Evidem ad sublimes & honoratas fedes sic omnia afferuntur sc̄ta adulationibus, ut nihil habeat fere neq; locum, neq; gratiam, neq; venalitatem, neq; veniam, quod est sincerum & integrum. Sit homo ipfe religiosus, prudens, sapiens, à folio ipso & dignitate multum est periculi. Utinam tibi cedant hæc omnia in lucrum. Et ex hiis intelligas, quid sit illud Apostoli, *τοῦ μάρτυρος ζεύς.* Non deerrint tibi unquam meæ preces; & scies olim melius, quem habueris Honori tuo obsequientissimum.

Hæc potui per valetudinem impræsentia respondere: quæ sive probabuntur tibi, sive non probabantur, sunt ab eo profecta animo, qui in *τραπέζῃ τοῦ θεοῦ* Dei misericordia & bonitate fæliciter conquiescit.

De Cartwrighto quod scribis, & lætor plurimum, & gratias ago, & quibus debeo officiis, utinam perpetuo referam. Superest, ut hoc unum adjiciam. Audio brevi habenda publica Regni Comitia; dum—de hominibus religiosis & piis, & aliena potius culpa quam sua, laborantibus, quod potes & debes, amicissime religiosissimèq; cogita. Noli, per Deum rogo, noli peregrinos mores, in societatem cogitationum tuarum admittere. Tecum loquere. Te adhibe in consilium: Tibi obtempora. Nemo est, qui tibi quam tu, melius consilium dabit. Nescio quid alunt monstri, qui infusatâ authoritate subnixi, sic ambulant, ut Evangelium regni è sublimi despiciant. Cave, quæſo, existimes me quemquam religiosum, & Episcopum perstringere. Quid dicam, scio, & cui loquar, intelligo. Id solum cupio, ut caveas ab iis qui sibi, non tibi blandiuntur. Deus

Deus Opt. Max. cuius in Misericordia & vivis & es, ad eam te eruditat spem vivam & insitam: ut dicas cum illo Rega, *Melior est Misericordia tua quam vita:* Et hoc amore perfusus longa senectute perfunctus pie, dicas ad extremum, *Cupio dissolvi & esse cum Christo.* E cubiculo mane. 5 Aprilis, 1572.

Honori tuo deditissimus,

EDWARDUS DERING.

N U M B. XXII.

Coverdale's Epistle Dedicatory to his Edition of the Holy Bible, by him translated into the English Tongue, Anno MDXXXV.

Unto the most Victorious Prince, and our most gracious Sovereign Lord, King HENRY VIII. King of England and of France, and under God the Chief and supreme Head of the Church of England.

THE right and just Administration of the Laws, that God gave to Moses, and unto Joshua, the Testimony of Faithfulness that God gave unto David, the plenteous Abundance of Wisdome that God gave unto Solomon; the lucky and prosperous Age, with the Multiplication of Seed, which God gave unto Abraham and Sarah his Wife; be given unto you, most Gracious Prince, with your dearest just Wife, and most vertuous Princes, Queen JANE. Amen.

Caiaphas, being Bishop of that Year, like a blind Prophet, not understanding what he said, prophesied, that it was better to put Christ to Death, than that all the People should perish: He meaning that Christ was an Heretic, and a Deceiver of the People, and a Destroyer of the Law: And that it were better therefore to put Christ to Death, than to suffer him for to live, and to deceive the People, &c. Even after the same maner the blind Bishop of Rome, &c. not understanding what he did, gave unto your Grace this Title, Defender of the Faith, only because your Highness suffered your Bishops, to burn God's Word, the Root of Faith, and to persecute the Lovers and Ministers of the same. Wherein very deed the blind Bishop, though he knew not what he did, prophesied, that by the righteous Administration, and continual Diligence of your Grace, that Faith should so be defended, that God's Word, the Mother of Faith, with the Fruits thereof, should have his free Course through all Christendom, but especially in your Realm, &c.

Then the Writer went on, To prove, that no Priest or Bishop is exempt from the Obedience to his Prince: And that from Scripture.

Wherefore, most Gracious Prince, there is no Tongue, I think, can fully express and declare the intolerable Injuries which have been don unto God, unto all Princes, and to the Communallities of all Christen Realms; since they which shold be onely the Ministers of God's Word, became Lords of the World, and thrust the true and just Princes out of their Realms. Whose Heart would not pity it, yea, even with Lamentation, to remember but only the intolerable Wrongs don by the Antichrist of Rome unto your Graces most noble Predecessor, King JOHN; I pass by other; the pestilent picking of Peter Pence out of your Realm; the stealing away of your Mony for Pardons, in Benefices and Bishopricks; his deceiving of your Subjects Souls with the devilish Doctrines, and Sects of his false Religions: His bloudshedding of so many of your Graces People for Books of the Scripture? Whose Heart would not be grieved, yea; and that out of mesure, to call to remembrance, how obstinate and disobedient, how presumptuous and stubborn, that Antichrist made the Bishops of your Realm against your Graces noble Predecessor, in time past, as it is manifest in the Chronicles? I trust verily, there be none such now within your Realm: If

there be, let them remember these Words of Scripture, *Presumptuousness goeth before Destruction; and after a proud Stemac there followeth a Fall.*

What is now the Cause of all these intolerable, and no more to be suffered Abominations? Truly, even the Ignorance of the Scripture of God. For how had it else been possible, that such Blindnes should have come into the World, had not the Light of God's Word been extinct? — Only the Word of God is the Cause of all Felicity. It bringeth all Goodness with it: It bringeth Learning: It gendreth Understanding: It causeth good Works: It maketh Children of Obedience: Briefly, it teacheth all States their Office and Duty. Seeing then that the Scripture of God teacheth us every thing sufficiently, both what to do, and what we ought to leave undon: Whom we are bound to obey, and whom we should not obey: therefore I see, it causeth all Prosperity, and setteth every thing in Fraine. And where it is taught and known, it lighteneth all Darkness, comforteth all sory Hearts; leaveth no poor Man unhelped; suffereth nothing amiss unamended; letteth no Prince be disobeyed; permitteth no Heresy to be preached; but reformeth all things; amendeth that is amiss, and setteth every thing in order. And why? Because it is given by Inspiration of God, &c.

Considering now, most Gracious Prince, the inestimable Tresure, Fruit and Prosperity everlasting, that God giveth with his Word; and trusting in his infinite Goodness, that he would bring my simple and rude Labour herein to good Effect; therefore as the Holy Ghost moved other Men to do the Cost hereof; so was I boldened in God, to labour in the same. Again, Considering your Imperial Majesty, not only to be my natural, sovereign Liege Lord, and chief Head of the Church of *England*; but also, the true Defender and Maintainer of God's Laws, I thought it my Duty, and to belong to my Allegiance, when I had translated this Bible, not only to Dedicate this Translation unto your Highness, but wholly to commit it unto the same. To the Intent, that if one thing therein be translated amiss (for in many things we fail, even when we think to be sure) it may stond in your Graces Hand to correct it, to improve it, yea, and clean to reject it, if your godly Wisdom shall think it necessary.

And as I do with all Humbleness submit my Understanding and my poor Translation, unto the Sprete of Truth in your Grace, so make I this Protestation, having God to record in my Conscience, that I have nothing wrested nor altered so much as one Word, for the Maintenance of ony maner of Sect; but have with a clear Conscience purely and faithfully translated this out of five sundry Interpreters: having only the manifest Truth of the Scripture before mine Eyes: Trusting unto the Goodnes of God, that it shall be unto his Worship, the Quietnes and Tranquility of your Highness, and a perfect Establishment of all God's Ordinances within your Graces Domainions; a general comfort to all Christen Hearts, and a continual Thankfulness both of old and young, unto God and to your Grace, for being our *Moses*, and for bringing us out of this old Egypt, from the cruel Hands of our spiritual *Pharaob*.

Your Graces bumble Subject and daily Orator,

MYLES COVERDALE.

N U M B. XXIII.

Parkhurst Bishop of Norwich, to Mr. Thomas Fowle, Mr. John Handson, and Mr. John Grundye: For setting on Foot the Exercise of Prophecy at Bury S. Edmonds.

MSS. R.
Johan nuper.
Ep. Elien.

Salutem in Christo Jesu. FORASMUCH as the godly Exercise of expounding the Scriptures by way of Prophecy, is seen daily to bring no small Benefit and Furtherance to the Church of Christ, where the same is used within this

this Dioces: And for that sundry godly and well learned Persons, as well of the Clergy as otherwise, neer adjoyning to the Town of *Bury S. Edmunds*, have made Request, that the like Exercise might be erected and established at *Bury* aforesaid; I have thought good by these Presents to appoint and authorize you there, that is to say, Mr. *Thomas Fowle*, Mr. *John Handson*, and Mr. *John Grundye*, to take the Charge and Order of this Exercise upon you. That the whole Clergy thereabouts may, by your Order and Direction, assemble themselves at *Bury* aforesaid, at such Time and Times, and in such Place as by you there, two or one of you, shall be thought most meet and convenient. And if any of the said Clergy shall, either of Negligence, or wilful Forwardness, shew themselves contrary and disobeying unto you in the Premisses, then do I will and require you to signify the said disobedient Persons unto my Commissary: that by his Authority the same may be reformed, as appertaineth. And if the same shall so require, I will not fail, upon knowledge given, for the Reformation accordingly.

And whatsoever shall seem unto you, the aforesaid Persons, to Order and Decree, for the better Execution of the Premisses, I do by these Premisses promise to ratify, confirm and allow; being not against the Law of the Realm: Not doubting but that of your Wisedome and godly Zele, ye will foresee, that all your said Doings may wholly tend to the Advancement of the Glory of God, and to the Profit and Encrease of Knowledge of his Church and Congregation. To which Purpose and Intent onely this Assembly and Exercise is appointed. Dated at *Ludham*, this 16th of *February*, 1572. & nostra Consecrationis, xx^o.

Your assured Friend in Christ,

JOHAN. NORVIC.

NUMB. XXIV.

Notices and Characters of divers Persons of Eminence, living in the Reigns of King Henry VIII. King Edward VI. and Queen Mary; given by Parkhurst in his Epigrams.

Upon the Death of Queen JANE Seymour.

I Nclyta Famina JANE, Regina ANGLIAE, & Regis EDOARDI
matris, Epitaphium.

Hic jaceo, per quam tellus Britanna beatur:
Nomen si cupias noscere, JANAE fui.
HENRICO Regis conjunx fidissima nuper;
Filiolum peperi: deinde quidem perii.
Nec perii tamen, ut pote cui sit vita perennis.
Et quæ perpetuo vivit, ea haud periit.

To Queen KATHARINE PARR.

Si te novissent Latii vatesq; Pelasgi,
Ornassent tanta laudeq; Penelopen?
Non certe ornassent. Nam tu virtutibus anteis
Penelopen multis passibus Argolicam.

To Katharine Dutches of Suffolk.

Aeternum salve, Princeps clarissima, mentis
Dotibus eximiis adnumeranda viris.

An APPENDIX

Vix dici poterit, quantum tribuat, tibi vulgus,
 Quantum Magnates, doctq; Turba virū.
 Nil tam suspiciunt homines tua stemmata clara,
 Insignes Dotes quām, *CATHARINA*, tuos.

Epitaph upon C H A R L E S Duke of Suffolk. Anno 1544.

CAROLUS exigua jacet hac *BRANDONUS* in urna,
 Heroum splendor, Gloria prima Ducum.
 Quem flent Magnates, quem flet proinscua turba
 Quem luget madidis *Anglia* mæsta genis.
 Integritas cum quo sunt, Nobilitásq; sepultæ.
 O ! quantas gazas contegit urna brevis ?

Ad Illustrissimam Principem D. E L I Z A B E T H A M, EDOARDI Regis Sororem, Anno, 1547.

<i>Ex colloquiis hēri tuis</i>	<i>Sed plurimum promoverit.</i>
<i>Pereruditis & piis,</i>	<i>Doctrinam in ipsam laudibus</i>
<i>Collegi ego facillimè,</i>	<i>Cælum extulere plurimi.</i>
<i>Tua Celsitudo in Literis,</i>	<i>Sacrae Minervæ milites, &c.</i>
<i>Quod non modo pedem moverit,</i>	<i>Then the Poet praefebit her Eloquence, her</i>
<i>(Magnus est & hoc in Farniha)</i>	<i>Moderity, her Integrity,</i>
	<i>Motumq; mira suavitatis</i>
	<i>Candor gravis, Sanctus pudor,</i>
	<i>Et interterata Castitas, &c.</i>

That she knew the Holy Scriptures perfectly well, and that she understood the French Language, the Italian, & Græcanica ad unguem cognita.

Ad D. Graium Marchionem Dorcestrensem, Virum Nobilissimum, postea Duxem Suffolciae.

Quamvis & genus & pietas & plurima virtus
 Nominis æternos in te cumulārit honores ;
 Non extrema tamen laus est, Clarissime Princeps,
 Ingeniis doctorum hominum, cæptisq; favere,
 Et Studiis juvenum crescentibus addere vires.
 Quid memorem quanta *Wilcox*, *Skinnerus* & *Haddon*,
Ælmerusq; tuos ornarint luce penater ?
 O ! Deus, O ! quales juvenes ? Quo principe digni ?
 His tua luminibus splendet Domus.

Ad inclytam Puellam J A N A M G R A J A M ejus Honoris Filiam.

Mirari veteres desine, *Lelia*,
Sapphos, *Alysias* atq; *Learchidas*,
 Illa omnis veterum gratia pectorum
 Nunc uno incipit in pectore crescere.
 Nil unquam cecinit carmine melius,
 Nil *Grata* loquitur voce suavius.
 Romano sonat ait ore dñeius.
 Perge hoc ingenio, perge, *Puellula*, &c.

Ad D. THOMAM GRANMERUM Praesidem Cantuar.

Cantiacus populus felix, nimirum beatus.
 Dicitur, ut cuius tradita Cura tibi est.
 Dii faxint, ut *Grex* *Pastori* pareat omnis.
 Sic dignum funma fiet. *Ovile* *Deo*.

Ad eundem, Cum quidam Archipapistæ ejus Ruinas machinati sunt.

Turba maligna tuis sanctis conatibus obstat.

Turba maligna quidem; Turba pusilla tamen;

Adversus sed tu fluctus audentior omnes,

Ito, nec Christi desere jura tui

Christus te fortis, Præful sanctissime, dextra

Proteget; invidulos atq; perire finet.

Ad D. Richardum Morifyn.

Vates fixerunt veteres Musas habitasse in

Montibus; in sylvis, irrigiusq; locis.

Hoc quam sit verum, videant illi; hoc scio verum,

Pectore quod maneant, mi Morifyne, tuo.

Ad D. Gulielmum Buttum, Illustrium Medicorum choro adnumerandum.

Buttum si nobis ætas antiqua fulisset,

Inter præcipuos, posset habere locum, &c.

Ad eundem.

Næ tu, Butte, Deo debes gratissimus esse,

Solus nam Christus, Meta scopusq; tibi est.

Huc spectas solum, huc conatus diriges omnes,

Hic det, Butte, tibi prospера cuncta, Vale.

Butt, in English & Mark.

In D. Stephanum Gardinerum, Episcopum Winton.

STEPHANUS sibi concreditum vorat gregem;

Et vult haberi Episcopus.

Tali sed hoc non convenit nomen viro.

Ergo vocabitur Lupus.

In eundem.

Sollicitè quæris, quem dicat te esse popellus.

Dicit te esse Lupum; dicit habere lupas.

In Edmundum Bonerum Episcop. London.

Cum te genuerit Sacrifex Savignus;

Dic unde Boneri, rogo, nomen tibi?

In eundem Edmundum.

Sacrificus Pater immundus, scortum tibi mater

Immundum, immunda religione tumes.

Ad D. Richardum Coxum, EDWARDO Regi ab Eleemosynis, & Oxon.
Academia Cancellarium.

Consequier verbis nequeo, nec prendere mente,

O! COXE, vir clarissime,

Quam cupiam nostros in te defigere vultus,

Manui manumq; jungere.

Sic

Sic te depinxit nobis *Parvisus* utérq;
 Sic nunc *Fuellus* & meus.
 Sic te miratur doctorum turba virorum;
 Amore ut inflammer tui.
 Quare me adscribas numero, vir magne, tuorum
 Et ista consulas boni.

In Coxum, Coocum, & Checum, Regis EDOARDI Preceptores in bonis Literis.

Inclita ter felix est Anglia, Rege EDOARDO.
Et ipse ter felix tribus Didascalis.

De quibusdam viris admodum præclaris, sub initio Regni Edoardi VI.

Siqui sunt Christi quos gloria tangit *Jesu*,
 Honor suiq; Principis:
 Hi sunt eximij homines, *Seymerus* utérq;
 Utérq; clarus Marchio:
Dudlei, Hastings, Russell, Herbertus, Hawardi,
Ratcliff, Clinton, Graij,
Roffus, Wentworthi, Caræus, tuq; Cobbame;
Northus, Rychus, Montioius,
Baconus, Darcaus, Morfynus, vñsq; Knolai,
Cacilius, Cokus, Wrothus.
Sadlerus, Croftus, Mildmai, Smythus, Hobei,
Chacus, Wilsonus, Bertetus,
 Hos, O Christe, velis sancta defendere dextrâ,
 Et quot cupiunt regi benè.

De quibusdam malis Episcopis.

Si qui sunt Christi quos urit gloria *Jesu*
 Honos suiq; Principis,
 Hi sunt, *Gardnerus, Sampson, Tonfallus*, & illud
 Monstrum *Bouerus* sordidum:
 Hos, O! Christe, velis ad te convertere tandem;
 Tandem velis, vel perdere.

De quibusdam præclaris & optimis Episcopis.

Si sunt Pontifices quos gloria tangit *Jesu*,
 Honörq; sui Principis;
 Hi sunt, *Crammerus, Ponetus, Hoperus* & ipse
Milo, Harleus, Ridlaus,
Barlus, Gudrichus, Balæus, tuq; Scoræ,
Godaker, Tayler, Ferrarius,
 Hos, O! Christe, velis sancta defendere dextrâ,
 Et quot favent verbo tuo.

Ad D. Gulielmam Cæcilium.

— *Cacili*, primas tibi dat *Anglia*,
 Soli statuit, palmamq; de viro bono.
 Atq; ista *Laus* tibi propriè tam convenit,
 Ut sentiat si quis fecus, nil sentiat.

In eundem.

Si sint in quoquam Pietas, Doctrina, Sueda,
Hæc in Cecilio sunt sociata meo.

In HARLEM nuper Episcopum Herefordien. Ad Lodovic. Lavaterum.

Cur HARLEM doctissimus,
Pius vir, humanissimus,
Episcopatum linquere
Siet coactus, accipe.
Ingens patraverat scelus,
Dirum scelus, nefarium,
Immane, detestabile,
Abominandum & insolens,

Dignum scelus suspendio,
Dignum scelusq; incendio,
Summi Jovisq; fulmine,
Scelus quod expiarier
Vix credo posset vel sacri
Lateris, salisve aspergine:
Vixit pia cum conjugé.

Ad D. Johan. Scory Episcopum Cicestrenſ.

Doctus es in Sacris, non indoctusq; profanis.
Nulla, Scoriae, tuis moribus est Scoria.

Ad D. Johan. Ponetum nuper Episcopum Winton.

Salveto, nuper Praeful, Praefulq; futurus.
Namq; brevi Stephanus Praeful, puto, definet esse.

Stephani Gardineri Episcopi Winton Epitaphium.

Dogmata dum satagis delere perennia Christi,
Dum commencta hominum noxia ubiq; seris:
Exilio, gladio, dum fævis carcere, flamma,
Dum vafra Patriam prodis & arte tuam;
Abstulit horrenda Christus te morte furentem.
Exemplo caveat turba Papæ tuo.

Rex EDWARDUS.

*EDWARDUS benè se rexit, regnunq; libenter
Recturus melius, si licuisset, erat.*

Ejusdem Regis Epitaphium.

Cum mors EDWARDUM rapuisset livida regem,
Junxit superis cum Deus huncq; choris:
Jofias adit, amplexatur, eumq; salutans,
Sic ait, O! salve Frater & alter Ego.

Aliud.

Rex regis natus, regum decus, unica regni
Spesq; salusq; sui, conditur hoc tumulo.

*Incomparabilis Fæmina Catharinæ, nuper Angliæ, Franciæ & Hiberniæ Regina,
Domina mea Clementissima, Epitaphium. Anno 1547.*

Hoc Regina novo dormit Catharina sepulchro,
Sexus fœminæ flos, honor atq; decus.
Hæc fuit HERICO conjunx fidiissima regi:
Quem postquam è vivis Parca tulisset atrox;

VOL. II.

G

Thome

Thomæ Seymero (cui tu, *Neptune*, tridentem
Porrigis) eximio nupferat illa viro.
Huic peperit natam: à partu cum septimus orbeis:
Sol illustrasset, mors truculenta necat.
Defunctam madidis famuli deflemus ocellis;
Hunc estat tristes terra Britannia genas.
Nos infelices moeror consumit acerbus:
Inter coelestes gaudet at illa choros.

Ad D: Johan. Hoperum, extempore.

Gloria magna tuæ patriæ, laus & decus ingens,
Nostra saepe rudi forte canende Chely;
De facie licet ignotus tibi mitto salutem:
Nota tamen probitas est tua, *Hopere*, mihi.
Plurima turba tuas patulo nam prædicat ore
Virtutes, summis laudibus atq; vehit.
Doctrinam, ingenuos mōres, laudat pietatem,
Ingenii dotes, tollit ad astra tuas.

De D. Tho. Wylsono.

Si quisquam est doctus, prudens & fidus amicus,
Si quisquam vegeto floreat ingenio,
Si quisquam comis sermone est, arte politus,
Si quisquam ex animo Pallada utramq; colat;
Si quisquam est virtutis amans, vñor vitiorum,
Hic *Wylsonus* erit, teste vel invidia.

Ad Bartholomeum Traheron.

Ingenium, pietas, doctrina, modestia, candor;
Hæc sunt cur te oculis, *Bartholomae*, feram.

Ad Joan. Balæum, in suas 14 Centurias scriptorum Britannicorum.

Quos peperit vario populosa *Britannia* nixu,
Scriptores, præsens, en! tibi monstrat opus.
Quorum res gestas hic cernis, nomina, dicta,
Libros, conatus, consilia atq; obitus.
Hic & pestiferi legis incrementa Papismi,
Rasorum seetas, stupra, venena, dolos.
Hoc lucubravit opus doctissimus ille *Balæus*,
Irradians patriæ fidus & aura sua.
Autori gratus sis, Lector candide, vita
Exoptesq; pio staminâ longa seni.

In frontem libri D. Thomæ Cranmeri, Archibisciopi Cantuar. Versus inscripti, in gratiam D. Richar. Coxii.

Accipe præclarum, Lector studiosæ, Libellum,
Quem tibi *C R A N M E R U S* scripserat ante rogos.
Hic docta sanctam tractat ratione *Synaxi*,
Infistens Patres, quas docere, viis.
His, *Gardnere*, tuas phaleratas detegit artes;
Detrahit & larvam, sœve tyramne, tuam.
Atq; tuo ipsius jugulum transverberat eme,
Ut jaceas veluti sensibus absq; fera.

Dñiq;

Deniq; rixosis hic obstruit ora Papistis ;
Rixandi posset si tamen esse modus.
Solvitur in cineres Corpus, mens scandit ad astra,
Fama superstes erit, tempus in omne memor.

In quosdam avaros Ecclesiasticos.

Multi qui sunt pastores animarum, oviumq;
Has pascunt, illas non curant, præda lupis sunt.
Piscationibus student. Dant mercibus operam.
Molendarii sunt, Carbonarii, Aucupes, Coloni item.
Lanii quoq; Ferrarii, Lanarii, Bubulci, & Usurarii.
Sunt DOMINI servi turpis avaritia.

N U M B. XXV.

The Examination of one Blosse, alias Mantel; that reported King Edward VI. was alive, and Queen Elizabeth was maried. Taken by Fleetwood Recorder of London: Sent with his Letter to the Lord Treasurer Burleigh.

THE 20 of October, 1572. Robert Blosse, alias Mantel, examined before the MSS. Burghlian. Recorder, saith, That he was born in London: that his Father was a Goldsmith. And being young he was brought up under Mr. Bale, the learned Man, Prior of the White Friars in Ipswich. At his Man's Estate, he maried one Mr. Egelden's Daughter, being Town Clark of Sandwich. And he confesseth, that at the time of his Mariage, he was a Gunner in the King's Ships; and can shoot off and discharge great Ordnance. His Wife and he not well agreeing, he did depart from her; and she doth now live in Cambridge.

And he saith, that about 16 Years past [that is, Anno 1556.] one Walker, a Scholar at Oxford, told this Examinant, that King Edward VI. was living in Flanders, and if this Examinant did live, he should see him again within this Realm. And he saith, that ever sithence he hath nourished in his Mind that lewd and false Matter, and hath reported it for a Truth. For the which he saith, That he is sorry from the Bottom of his Heart. And he saith, That the last time that he reported the same, was upon Wednesday at night last past, at one Tower's House neer Aldersgate in London. At which Time Norris the Pursevant, standing behind a Cloth did hear him, and thereupon did arrest him.

And at the same time this Examinant saith, That he did most wickedly report and say, that the Queens Highness was maried about eight Years ago [that is, Anno 1564.] unto my Lord of Leicester. And that during which Mariage, she had four Children. And this false Rumour he first conceived by a Report of an old Priest of Hampshire about six Years ago.

And for his Religion he saith and affirmeth, That he did never hear Mass since Anne Askew was burned. And more he will not utter.

This was the Deposition set down. And underneath in the same Paper was the Recorder's Letter writ with his own Hand: and was as followeth.

My very good Lord. This is the Examination of Robert Blosse. And because I had studied all the Statutes of Treasons, and could not find him within the Letter or Meaning of them; And for that the Fellow, which was executed in Queen Maries Time, did offend in saying, that he himself was King Edward; therefore I noted that Cause to be Treason: But not so of Blosse's Cause. I therefore Yesternight did argue the Case with Mr. Attorney General by the Space of

an Hour and more. And he resolved it for a clear Case to be no Treason. And for the second Cause, he should have lost one of his Ears, if he had been convicted within three Months. But now that Time is past. And therefore by the Statute he ought to be set at Liberty. And so thought Mr. Attorney. 17. Jan.

Your LORDSHIPS,

W. FLETWOOD.

N U M B. XXVI.

An Extract of the Estate of certain Mines in Cumberland, An. 1576.

MSS. Burgh-
lian.

CO P P E R, Silver, and Lead then made and contained in the Ewrs [Ores] thereof.

At the melting House at Keswick in Copper MVCCCC Quintails Weight. In Head Ewrs above ground, containing therein fine Silver by Assay, 298 Pound Weight.

More in the said Ewrs, containing Lead, to be made after the Silver parted from it.

Made in perfect Copper (her Majesties fifteenth Part deducted) 533 Quintals.

More, in fine Silver delivered into the Mint 87 Pound Weight, 4 Ounces.

More, in Lead, sold at the Mine.

N U M B. XXVII.

Occurrents at the Siege of Rochel; And of the Election of Monsieur King of Poland: Sent from Dr. Dale, the Queen's Ambassador in France, to the Earl of Sussex; in a Letter dated, May 30. 1573.

Cat. Library,
Titus B. 2.

ON the 13 of this present until this Day, there hath been three divers Exploits at Rochel, upon the Bastilion L'Evangèle. The first was done the 13th. when Monsieur de Guaz entred at Somwares, upon the said Bastilion, with 500 Harquebusiers; and did surprize those of the Watch, and slew them without the Loss of any one Soldier. Notwithstanding he was constrained in the End to abandon the said Place; by reason that the Townsmen came upon them with a great Number of Harquebusiers, and did hurt some of them with artificial kinds of Fire. The Second was done on the 18th. In the which Conflicte Monsieur de Guatz, and De Colombes were sore hurt, and Stephano D'Urbin slain with divers of his Soldiers. The Third, the 20th and 21st of this present. And in this Combate it is reported, that one Besme, who in the last Massacre at Paris, slew the Admiral, had his Thighs quite stricken off with a Canon: Monsieur de Puiggaillarde, Governor of Angiers sore hurt; or as some judge, dead: Monsieur Polliac, Collonel of his Twelve Ensignes, slain, besides a great Number of Soldiers. The 21st of this Present, the Rochelais being advertised, that the greatest Part of the King's Camp was going to see the Arrival of the Swisses, issuing forth and finding the Trenches not so well furnished, they entred into them. And many they slew, and others they chased away. They did also cloye four great Peeces of Artillery, and brought away with them Six Ensignes: And they retyred themselves into the Town.

It is given forth, that Monsieur intended to give the general Assault the 28th of this Present. The Counte of Retz, and the Counte of Filiasque departed from the Camp the 22d of this Present with Twenty Ships of War, and Six Gallies,

Gallies, with intent to drive Mountgomery out of *Belle Isle*. Mountgomery being advertised of that Coming, and perceiving the Enemy to be too strong for him, hath forsaken the said *Isle*, and is retyred, as they say, either into *England*, or else into *Flanders*.

The 28th of this Present, those of *Sanzerre* pretending that they would gladly parlement with *La Chaffe*, and, if it were possible, grow to some good Agreement, issued forth of the same Town at Midnight, and did surprize a certain Fort, and slew such as kept the same. Of late Monsieur *De Cvaſtre* took a certain Gentleman, called *Lantray*, Prisoner upon Suspicion, that he was an Espial; and sent him up to the Court: Who sithence being put upon the Rack at two several times, hath confessed to the King's Provost Marshal, that there were certain Gentlemen of good Account in the Camp at *Sanzerre*, who did advertise the Townsmen from time to time of all their Enterprizes: And that there were also that did the like at *Rochel*.

Of late the King is advertised, how that those of *Nevarryne* encrease daily in number; and that they of late have taken a Castle from the Count *Carnaigan*, Brother to Monsieur *De Foix*. And they do presently march forward, with intent to besiege *S. Sever*, a Town of no small Consequence.

It is written from the Camp by such as are wont to make credible Report, that there should be six Ships entred into *Rochel*, in the mean time while that the King's Navy was before *Belleisle*.

The King is appointed to remove toward *Morceaux* upon Monday next; and the Clergy is to meet very shortly at *Paris* for the granting of their Mony. There is a Rate made, that they should pay Threescore Thousand Millions of Franks towards the Payment of the King's Debts. They are put in good Hope to be discharged thereby of their Tenth. But Men think if it be once granted, they shall pay both notwithstanding.

They do impute the Election of Monsieur [to be King of *Poland*] to the Worthiness of the Dukes Person, and unto the Oration of Monsieur *de Valence*. Upon whose Oration they do say, all Men gave their Consent *una voce*. But others do judge it to be by the reason that they feared, left the Emperors Son, being so mighty, and so nigh a Neighbour, should make the Kingdom Hereditary, and no more Elective, if he were once in Possession. And that the Authority, Credit and Menace of the Turk do very much in the Matter [of the Election of Monsieur.] It is thought, that the King Elected will pass to *Polonia* by Sea to *Dansig*; and not through *Germany*. This extraordinary Charge maketh the Queen Mother to try all her Friends for Mony. It is agreed, that the Clergy shall contribute 300000 Crowns to the Charge of Monsieur. She her self doth grant 300000 Franks.

A Cousin of Monsieur *De Montluc* arrived at the Court the 29th of this Present, with News that the Election of the King of *Poland* was published the 13th of the same. The Marshal of *Polonia* is looked for as Ambassador from thence within very few Days. There is an Ambassador preparing to the King Elect of *Polonia* of 2000 Horse.

[N U M B XXVII.]

The Consecration of Dermic O Clier, Bishop of Maion, in the Province of Tuam in Ireland. The Instrument of Cardinal Sanctorius; Declaratory of the same, and of the Oath of the said O Clier, of Fidelity taken to Pope GREGORY XIII.

JULIUS Antonius Sanctorius, miseratione divina Titulo Sti. Bartholemei in MSS. Eccles. Insula, Stæ. Romana Ecclesiæ Presbyter Cardinalis Stæ. Severina nuncupat. Universis & singulis praesentes Literas inspecturis, lecturis & audituris, Salutem in 4 Dno.

Dno sempiternam. Noveritis, quod nuper Sanctissimus in Christo Pater & Dns. noster, Dns. GREGORIUS divinā Providentiā Papa 13ius. vivæ vocis Oraculo, nobis imposuit & commisit, ut aliquo die Dominico, vel Festivo, adhibitis nobiscum duobus Epis. gratiam & communionem sedis Aplicæ. habentibus, & uno ex Magistris Ceremoniarum, & in loco ad hoc conderent, & nobis bene viso, Reverendo Patri Dno. DERMICIO OCLIERA, Electo Maionens. in Provincia Tuamens. in Hybernia, Consecrationis munus, impendemus; Eundēcīnque juxta Formam & Ritum Stæ Roman. Ecclesiæ, Consecraremus. Post quas quidecim Commissionem & impositionem, nobis, ut præmittitur, vive vocis Oraculo fact. Nos Julius Antonius Sanctorius Cardinalis præfatus, adhibitis & assistentib. nobis Reverendis Patribus Dnis. Jeanne Baptista Sanctorio, & Josepho Panphilo Aliphan & Siguin. respective Epis. in Romana Curia residentib. grām. & Communionem sedis Aplicæ. habent. & infra script. Magistro Cereoniarum, de speciali & expressa Commissione nobis, ut præmittitur, facta, in Capella Sixti nuncupata, præsumptum Rev. Dom. Dermicium Oclieram Electum Maionen præsentem, in Epum. & Pastorem dict. Ecclesiæ Maionen. Cum solennitatibus & Ceremoniis consuetis, præstito prius per eum in manib. nostris jura mento in Forma ab Electis præstari solita, juxta Ritum & morem Etæ. Roman. Ecclesiæ, Consecravimus: Sibiq; munus Consecrationis in similibus dari solitum, impendimus; ipsūsq; Demitium Ocliera Epum. per præsentes Consecratum suisse & esse denuntiamus.

Qui Rev. Derm' Oclier. antequam Consecraretur, & benediceretur, in manibus nostris præstitit Corporale jura mentum in hanc modum. Videlicet.

“ Ego Dermicus Oclera Elect. Maionen. ab hac hora, ut antea, fidelis & obediens ero Beato Petro, Stæq; Roman. Ecclesiæ, & Dno. nostro Dno. GREGORIO “ Papæ 13io suisq; Successoribus Canonice intrantibus. Non ero in Consilio “ aut Consensu, vel facto, ut vitam perdant, vel meinbrum, seu capiantur mala “ captione. Consilium vero quod mihi credituri sunt per se aut nunties, ad eorum “ damnum, me sciente, nemini pandam. Papatum Romanum, & Regalia S. “ Petri adjutor eis ero, ad retinendum & defendendum, salvo meo Ordine, con- “ tra omnem hominem. Legatum sedis Apostolicæ, in eundo & redeundo, ho- “ norifice tractabo, & in suis necessitatibus adjuvabo.

“ Jura, honores, privilegia & auctoritatem Roman. Ecclesiæ, & aliqua si- “ nistra vel præjudicia personarum, juris, honoris, status & potestatis eorum “ machinentur, &c. Et si talia à quibuscumq; tractari novero, impediam hoc “ pro posse, & quanto citius potero, significabo eid. Dno. nostro, vel alteri, per “ quem possit ad ipsius Notitiam pervenire. Regulas Sanctorum Patrum, De- “ creta & Ordinationes, Reservationes seu Dispositiones, Promissiones & Man- “ data Aplica. totis virib. observabo, & faciam ab aliis observari. Hæreticos, “ Schismaticos, & rebelles eid. Dno. nostro vel successoribus predict. pro posse “ persequar & impugnabo.

“ Vocatus ad synodus veniam, nisi præpeditus fuero Canonica præpeditione. “ Apostolorum Limina singulis annis Romana Curia existente citra Alpes: Ultra “ vero montes singulis bienniis per meipsum visitabo, aut per me, aut per meum “ nuntium, nisi Aplica absolvat Licentia. [Et si post primam Visitationem per- “ sonaliter factam, aliquo legitimio Impedimento præpeditus personaliter visitare “ non potero, per aliquem fidum nuntium de gremio meæ Maionen. Ecclesiæ “ benè instructum: qui vice mea Aplico. Conspectui se præsentare, & de legi- “ timo impedimento humoi saltem per juramentum legitimum fidem facere “ teneatur; id adimplebo.]

“ Possessiones vero ad mensam meam pertinentes nec vendam, nec donabo, “ neq; impignorabo, neq; de novo infeudabo, vel aliquo modo alienabo, “ inconsulto Romano Pontifice, etiam cum Consensu Capituli mei. Sic me Deus ad- “ juvet, & hæc Dei Sancta Evangelia.

In quorum omnium singulorum fidem & testimonium præmissorum præsentes Literas fieri, & per Magistrum Ceremoniarum Aplicarum. infra Scriptum ibid. ex officio suo præsentem & intervenientem subscribi, nostriq; soliti sigilli appensione muniri fecimus. Datum Roma, ut supra, sub anno à Nativitate Dni. millesimo quingentesimo septuagesimo quarto, Indictione 2dā, die vero 12ma Mensis

All this was
not Archibishop
Cranmer's
Oath.

This is not in
Cranmer's
Oath.

Lef out in
Cran. Oath.

Mensis Martij, Pontificatus prælibati sanctiss. in Christo Patris & Domini nostri, Domini GREGORII Divina Providentia Papæ 13ij anno. Præsentib. ibidem Reverend. Dominis. Fratre Guglielmo Macarmuit, Fratre Joanne Hoargo de Hibernia; & Reverendo Domino Joanne Callanario Abbe de Portu Patrum, Anachoritanen. Canonico Regulari in Hibernia; Testib. ad præmissa vocatis atq; rogatis.

Ego Lodovicus Branca de Fermanis, Ceremoniarum Aplicarum. Magister, ex officio Ceremoniarum prædictar. premissis interfui, & de juramento rogatus subscripti.

N U M B. XXVIII.

Mr. Dering's Answer to certain Articles of Matters that he had spoken at some publick Dinner. Presented to the Lords of the Star-Chamber.

MOST humbly I beseech your Honours to consider, that in Matters of Accusation, not only Words, but also the Manner of speaking, must be Witnesses of the Truth. Else our Saviour Christ lost the Innocency of his Cause: who was charged but with the Words of his own Mouth. *Matth. 26. 62. Joh. 2. 19.* And indeed the most perfect Words, as they be spoken in their Order, may have a very ill Sound, if you will draw them apart. When Christ said, he that will be his Disciple, must hate his Father and his Mother: If you change his Purpose and maner of speaking, you shall open wide the Mouth of the Slanderer unto much Bitterness. This Example of our Saviour Christ, it is precious and dear unto your Honours. So that you will never receive a Report of Words, but in good Warrant of the manner of speaking.

And, my very good Lords, the more plentifully you have received Grace, and a Spirit of Government, fear the more, lest the Accuser should here deceive you. *Constantius* that excellent Emperor manitimes justified *Athanasius* against his Accusers: yet at the last he was overcome; and believing the evil Report, banished an excellent Bishop. *Theodosius*, a singular Man, and of a meek Spirit; yet he was carried away, and decreed against *Cyril*, a singular Bishop. *David*, a Man according to the Heart of God, believed a false Accusation against *Mephobeth*; and did his faithful and good Servant Wrong. These Examples make me sometimes fear. And therefore I beseech your Honours pardon me, tho' I were bold to alledge them. And for all the Things, whereof I am accused, first, I beseech God revele the Truth; and then before God I profess unto you to write the Truth of that I know I have spoken.

Against *Godfathers* and *Godmothers*, saving only the Name, I spake nothing. I know they are used in Reformed Churches: and I confess the Use is good. And they that speak against them, I think, they are worthy to be punished. Of the Charge given to them, to se the Children brought up: to exhort them to hear Sermons, &c. and thereof to make Progress in the Church of God. Which yet they did not keep, I said, it was very ill, and perhaps I added, one of the worst things in the Book of Service. Wherein I also blamed the *French Book*; not only our own.

More than this, on my part, was never thought. And therefore I am sure not spoken by me. Where it was further objected against me, that I said,

The Statute for the Provision for the Poor was no competent Way devised for it; or any such Words. In which I might seem to blame either the Act of Parliament, or the Makers of it. I utterly deny it, as a most impudent Report: and such as it grieveth me once to remember it. I thank God, I have better learned than in Dishes and Cups to blame so proudly the State of a Kingdom. I allowed of the Order already taken. I commended it. I said, it wanteth only the good Will of Men to execute it. Where it is further objected,

That

That I could provide for the Poor two ways. The one was, I could commit them to the Rich to be kept; to some two, to some three, &c. Another Way was, To what Purpose is this Superfluity? Or, what do we with so much Plate? These all I utterly deny, as the Words which I never spake, and the Thoughts which were never yet in my Heart. And if I should have spoken the one or the other, I had spoken wickedly, and deserved Punishment accordingly. And thus much I profess and protest, upon the Warrant of a Christian Man's Words before the Seat of Justice; where I dare not lye. And to prove my Saying true, I have brought the Hand of those that were present. If contrary Witnesses come against me, as I understand Mr. Toy, Mr. Willet, and Mr. D. Chaderton will do, I beseech your Lordships, give me Leave to except against their Testimony: and you shall hear more plainly, what I have to say. Only this now shall be sufficient: Mr. Toy confessed before Mr. Killeghrew and Mr. D. Fulke, he heard me speak nothing of Plate, nothing of that Book, nothing of committing the Poor to the Rich. Only he remembred, I said at Dinner, To what Purpose is this Superfluity? And of the Charge of Godfathers, who did very ill, that they looked no better to it. Mr. Willet said to Mr. Fulke, he would he had not been there: For indeed my Words, except they were strangely construed against me, might be well taken. Mr. Chaderton praised me much at the Table, and said, he was sure the University would willingly give me again my Grace, to commence this next Year: And after Dinner privately to Mr. Hodgson, he used much fair Speech of me. And since he accused me, he wrote his Letters to me, that he had spoken nothing, but as Occasion was offered; and he meant no ill in his Words toward me: And it must needs be thought somewhat strange, that so special Words, so full of Offence, so boldly reported by Mr. Chaderton, should be remembred by none, but by the two Brothers.

Last of all, I beseech your Honours, if Occasion shall so serve; enquire of mine Accusers, what Chapter I read after Dinner; and the Words I used of the mutual Duty of Poor and Rich; of private Men and of them in Authority. Which if they will remember, they cannot construe my first Words so strangely, to devise any evil Meaning of them.

Now because in Report of my Words there is great Suspicion, left I should secretly fancy a Community of things, I testify it before God and his Angels, that this I know, such a Community is but a common Confusion; tending to the Spoil of God's People, and utter Shame of all his Saints. For seeing the Heart of Man is full of Corruption, which encreaseth more by all unbridled Liberty, what resting Place should be for the Godly, which must render again good for evil? except Community could place out of our Nature Envy, Malice, Covetousness, Strife, Concupiscence, &c. How miserable were the Church of Christ, that must needs be subject to so cruel a Multitude? He that teacheth this Doctrine, let him be cut off whosoever he be.

For our part, we have not so learned Christ. But we say with St. Paul, *Let every man abide in that Calling in which he is called; whether he be bond or free.* That he may be taught by the Grace of God, how to abound, and how to want; how to be rich, and how to be poor. And blessed be the Lord of Israel, that hath established for his People (not of transitory things) so great a Warrant of Faith. For in all Poverty, Sorrow, Care, Affliction, what Comfort do I feel, when I can say with the Prophet David, *I hold my peace, O Lord, because thou hast done it?* How happily do I see the Troubles to come, when God shall wipe away all Tears from our Eyes? And again, In all Abundance of Riches, Honour, Favour, Authority, what Witnesses are they unto me of God's Goodness? when I can say in the midst of them, *Vanity of Vanity; and all is Vanity:* When I faithfully dispense that is committed unto me: When I truly believe, that my Treasure is not earthly: When I look through Honour, and see in Spirit, that to fear God and keep his Commandments, this is all the Happiness under the Sun. It is a cursed Community that taketh this Blessing from us. And Satan turneth himself into an Angel of Light, when he maketh such Entrance into the Pathways of Love.

God hath given to every Man Goods to dispense ; to some more, to some less, even as he would : and unto all a Property in the Things they have. Which Truth shall stand, when Heaven and Earth shall pass. For it hath the Strength of the Law of the Lord, *Thou shalt not steal*. And upon it Christ will build up the Inheritance of his Saints for ever, *when he shall say unto them on his Right-Hand, When I was hungry, you gave me meat, &c.* As likewise with it he shall condemn his Enemies, and make it known, he gave unto every one a Property in his Goods, when Fear and Terror shall teach them his Judgments ; and in his Wrath he shall speak, *Go, ye Cursed into everlasting Fire, prepared for the Devil and for his Angels. When I was hungry, yee gave me not Meat, &c.* Then this is it I do believe, and this I do teach, there is no such Community in the Church of God ; nor ought to be ; nor ever was since God first created Man upon the Earth. They have opened wide Glass Windows for *Anabaptists*, to enter into the Commonwealth, that of late have written, that in the Apostles Times all Things were common. Let them preach on so ; and the End cannot be good. Wee know no such Community, nor the Church of God.

The Apostles are our last Schoolmasters, and their Gospel we will hold to the End. It is written, *They that believed had all things common : and they sold their Possessions and Goods, and gave it to every Man, as they had need*, Act. 2. 44. But they sold it themselves. And yet our Saviour Christ said, he was a true Israelite. So that selling or giving, it was still their own. And what can be more plain, than the Saying of Peter to *Ananias*, speaking of his Land, *When thou hadst it, it was thine own : And when thou hadst sold it, it was in thine own Power*, Act. 5. 4. And therefore there was then no Community, tho' some sold their Lands, as the Time required : They did it by the Motion of the Spirit of God. They did it not by Commandment, or Law of the Church.

They gave it themselves, and Barnabas sold all, and Zacchæus sold but half.

But I need not say more of this. For all is but a Colour. They do not think me an *Anabaptist*, that do most accuse me. And I would they did remember, *Non eget Verbum Dei mendacio, ut loquamini pro eo dolos.* It is as true now as it was in the Days of Job. And it testifieth as well now a Want of Truth, where any thing is holden up by Falshood and Deceit.

And now to say more what I think expedient ; and humbly to bring your Honours in Remembrance of the Peace of the Church. I would a great many Preachers in London, which are unlearned, and rash of Speech, were admonished by the Bishop of their Doings. For while they flatter to get Livings, they make the Pulpit to be contemned. I heard of late one in the wide Church of Paul's, preach much for Authority of Bishops ; and what a thing it were to have them honorable, and said thus, "I would five or six of the Council were "Aarons. I would the Lord Keeper were a Bishop. Not that I think Justice "ill ministred, but I would have the Clergy in Honour. I would a Bishop were "Master of the Rolls. I would all the six Clerks of the Chancery were Priests. "This would make the Order in Estimation. In time past a good Justice of "Peace durst not offend a Parish or Hedge Priest. Now every Broom-man in "Kent-forest will controwl Bishops". These Words they do not edify the Conscience of Man. He spake not as St. Peter commands, *tarnquam Eloquia Dei*.

It grieveth me to see one pretend the Person of Christ ; and to speak Words of so great Vanity. And yet this is but one Man among many : Whom if it pleased God, I would your Honours did hear. But because I am not to accuse others, but to purge my self, I leave this, and will answer to one other Accusation, which is yet against me, touching my Lord of Carterbury.

I am charged, that I put off my Cap, bade them hearken, and said, *Now I will prophesie, MATTHEW PARKER is the last Archbishop, that ever shall sit in that Seat.* Mr. Cartwright should say, *Accipio omen.* To this I answer, that I have confessed what I said ; and here I send it witnessed by their Hands that heard it. I put off no Cap, nor spake of any Prophecy. But Mr. Blage commanding much a Book which he was about, of the Archbishops of Canterburies Lives, I said merrily, as before a sick Man, in whose Chamber we were ; that he should do wel to be somewhat long in this Bishop's Life : For peradventure he should be the last that should sit in that Place. I do not excuse these Words,

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but leave to your Houours to consider the Weight of them. And I beseech God give me that Grace, that hereafter I may be careful, that I speak so as St. Paul saith, that in all my Words, I may bring Grace to the Hearers. Onely this I beseech your Honours with Favour to remember, that seeing my private Speeches so long time have been so narrowly searched, if mine open Preaching had been more faulty, it had been more easily known.

And thus I leave further to trouble your Honours: Offering my self ready in what Place soever I may be thought profitable in the Church of Christ, I beseech that Living God long to keep you to his Honour and Glory, and your endless Comfort, *Amen.*

1573. *Novemb. 27.*

N U M B. XXIX.

*A Letter of the Lords of the Privy Council, to the Dutch Church:
Upon Occasion of such as found fault with the Customs of this
Church.*

*MSS. Eccles.
Belgic. Lond.*

AS our Gracious Queen, out of her pious Principles, hath taken Compassion on your being persecuted, and of the Miseries you have suffered for the Religion, (being com in her Kingdoms) and is willing to give you her Protection; so shee expects from you such Services as become Honest and Godly Subjects; and all such Actions as become thankful Acknowledgments. And is very glad that shee hath hitherto found the Performance of that Duty; and hopes, that it will alwaies continue. But since there is a seditious Sort of People sprung up, not content with the peaceable State of the Commonwealth, seeking for Occasions to broach what is new and strange; and that especially in regard of the usual Forms of religious Worship, and the Ceremonies of the publick Prayers: that so they might seem to be somthing, and to understand more than they which first instituted the same, by publick Advise and Counsils. This hath caused in her Majesty Apprehensions, least such tumultuous Spirits should occasion you to misuse your Privileges; imagining, that the Way they invent will bee more acceptable to you, than that which is in Use with us; as seeming more conformable with your Customs than ours; and will pretend to the common People that you despise our Way.

It is not unknowne to us, that in divers Churches, ever since the Christian Religion had a Beginning, divers Waies and Ceremonies have been used, som standing, som falling on their Knees, others flat downe, have addressed and prayed to God. And yet one and the self-same Religion, if the Prayers are don in Truth to the true God, and no Impiety and Superstition mixt with it.

In divers Places and Countries the same God, whose is the whole World, is believed and adored of divers Nations, and in divers Tongues and Languages, and in divers Manners, and with Varietie of Cloathing and Ceremonies; yet is it the self same Faith, the same Religion, the same Christ, and God the Father of all.

Wee do not despise your Custom, nor compel you to ours; but wee account your Ceremonies good, as fitteſt for you, and most agreeable to the Republick from whence you come. And wee hope also, that you in anothers Commonwealth, will not be ſo ungratefully Curious, that you will condemn thofe Cuſtoms, which wee have bin moved to eſtablish out of the Principles of true Pietie and Religion, with common Consent of the whole Kingdom, by the Command of pious Princes; and which the great Labor of wile and learned Men have ordained, as moſt proper for our People; and were confirmed by the Bloud and Death of many Martyrs: And have bin for a long time thus ſettled amongst us: That you ſhould not despife them, but rather theſe tumultuous and diſquiet

People, who would bring Confusion to what is so well settled ; nor to approve or give aid to such Actions, either by Word or any part of your Authoritie. And if any amongst them should presume to affirme, what you are cautioned against, yet would we not suspect such Imprudence or Inconstancy of your Wisdom. Be it far from you, to do any thing whereby you might create any Suspition of disturbing the Peace of our Common-Welth, and the State of our Religion, so wel settled, and so breed occasion of Difference and Discord.

For by your Wisdom you know very well, that the Queen's Majesty would rather drive you out of her Kingdom, than to suffer, that by such Guests (who were received on a religious Account) by such wicked and unkindly Means her State should bee brought in Danger.

Therefore if there be any that seek to cause a Discord between us, be they *English*, or of your own People, drive them from your Flock, and suffer them not to make so ill a use of you. Or if there be any that, out of a wanton Conceitednes, leave and come from the Use and Custom of their native Country, and will joyne themselves with you, such wee think ought not to bee received by you, that so they may not occasion Discord and Contention ; which would be troublefom to us, and prejudicial to you ; for wee foreseeing the things that might arise from such Differences, have thought it necessary by this our Letter to warn you against it. And we doubt not, by all possible Means and Diligence, you will take care, according to your Wisdom and Pietie, that neither to our glorious and pious Queen, nor Us, any Cause of Offence, nor any Suspicion of Ingratitude or Disobedience shall be given : Whereby it will come to pass, that you may live here in Peace and Security ; and that we may shew you all the Favour we can to our mutual Comfort. Farewel in Christ our common Savior.

And what your Opinion is of this Concern, wee pray you to let us know it by your Answer, with as much Speed as conveniently you can.

April 1573.

Tour Friends,

Bacon C S. T. Suffex.	W. Burghley. Arundel.	E. Lincoln. R. Leycester. T. Smith.
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N U M B. XXX.

Answer of the Dutch Congregation, to the aforesaid Letter.

NO B L E and Honourable Lords, it being your pleasure, we answer here with yours written unto us,

MSS. Eccles.
Belgio.

Most humbly praying to receive and apprehend it, with well affected Minds.

We first thank the Eternal God, and then our Gracious Queen, and your Honours, for the great and manifold Goodnes, and Benefits, by the Grace of God, and the Queen's Benignity, and your Lordships Favours, and the whole Kingdoms Civilities, shewn unto us, poor Strangers and Refugees ; and also, that our inhabiting here, and Services, are acceptable to your Lordships ; and that the Queen's Majesty nor your Honors are not wearied in doing us good. And amongst many others, it is none of the least Favour, that whereas, (we holding Unity in Doctrine with you) you favour us with our usual Ceremonies, in our own Languages : the same being accounted by us, most convenient for our People and Country ; and whereunto we are accustomed ; and have enjoyed the same since the Reign of the godly King *Edward* ; and that we are not compelled to Ceremonies here in use : we hope there will never prove occasion to her Majesty nor your Lordships, to repent of these Favours shown unto us, and that it will appear you have not bin mistaken in your good Opinions of us ; and that you will please not to beleieve or regard, malitious Reports to prejudice us.

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For your Lordships will not be deceived in firmly believing, that we do not countenance such tumultuous People, nor approve their Words or Deeds, much less assist them in any Manner whatsoever.

Wee despise not the Ceremonies of other Churches, in comparing them with ours; what a pious Magistracy hath established, what they judge most fit for the People, and tending to true Godliness, requires Submission.

Wee know also, that as it doth not become us, to be curious Inspectors into other Men's Matters, nor to pass our Judgment on them; so it becomes us much less to encourage any changes, or to encourage others thereunto; but wee commit the Care thereof to them whom God has ordained for it, and who by experience best knows, what is most fit for them who are committed to their Care.

Wee shall also for the future (God willing) take care that nothing shall be done by us, that might occasion any Suspition of us, or just Cause to her Majesty of Offence against us. And as you are pleased to command, so we shall expel from our Flock, all such as we find to be of tumultuous Tempers: Neither shall we take amongst us any *English*; who from such Principles seek to separate themselves from their own Country Customs. Wee have never accepted any such amongst us. In our Congregation are not above four *English*, whereof two since their comming hither from their Exile, have continued amongst us. The third is one that married a *Dutch* Woman. The fourth came in their Company, and continueth for the imrooving in the Language.

And to compel our People, to a perfect dutiful Behaviour, and to avoid all Disputings, we have read your Continatids to the Congregation.

Finally, Wee pray God, never to withdraw his Mercies from you, but to increase them more and more, in true Godliness and Obedience to him.

To our most obedient and humble,

Ministers, Elders, and Deacons,

Of the Dutch Congregation.

N U M B. XXXI.

Mr. William Heydon's Christian Letter to the Bishop of Norwich, for a Reconciliation, after some falling out with him at his House, about admitting a Layman into Orders.

*Epi. A. D. Joh.
Parkhurst.
Int. MSS. R.
J. Ep. Elien*

My Lord, Immediately after my Return Home, which was not very joyous unto me, considering our bitter Departure, may it please your Lordship to be advertised, that such was my Chance to joyn in that Company, where you and your State, from the Top to the Bottom, was unripped. I weighing both your earnest Zele, and mine own in and towards the Gospel, and seeing that the Enemy, clawing the Elbow for joy, that one spark of Discord should be kindled among us; I thought it meet and convenient, as I have always to the uttermost of my Power tended your Estate, to procure a Means that we may be together lovingly reconciled again. And albeit that Flesh and Bloud did so rise in us at that time, that we both perchance, I for a Season forgat myself to be dutiful to your Lordship; and you perhaps administred some spark of Choler on the other side; yet considering my Duty towards you, and you weighing what Credit your Dealing ought to win towards the Gospel, thought it convenient at this Time to salve the Sore on my part: lest at any time the common Enemy, the Papist, might jest, that the chiefe Gospellers are at bitter Hatred and Contention among themselves.

Surely, I need not instruct your Lordship, of whom I would learn willingly, that such is the subtil Slight and old Policy of Satan, that if he may breed Dissension

Diffension or Discord among them, in whom there ought to be a sweet Harmony and Agreement, he is no time more glad or joyful. It is no new thing that the Children of God have disagreed: and therefore the sooner in us to be amended. *Paul* and *Barnabas*, as the *Acts* make rehearsal, were at such bitter Diffension between themselves, for the receiving of *Mark*, that the one departed from the other in great Heat and Choler. The Words that past between them were sharp and bitter. But when the Lord saw it so good, they were reconciled again. Whatsoever bitter Words have past between us, I for my part do acknowledge mine own Imbecillity: and desire your Lordship of Pardon herein, if I have offended: Binding my self, as I have both tended your State, and defended you, when my Words might stand you in sted, so you would bear in Silence; whatsoever hath proceeded on either Part. And as the first Cause and chiefest Occasion was derived neither from you, nor from my self, so I wish the Amendment that bred this Discord; and wish that in other Things he may have the les Credit. And surely as I have to thank your Lordship; because at my Commendations it pleased you to entertain Mr. *Moufe*, a Man both godly and zealous, into your Service, so I trust at any time, neither I, nor my Letters shall commend any unto you which shall not both try themselves godly and honest, and that Praise that I give, upon them well bestowed.

But thus much I must needs inform your Lordship of, that you know as well, that as you give too light Credit to some, that are always about you, so you procure your self some Discredit in giving no heed to these that both love you earnestly, and tender your State accordingly. Thus beseeching your Lordship to acquit me with a Line or two, to the Satisfaction and Quietness of my Mind, trusting, that for all this, your Opinion is not diminished of me, who make as good Account of you as of the chiefest Bishop of this Land, with my unfeigned Duty and Commendations; desiring the Lord God so to ravish you Heart with his Holy Spirit, that you may be an Ornament to the Church, a Light to the Gospel, and an Ey-sore to all the Papists; (whose Eyes are cast wholly upon you) I most humbly take my Leave of you. From Holt, this 10th of June, 1573.

Your Lordships every way to command,

WILLIAM HEYDON.

[N. U. M. B. XXXI.]

The same Bishop's fatherly and friendly Answer to the former Letter.

I AM glad, and I thank God for it, that hath moved your Heart so speedily, *Ubi Supra.* and as it were before the Sun go down, to forethink your self of such Things as of late were don at my House: And whether the Cause come of you, be judge your self. You bring unto me a simple old Man, spent with Labours and Turnoils of the World, who through his Age and other Imperfections, is no longer able to labour for his Living, (for so he himself hath reported) that he should now enter the Ministry: His Knowledge in the *Latin* very small; in the Scriptures as little: By his Occupation a Husbandman. The Canons do appoint (and I have given my Consent thereto) that no Bishop shall lay his Hand upon any that hath been brought up in Husbandry. For these be the Words of the Canon. He confessed to me, that he hath been brought up in Husbandry from his Youth upwards: What would you have me to do? Should I go clean contrary to that to the which I and all other Bishops have subscribed; and set to our Hands? You think that your Estimation should somewhat be lessened for the Denyal of your Request. And I know that my Estimation should much be appared for granting of the same. Oh! Mr. Heydon, I and all other Bishops have made too many such. Necesity drove us to do the same. But to continue

so doing, it were a Fault too hainous. Of late Years I have had great Care in this behalf; and do intend so to continue by God's Grace.

Truly, Mr. Heydon, you must bear with me; although I love you dearly, if I shall not agree to you in Matters, in my Judgment, offensive to God and my Conscience, and slanderous to the Church. Remember the old Saying, *Amicus, sed usq; ad aras.*

Another part of your Letter toucheth my Credit somewhat; that you should think of me so much Lightness, that either would believe, as you say, any about me, farther than there shall be cause; or not credit, nor give heed to such others as both love me, and tender my State. The contrary whereof is true, Mr. Heydon. The which but for lack of Time, I could declare unto you many ways. This Saying is not so true, as often uttered against me; which might be left well enough, that Acre hath been so much ploughed already.

To let these Things pass, and to conclude. I thank God for your Friendship, and for your great Zele, and Favour to God's Gospel. In which respect I account of you, as of a most dear Friend. Touching the Heat of Words passed, let each of us say, *Homo sum, nihil humani a me alienum puto.* For my Part, I forget all, and forgive all unfeignedly; and do heartily rejoice to understand the like of you. And thus I bid you heartily well to fare. Scribbled in hast with my rude Hand. At Ludham, the 16th of June, 1573.

Your assured loving Friend in Christ,

J. N O R W I C.

N U M B. XXXII.

A Discovery of the present Estate of the Bishopric of St. Asaph, in the Year 1587.

MSS. Epal.

THE Estate of the Bishopric of St. Asaph now standeth thus.

Most of the great Livings within the Dioces, some with Cure of Souls, and some without Cure, are either holden by the Bishop himself in *Commendam*, or else they are in Possession of such Men, as do dwell out of the Country.

These are holden by the Lord Bishop in *Commendam*. I. The Archdeaconry: being well worth 400*l.* yearly. To the which the Benefices with Cure do belung: *Llangrostenin*, *Diferth*, and *Rhylyfnwyd*. And these without Cure: *Abergele*, *Rectory*, *Bettws*, R. *Llandrillo*, in *Rhos Porc*. *Llanrwst*, *Porc*. II. *Gwin*, R. *sine cura*, yearly worth 50*l.* III. *Llandrillo* in *Deirnyon*, R. *sine cura*, worth 80*l.* IV. *Llangwin*, R. *sine cura*, yearly worth 60*l.* V. *Llandrinia*, R. with three Cures, viz. *Llandrinio*, *Llandifflio*, *Melverley*, worth yearly 160*l.* VI. *Llysavyn*, R. *cum cura*, yearly worth 50*l.* or better. VII. *Castell*, R. *cum cura*, yearly worth 50*l.* VIII. *Malloyd*, R. *cum cura*, yearly worth 70*l.* Nine Cures, and Seven without Cures.

The said Lord Bishop hath had in his *Commendam* fix other Benefices with Cure: the which he resigned upon having of the better, viz. 1. *Abergele*, Vic. 2. *Bettws*, Vic. 3. *Gresford*, Vic. 4. *Myot*, Vic. 5. *Arbistock*, Rec. 6. *Llanyckill*, Rec.

These following are in the Possession of them that ly out of the Country. Whereof some were collated by the Lord Bishop that now is. Viz. I. *Vaynol*, Prebend, yearly worth 200 Marks, in the Possession of D. *Tale* of the Arches. II. *Llanufyth*, Preb. well worth a 100*l.* yearly, in the Possession of D. *Lewyn* of the Arches. III. *Kilken*, R. worth 50*l.* yearly, in the Possession of Mr. *Tomson*, dwelling about *London*. A fine Cure. IV. *Skeivioig*, R. in the Possession of Mr. *Henry Mostyn*. V. *Whittington*, R. *cum cura*, of the Patronage of Mr.

Mr. *Albany*, in the Possession of Mr. *Bayshaw* of *Litchfield*. VI. *Oswestrie*, Vic. of the Patronage of the Earl of *Arundel*, in the Possession of VII. *Machynllaeth*, R. in the Possession of Mr. *Hughes* of *Merionythshire*.

And of antient Collation these. I. *Meleden*, Preb. worth yearly 50*l.* in the Possession of Mr. *Ireland* of *Chester*. II. *Llanwrþ*, R. in the Possession of D. *Jones* of the Arches. III. *Llanfannan*, R. Porc. in the Possession of the same. IV. *Llanarmon*, R. in the Possession of the Dean of *Canterbury*, Mr. *Rogers*. V. *Eflyn*, R. in the Possession of the same Man. VI. *Cowen*, R. in the Possession of D. *Mevricks* of *Litchfield*. VII. *Llandyssel*, R. in the Possession of D. *Lewys*, the Queen's Chaplain.

There is never a Preacher within the said Dioces, (the Lord Bishop only excepted) that keepeth ordinary Residence and Hospitality upon his Lyving, but D. *Powel*, and D. *Morgan*, and the Parson of *Llanvechen*, an aged Man about 80 Years old.

By reason of the *Commendams* and Absence aforesaid, Hospitality now of late is greatly decayed in that Dioces.

These are clean gone, which of late were great House-keepers. I. The Dean. He that now hath the Name to be Dean *, never kept House in all his Life: and is an unfit Man for that Place and Calling in all respects, being not past four and twenty Years old. II. The Archdeacon hath been the best House-keeper in the Countrie. But now the Lyving is in the Lord Bishops *Commendam*. III. The Parson of *Llyfvaen*, now the Lord Bishops *Commendam*. IV. The Parson of *Skeivio*, now absent. V. The Vicar of *Cwin*. The now Incumbent, being also Parson of *Northop*, and of *Whitford*, two of the greatest Lyvings in all the Dioces, boordeth in the Alehouse. VI. The Parson of *Whyttinton*, now absent. VII. The Parson of *Llandeinio*, now the Lord Bishops *Commendam*. VIII. The Parson of *Castell*: a great House-keeper, now the Lord Bishops *Commendam*. IX. The Parson of *Llandrillo*, now the Lord Bishops *Commendam*. X. The Parson of *Mallayd*, now the Lord Bishops *Commendam*.

* One Banks
not 23 Years
old.

The Lyvings being subdued, the Relief of the Poor must needs decay.

Parcells of the Bishoprick leased, and confirmed by the Lord Bishop that now is, to the Hindrance of his Successors. I. The Lordship of *Meleden* (the Moyety whereof being in Lease before, he bought of Mr. *Simon Theloal*; To whom he gave the Vicarage of *Moulde* for the same) he hath confirmed for Lives, to the Use of his own Children. II. The Rectorie of *Llanhasaph* he hath, for the Sum of 300*l.* confirmed for Lives to Mr. *Piers Mostyn*, Esq; III. The Manour of *Llandegla*, to his Cousin, *Hue Kendryk*, of *London*. IV. The Bishops Lands in S. *Martins* he graunted to the old Tenaunts, if they will pay him 170*l.* Otherwise the same are graunted to the Use of his own Children. V. A Portion of Tith in the Parish of *Blodwall*, of the yearly Rent of 15*l.* he hath confirmed in Lease to *Marmaduke Jones*, Gent. for 40*s.* Rent, in part of Payment of a Purchase of certain Freehold Lands, which he purchased of the same *Jones*, to him and to his Heirs for ever. For the which, besides the said Lease, he gave 100*l.* in Mony, the Lands being worth 20*l.* yearly. VI. *Llangwstenin*; a Parcel of the Archdeaconrie, he hath confirmed in Lease to *William ap Richard of Conway*.

Other Leafes which the said Lord Bishop, for Mony or other Pleasures, hath confirmed. I. The Rectorie of *Llanrhajader*, being yearly worth 160*l.* he hath confirmed in Lease to the Widow of Mr. *John Dudley*, a small Rent reserved to the Incumbent. II. The Rectory of *Whyfor* he hath in like maner, for a Piece of Mony, confirmed to Mr. *Roger Maneringe* of *Nantwiche*. III. The Rectorie of *Northope*, being the best in all that Dioces, he hath in like maner confirmed in Lease. IV. The Rectorie of *Eflyn* he hath likewise confirmed in Lease. V. The Rectorie of *Llanfilin*, being the Dividend of the Chapter, he confirmed to the Use of his own Wife, and Children: Promising great Preferments to some of the Prebends, to graunt to him their Portions of the same. And when he had obtained his Request, he now refuseth to perform his Promise with them. VI. He hath also confirmed a Parcel of Tith belonging to the Vicarage of *Henllan*; and the two Coportionarie Prebends of *Llanvair* to his own Sister:

And

And to that end he may confirm what he will himself, he hath gotten all the Keys of the Chapter Seal, to the keeping of his own Chaplains, whom he may command. Whereby it may well appear what he meaneth to do hereafter.

1. The said Lord Bishop in all his ordinary Visitations, caused the Clergy of his Dioces to pay for his Diet, and the Diet of his Traine ; over and above the accustomed Procurations, appointed by the Laws for that Purpose, and contrary to the same Laws.

2. He commonlie giveth no Benefice before he hath gotten the Harvest for himself, if the same do fall, that he may so do.

3. And now (the more is the Pity) he is altogether given to the purchasing of Lands to him, and to his Heirs : And hath given out great Sums of Mony upon Mortgage of Lands. As upon the Lands of Mr. Edwards of Chirke, (as it is reported) the Sum of 700 l. And the Lands of Mr. Conwey, the Sum of — Which thing is a Scandal to his Profession, and an evil Example for Usurie to the Laity.

4. The Officers of his Consistory Court do receive great Sums of Money of Offenders, in Redemption of their Corporal Penaunce. And never send the same, nor any Part thereof to the Parishes, where the Offences are committed : but either take the same to their own Uses, or give it to his Lordship, without any Notice or Satisfaction to the Congregation offended.

5. There is no Table of Fees set up in the Consistorie, according to the late Canons.

6. There are no Overseers appointed for Divine Service within that Dioces, according to the *Injunctions*. Which Thing hath been a great Cause of so many *Recusants* in that Countrie.

All the Premisses are to be found of Records, or notoriously known. So that they cannot be denied.

[N U M B. XXXII.]

The Bishop of S. Davids to Secretary Cecill ; concerning the filling two Welsh Bishopricks vacant.

MSS. Epal.
pen. me.

P Leaseth it your Honour to be advertised ; whereas both Bushops, my Neigh- bours, the Busshop of *Landaff* on the one Side, and the Busshop of *Bangor* on the other, are departed this miserable World, I have continual Care rooted in my Hart, and my Prayer unto God is, that such Men may be appointed to the Rowmes, that by preaching of the Word of God, and lyving according to the same, may set forth the Glory of God, and shew Light in these Places of extreme Darknes.

For I have heard, that one Mr. *Hughes* sueth for *Landaff*, a Man to me unknown, but by divers I have heard of him, that he is utterly unlearned in Divinity, and not able to render a Reason of his Faith. If it be so, what Service shall he be able to do to God and the Queen's Majesty in that Place, that of all other Places in *England* hath of long time most lacked good Doctrine and true Knowledge of God ; and where in Matters of Religion no Reformation or Redres hath been, since the Time of the Queen's Majesties Visitation.

For the other Bushoprick, that is *Bangor*, I would think Mr. *Huet* Chaunter of *S. Davys*, a Man for Learning, Gravity and Language, meet for the same. Thus have I thought necessary to signify unto your Honour, as the chiefest Means that lyeth in me to use, to forward Christ's Church in these Places, and to prevent Inconveniences. And so with my daily Prayer, I commit your Honour to the Tuition of Almighty God. From my House at *Aberguelley*, the xxxth of January, 1565.

Your Honours most bounden,

R. MENEVEN.

N U M B.

N U M B. XXXIII.

Lands of the Bishopric of Durham, sometime detained, but restored to Bishop Pilkington: And Sold away again in the Years 1648, and 1649. with the Names of the Purchasers, and at what Values.

Anno 1648.	Purchase Money. l. s. d.
Sold to William Cave, Esq; the Royalties and Perquisites of the Mannor of North Allerton ——————	1453 06 08 ob.
To Thomas Dodd, Lands in North Allerton ——————	186 17 02
To Robert Metcalf, Lands in North Allerton ——————	1081 07 03 ob.
To Sir Thomas Widrington, and Thomas Cogbil, the Mannor of Crake in Yorkshire ——————	1163 08 02 ob.
To George Foxcroft, Two Water-Mills, &c. in Welton Howden, &c. ——————	876 06 03 ob.

Anno 1649.

To Thomas Lascelles, Lands and Mills in North Allerton ——————	553 17 03
To Robert Metcalf, other Lands in North Allerton ——————	286 00 03
To Thomas Ledgear, Henry Dawson, &c. Frankland Wood and Colver, with Meddows in Durham Moore, &c. Meddows in Gateside, Toll of the Town of Gateside ——————	2559 02 00
To Thomas Haferigge, the whole Mannor of Bishop Mid- dleham, &c. ——————	3306 06 06 ob.
To Henry Darly, and Jo. Wastel, for the Borough of North Allerton ——————	237 03 02
To Walter Boothby, for the Mannor of Easington ——————	8528 02 03 ob.
To Moses Jenkins, Lands in North Allerton ——————	113 00 04
To William Underwood, Thomas Cogbil, and Matthew Brigg, the whole Mannor of Howden, &c. ——————	5192 15 00
To Henry Darly, Lands in the Mannor of North Allerton ——————	125 01 00 ob.

Norham Castle and the Lands about it (said to be valued at 120 l. per Ann.) were alienated long before in King James's Time, to the Earl of Dunbar by Toby Matthews then Bishop of Durham: There was also then an Act of Parliament passed by that Lord's Interest, to prevent all future Alienations.

N U M B. XXXIV.

*A Note of the Particulars of Lands of the Bishoprick of Durham de-
mised to Queen Elizabeth; chiefly by Bishop Barnes.*

Date of Leases.	Numb. of Years.	Yearly Rent. l. s. d.	Particulars demised.
April 26. An. Reg. 24.	99	117 15 08	I. A L L the Manours and Towns of Wlicklam and Gateside. Memorandum. Lost in this Lease 110 l. reserved in Leases in esse. Which were for Coalmines, to three Persons, viz. Anderson, Lewen and White, and to one, named Blackston, for way-leave 10 l. per Annum.
		I	Date

Date of Leases.	Num. of Years.	Yearly Rent. l. s. d.	Particulars demised.
May ult. An. Reg. 19.	100	82 00 00	II. All the Fishings in the Water of Tweed within Norham, and Norhamshire, with all Rents, Issues, Liberties, &c.
			<i>Memorandum.</i> These Fishings are expressly restored to the New Bishop, but paid to her Majesties Receiver of Northumberland.
April 17. An. Reg. 20.	40	27 18 08	III. All the Watermills in Darkington, and Blackwell, &c.
June 20. An. Reg. 20.	50	18 00 00	IV. All the Rectory and Parsonage of Leake in Yorkshire; and all the Tithes, Oblations, Profits and Commodities thereunto belonging.
May 14. An. Reg. 23.	80	26 09 08	V. All the Manour and Graunge of Mil-dredge, with the Appurtinances.
October 24. An. Reg. 24.	80	Rent accus-to-med.	VI. All Wolfsingham Park, the Water-mil there, Chapel Walls, &c.
July 24. An. Reg. 26.	90	34 00 08	VII. All the Mancur of Hovedon, in Yorkshire, &c.
January 17. An. Reg. 27.	70	62 01 08	VIII. All Coundon Graunge, &c. All the Manour of Morton in the County of Durejm. Twelve Messuages in Stan-hope Park at Wefgate, &c.
October 15. An. Reg. 23.	80	18 01 00	IX. All those Meadows and Pastures, called Bishops Close, near Ryers Graunge. All Bishop Midlam Park, with Ap-purtinances. All the Demesne of Midlam, &c.
Septem. 29. An. Reg. 28.	80	108 19 05	X. All the Manour of Crayke; and all Graunges, Houses, Messuages, Milns, &c. Wafts, Woods, Demesn Lands, Quarries, Wards, Mariages, Hariots, Fines, Courts Waves, &c. All Ju-risdiction, Privileges, Franchises, &c. All the Manour of Welehal, the De-mesn Lands there. The Fishings in the Waters of Omse. The Demesn Lands of Walkington, &c. All the Wood and Underwood at Walkington. The Passages, Shores, Fishings, and Fire-boot, at Hovedon Dyke, &c.

NUMB. XXXV.

Dr. Gardiner to the Bishop of Norwich: In Answer to an angry Letter of the Bishop's to him, about the Archdeaconry of Norwich.

Int. Epist. J. Ep. Parkh. MSS. Job. Ep. nuper Elien. **Y**O U R Letters, my Lord, have always been as welcome to me, as good. I did earnestly look for them at my last being in London about your Bu-

Line:

Line : whether that Defect was in your Lordship, or in your Secretary, or in your Messenger, I know not. Now unlooked for, I have received such an one, as I did think never to have received from your Lordship, considering I never deserved any such at your Hands. I do admit your Love to your Friend ; and omit your bitter Words to a Well-willer : and so to the Matter. What Reports are I weigh not. The Truth shall try it self. That I went about to do nothing, before I had made your Lordship privy to all. And I stayed the finishing of my Thing to such time as I had obtained Mr. *Roberts* Goodwil : without the which I was assured never to have yours. If I had been well, I had been with *Roberts*, or now. I have, as your Lordship requested me, written unto him, and desired him to send your Lordship my Letter.

But I beseech your Lordship to pardon me to speak for my self, being thus ill used at all Hands. Why should it be said, that I undermine any ? Have I not said, and do say still, that if he have any just Title to it, he shall never be hindred by me ? And that though he have no just Title, yet for your sake, he shall enjoy the Mean Fruits, viz. 120 l. Do you think that Mr. *Roberts*, or any in Norfolk, would deal so with me ? And I am well assured, he hath no more Matter for him to enjoy that Archdeaconry, than I have to enjoy the Benefice of *Dickeborough*. If your Friend for my Friendship offered, use me in this sort, I will call back my Word, and I will either enjoy all, or loose all. I had no Cause to boast of your Consent, to plesure me to his Hindrance. No, I could wish your Lordship yet to be but upright and indifferent : as you gave me not the Archdeaconry; so not to hinder me of it, when the Queen's Majesty hath given it me : In this you do me wrong. I made your Lordship privy to it. I stayed it in the Midst, as I declared at my Return. I was willing to abide your End in all Things : Yea, I had rather loose that, and all the Living I have, than loose my Lord, the Bishop of *Norwich*. Unto whom in a reverend Respect of his great good Will towards me at all times, and of that faithful and unfeigned Service, in Friendship whereof I have bound my self with a religious Vow, I my self, and all that ever I have beside.

Your Lordship writes, your Lordship will withstand any, that offereth him [i. e. *Roberts*] so great Wrong. It is an easy Matter to withstand me, but not so easy to withstand the Queens Presentation, when she hath right. I sucked not this out of my own Fingers. It came from other Heads, how it [i. e. the Archdeaconry] came void. And it is so far in other Men's Heads which wished me unto it ; because they thought I should have your Goodwill, and do good in the Room : Which had need of a waking Archdeacon, and one that hath Eyes : That if I have it not, Mr. *Roberts* shall not enjoy it.

I trust, my Credit remaineth uncracked for any Note of * Ambition shewed in this. O Lord, where are Men's Eyes ? I speak it plainly, it is no Ambition for one Man that is rich, without Charge, well provided for, yet no Travailer in the Church of God any maner of way, to seek an Archdeaconry for the Living only ; when there is an Advouson out, [by which *Rugg* was presented] which indeed is, and was good in Law, if it had been well handled ; and to defend the Intrusion *fas nefasq;* But, it is Ambition in the poor Man, that hath Wife and four Children unprovided for, and that hath travailed (*abst. Factantia Verbo*) painfully in the Church of God these Eleven Years in one Dioces, to seek for an Archdeaconry, when it is clearly void in Law, and not without a Care to discharge that great Charge that this Office bringeth : and to seek it in such humble Sort as he referreth his Furtherance to them that hinder him most. Judge then my Cause, O God.

Where, you wish me to give you no Cause of Misliking, or of Breach of Friendship ; O my good Lord, as I have at all times, and in all Places acknowledged your fatherly Friendship towards me, so do I now. And loth were I ever to have any Occasion to the contrary. Even so, I speak it boldly, have I acquired your Goodwil with as true a Heart, as ever poor Man did bear to Prelate. You may to plesure your other Friends, cast me off, yet shall the World witness with me, that it was don without my Deserving.

* You have burt your self greatly in confirming your Opinion that goeth of you of Ambitious, and seeking your own Advantage. Bishop of Norwich in his Letter to Dr. Gardiner.

As for your Parenthesis, To continue as of old, (if I use you, and your Friendship well) I wish to breath no longer than I use your Lordship as it becometh; yea, your Friends, your Servants, and your Dogs for your sake. And although you have provoked my Patience, as much as ever it was, with a sharp, a bitter and taunting Letter; containing Untruths, which you have received of Reports; yet shall you not loose my Heart, my Hand, my Service, and all I have to command at your Will, as much as it pleaseth you. I wrot once before, that if the whole Right of the Archdeaconry were in my Hand, your Lordship should order the Matter, as it pleased you. So do I now, when I am fully persuaded, it is in my Hand indeed, &c. I mean plainly, let Mr. Roberts ask Counsil, and then answer me surely. Thus with my humble Commendations to your good Lordship, I take my Leave, 29th of June, 1573.

Your Lordships as heretofore, so to the Death,

G E O. G A R D Y N E R.

N U M B. XXXVI.

Dr. Gardiner to Mr. Roberts; concerning the Archdeaconry of Norwich: Which he sheweth him was Lapsed to the Queen: And so became his, by her Grant.

Ubi supra.

SAlutation in Christ Jesu, &c. I have received a very rough Letter from my Lord Bishop; and such an one as I did never think to have received from him, considering I never deserved the like. The Matter concerneth you, and your Archdeaconry. Wherein you shall well perceive, that I never undermined you, as I am falsely accused, but have carefully sought to keep your good Will, and to seek your Commodity, as mine own; and more than I think any Man would have done for me. So it is, that in Easter Term I understood by those that are well learned in the Laws, that John Rugg could not enjoy the Archdeaconry, because he was not presented thereunto by Bernes, or any of those unto whom Thimelthorp had made a Deed of Gift of his Goods and Chattels: Which otherwise without Controversie he should have enjoyed, if either the Deed of Gift had not been good, or if he had been presented thereunto by any of those Four unto whom the Deed was made. Then was it certain, and so is it still; and so shall you find it: That seeing, that their Advouson was good, if it had been well handled, your Advouson could take no Place, (this is plain) at this Time. But after Six Months, it fell into Lapse in my Lord of Canterburies Hands; and after Twelve Months, into the Queens. Where now it doth remain. For my Lord, our Bishop, can have no Advantage of Lapse, in those things that he is Patron of.

I declared all these things to your Attorney, and to Mr. Baijpole, in Easter Term; offering this, that if he would sue for it to the Queen's Majesty, for my Lord his sake, you should have my Furtherance. If not, then if I might have my Lords good Will and yours, I would sue for it. And in Consideration of your Advouson lost, I would give you the mean Fruits of these two Years by-past. To this Mr. Baijpole answered, That he would warrant me, it should be mine own. For he thought that you would not enter into new Charge and Trouble. Yet dealt I not upon this Warrant; but returning home, I told my Lord as is before. Who, after the old Manner, wishing the Thing to you above all Men, if it might be, next graunted his Goodwill to me upon the obtaining of your Goodwil. Which he willed me to crave. Whereupon I was determined to come to you in my Journey to London: but that I was carried another way with Company.

At

At my being there, although I had good Occasion to try my Friends in this and other Matters ; yet this Token I gave of a reverend Regard to the Friendship of my Lord Bishop, that having my honourable Friends to do as much as I required, yet I left the Matter *re infecta*.

I might finishe here : and if I had not been so visited in my Feet, that I could neither ride, nor go, I had been with you my self, before this Rumour should have come to your Ears. And for a Conclusion make your Choice, whether I shall have your Goodwill to go forwards upon the former Conditions ; or that you will leave it to some other, that will admit no such Condition. For truly without my Lord Bishops Goodwil, which I cannot have without yours, I will not once write, or speak more in the Matter. And yet I wish you to look to it, either in taking it, or in departing from it. And thus I crave, that you will return me Answer of your Pleasure in the Premisses : And that you would send this Letter to my Lord : and then you shall command twice as much. Thus resting to trouble you any further, I commit you to God. The 28th of June, 1573.

Your assur'd in Christ,

GEO. GARDYNER.

[N U M B XXXVI.]

Some Heads of the University of Cambridge, to the Lord Burleigh, their High Chancellor : Acquainting him with the Case of Mr. Aldrich, Master of Benet College, as to his Breach of a College Statute.

OUR dutiful Thanks for your Lordships continual Goodnes towards this whole University, most humbly premised. According to your Lordships Appointment, we have called before us the Master, and Company of Benet College. Wee have heard their Complaints and Causes of Controversy. And have entred to consider the State of their House. And now to make Report to your Honour of our Proceedings. May it please the same to be advertised, that touching the principal Difference between Mr. Aldrich and the Fellows, viz. Whether the said Aldrich, being not qualified according to the Statute, may still nevertheless retain his Mastership. After deeper weighing of the said Statute, and hearing, what might be alledged in his Defence, we inclined in Opinion to this Point, That like as the like Statutes are in sundry Colleges binding the Collegiates to be qualified diversly ; for not accomplishing whereof, some heretofore have either voluntarily relinquished, or been put from their Rooms : and considering again, how dangerous a Thing it were to admit the contrary Example in one House, to the special Prejudice of a great Number ; so likewise were we in this Case induced to think, that the plain Meaning of that Statute is, that whoso hath not the Quality required, is not to occupy and enjoy the Place.

Epist. Academ. pen. mej

Nevertheless forasmuch as by the Parties Consents heretofore, (as most of them have confessed) the Resolution of the same Doubt was referred to the Judgment of the Archbishop of Canterbury, we have thought it not amiss to follow that Course ; as well to satisfy his Grace in behalf of our late Thought : whereby we meant only to preserve our Privileges, and not to withdraw from his Graces Hearing any private Matter that before had been orderly committed unto him : As also, and chiefly for that your Honour, not without great Consideration, (as we verily take it) entones advised Aldrich to ensue that way. To the which Effect we have addrest our Letters to his Grace, not doubting,

but

but that as he hath a singular Care for the good Estate of that House, so he will determine in this Case accordingly.

For our own Part, we thought best not to set down any Definitive Sentence therein, unless your Honours speedy Advice shall otherwise direct us. The Blessed God long preserve your Lordship in most prosperous Estate to his good Pleasure, and our chief Comfort. At Cambridge, the 8th of August, 1573.

Your Lordships most bounden]bumbly at Commandment,

Thomas Byng,
Edward Hawford,

Andrew Perne,
Roger Kelke,

Jhon Wbytgifte.

N U M B. XXXVII.

A Description of the Queen's Progress, Anno 1573. with a particular Account of her magnificent Entertainment at Canterbury, by the Archbishop: And of her Return Home. Omitted in the Editions of that Archbishop's Life, intitled MATHÆUS.

*Int. MSS.
Rev. T. Baker. B. D.*

DE qua *Cantiana* peragratione, ejusq; ordine atq; forma, ut Posteritati rerum anteactarum memoria in scriptis Monumentis reservetur; ex earumq; comparatione, quid sequendum fugiendumq; sit, animadvertisatur, opportunum esse ducimus, hoc loco declarare.

Decimo quarto igitur die *Julii*, qui dies Mercurii eo anno fuerat, *Regina ELIZABETHA* ab ædibus suis *Grenovici* discessit, & *Croidonam* profecta est. Ibi cum sua Familia, in *Domo Cantuarienfis* Episcopi septem dies permanxit. Indeq; *Orpingtonam* migravit ad ædes *Percyallii Hart* militis. In quibus cum triduo permanisset, ad suas ædes *Knolle* concessit. In illis quinq; diebus morata, venit *Birlingam*, triduoq; Baronis *Burgavensis* hospitio usa, Cal. Augusti ad alteras ejusdem Baronis ædes *Eridge* positas, accessit. A quibus post sex dierum moram, *Bedgeburiam* ad domum *M. Culpeperi* pervenit. Indeq; postridie *Hempsteadam* se contulit a *M. Guilford* Milite paulo post creato, hospitio accepta, triduoq; ibi pereacto, venit *Riam maritimum* in *Suffexia Oppidum*, atq; *Portum*: ad quem ante illum diem, nunquam Regem aut Reginam pervenisse ridicule aiunt. Elapsoq; ibi triduo, *Sisinghurfti*, in ædibus *M. Bakeri*, quem equestri postea dignitate affecit, alterum triduum contrivit.

Tum 17. *Augusti*, qui dies Lunaæ fuit, a *M. Thoma Wutton*, in villa quæ *Boeton Malherb* dicitur, hospitio lauto accepta, post biduum, ad ædes *M. Tufton Hotbeffldæ*, profecta est. Alteroq; illic transacto biduo ad domum suam *Wefinhanger*, quæ *D. Baronis Buckburft* custodiæ committitur, pervenit. In ea quatriduum consumpsit. Tum cum ad *Doverum* festinasset, in itinere in *Castello Sandownensi* pransæ, *Folkstonam* montem conscendit. In quo monte Archiepiscopus *Cantuarienfis*, qui tum *Beakesborne* morabatur, & *D. Baro Cobham*, maritimis Portibus Praefectus, cum magno famulitii sui grege suæ Majestati obviam ibant. Militesq; atq; Generosi *Cantiani* amplius trecenti cum famulorum equis insidentium turmis ac catervis eo convenerunt. Quibus a Montis *Folkstone* fastigio ferè ad *Doveri* oppidi fines latè distinctis & extensis, *Regina* ad *Doverum* transiit.

In cujus finibus summus oppidi magistratus, quem *Majorem* vocant, & Juratis trecentis armatis milibus comitati, *Reginam* excepit, & sub noctem ad *Doverum* perduxit. Interea frequentes tormentorum ictus ex castro, navium statione, & alii arcibus emissi, tanquam tonitrua, in aëre resonabant. Hic adventus dñe Martis, qui 25 *Augusti* fuit, Archiepiscopi, Nobilium, Generosorum ac Militum *Cantii*, tum frequenti multitudine celebrabatur. *Doveri* itaq; sex dies permansit. Tum *Sandwicum* venit. Ibi a *Majore* ac *Juratis*, satis laute accepta peregit triduum,

Postridieg;

Postridiéq; qui tertius Septembris fuit *Wingham* in itinere pransa, accessit *Cantuariam*, paulo post horam tertiam pomeridianam. Ejusq; per Occidentalem portam in *Cathedralem Ecclesiam* ingressus, ab adolescente quodam Scholæ Grammaticalis Discipulo Oratione Latinâ, celebrabatur. Qua finita, cum se ad scannum genubus flexis inclinasset, preces consuetæ ab Archiepiscopo, *Lincolniensi*, *Roffensi*; Episcopis, & *Doveri* Suffraganeo in adventum ejus, fundebantur. Tum Decanus unâ cum Præbendariis, Canonicis, Ministris, & Choro Ecclesiæ Cathedralis, nonnullisq; sui facelli cantoribus Eam sub conopæo a quatuor Militibus erecto sequentem, per chorum usq; ad Oratorium suum præibant. Indéq; finitis vespertinis precibus reversa per Urbis plateas ad suum Palatium, quod antiquitus *Augustinense* dicebatur, transiit. Ac die Dominico ad eandem Ecclesiæ curriculo per plateas ducta, rursus rediit. Eo die Decanus è sacro suggestu concionatus est. Cúmq; is peroravisset, ad palatum eadem via curriculo regressa est.

Postridiè vero, qui septimo mensis Septembris fuit, ad Convivium ab Archiepiscopo invitata ad Archiepiscopale Palatium cum tota familia venit. Is natalis fuit Reginæ dies. Námq; Anno Domini 1533. & 25. Regni patris sui *HENRICI Octavi*, *Grenovici* 7. Septembris, qui eo anno Dominicus dies fuit, nata est, quadraginta ante has Archiepiscopales epulas annis; eadémq; nempe inter primam & secundam pomeridianam, quâ convivata est horâ. Triduo autem postquam nata est, in porticu Ecclesiæ Conventualis Fratrum *Observantium* *Thomas Carmerus*, Archiepiscopus *Cantuariensis*, ac Illustrissimæ viduæ, D. *Agnes*, *Thome*, quondam *Norfolcia* Ducis, & D. *Margareta Tho. Dorcesteris* Marchionis reicta, eam in Baptismate suscepserunt. *Johannes Stokeley*, *Londinensis* Episcopus, assistentibus sibi *Westmonasteriensis*, Sancti Albani, Sti Salvatoris atq; *Stratfordieni* Abbatibus: Tum *Thoma Norfolciensis*, & *Carolo Suffolciensi* Ducibus *Tuoma Dorcestrensi*, *Henrico Exoniensi*, Marchionibus, *Henrico Essexia*, *Henrico Wigoriensis*, & *Thoma Wiltoniensi* Comitibus, ac nonnullis aliis Illustribus viris præsentibus, eam baptizavit.

Sed in hoc lautissimo Archiepiscopali convivio, quod ipso suo natali die atq; horâ cum quadragesimum ætatis suæ annum attigisset, celebravit, hic Ordo observabatur:

Nobilis soli Reginæ ministrabant. Quæ simulatq; manus abluiisset, accessit ad mensam, in summo Aulæ Archiepiscopalis loco, in latitudinem extensam. Ad cujus medium in veteri quadam marmoreâ Cathedra pannis auro infusis ornata, sub pretioso auróq; fulgenti Regio Conopæo, discubuit. Tum Comes *Ricetus*, *Gallia* & *Mariachalcus*, qui paulo antea Rege *Gallia* ad Reginam; cum centum Generosis *Cantuariam* Legatus venisset, unâ cum D. Moto ejusdem Regis ad Reginam Oratore, a dextris Reginæ, ad ejusdem mensæ extremitatem, ore ad Reginam, tergoq; ad Aulam; ut convenientius familiariusq; conferri sermones poterant converso sedebant. Alteramq; a sinistris mensæ extremitatem, quatuor Illustræ Fæminæ, Marchionissa *Northamptonensis*, Comitissa *Oxonensis*, Comitissa *Lincolniensis*, & Comitissa *Waricensis*, occupabant.

Reginæ a Stipitoribus, quos *Fensionarios* appellant, in mensa ministratum est: Legato autem, & Oratori *Gallico*, necnon Marchionissa atq; Comitiis, a satellitibus Regiis.

Ferculorum carnis ac piscibus delicatissimis refertorum, ordines duo apponabantur, præter tertium, qui ex selectissimis placentaru[m] generibus constabat.

Reliquæ omnes Anlæ mensæ convivis repletæ sunt. In proximis Reginæ Mensis, a dextris discubuerunt, cum Archiepiscopo, Consiliarii, cum quibusdam tum viris tum fæminis Illustribus. Et ex his præcipui illorum qui ex *Gallia* cum *Retio* venerant. A sinistris nobiles ac Illustræ Fæminæ. In remotoribus vero mensis Major *Cantuarieris*, cum illius Civitatis Senioribus, & *Cantiani* Comitatus Generosi viri & inulieres federunt. Hisq; omnibus ab Archiepiscopi famulis toto convivio servitum est.

Interea verò, dum multi spectatum frequentes introissent, & Aulam medianam pœnè complexisse, removeri eos, & ad Aulæ latera concedere subinde iulit Reginæ; ut Aulæ longitudinem & discubentes per omnes mensas convivas intueretur.

retur. Epulis antem peractis, & remotis mensis, postquam assurectum est, Reginæ cum *Rhetio Legato*, & D. *Moto*, Oratore *Gallico* ad longam illam mensam secretum sermonem habuit, interea dum inter Nobiles ad instrumenta Musica tripudia haberentur. Ac paulo post per viam secretam in Archiepiscopi Deambulatorium ascendit. Ibi cum eodem Legato ad noctem ferè colloquium perduxit. Tum Archiepiscopum accersivit, narravitq; quām gratum atq; honorificum sibi visum esset illius diei Convivium : actisq; summis gratiis ad Palatum suum curriculo per plateas reducta est.

Atq; præter hoc magnificum ac sumptuosum convivium, Archiepiscopus *Insignia* quædum dona Reginæ dedit ; Salsarium, viz. ex auro assabre factum, in ejus Cooperorio Achates Gemma, Divum *Georgium* Draconem trucidantem, cum *Gallicis* versibus in Regiis Insigniis consuetis continens, intexitur : in orbe antem sive concavo ejusdem, alter Achates includebatur ; in quo vera Reginæ imago in albo Achate incisa fuit. In cooperorii autem summo aurea Navicula Adamantem oblongum tenuit. Hoc Salsarium, cum *sex* Portugalensibus aureis ejus concavo inclusis, quorum singula tribus Libris decem solidis *Anglicis* valent, Archiepiscopus Reginæ dono dedit : Quod ducentis amplius *Anglicis* Marcis æstimabatur. Præterea equum ei præstantem, quem in monte *Folkstone*, cum famulatum (ut dixinus) Archiepiscopi prætergressa est, inter ceteros ejus catervæ equos consperxit, ac animadvertisit, Archiepiscopus donavit. Cujus etiam generis equos nonnullis Proceribus, Reginam hoc comitantibus, largitus est. Quibus præterea singulis, atq; Consiliariis, virisq; in Aula Illustribus, Librum Latinè nuper editum de *Visibili Romarachia* contra N. *Sanderi Monarchium* : Matronis autem atq; feminis Illustribus Commentaria in *Ecclesiasten* in *Anglicum* Sermonem versa, & *Biblia* minora *Anglica*, artificiose ac ornatè ligata, dedit. Ad extremum, inter Regii Hospitii ministros atq; famulos quingentos amplius aureos distribuit. Toto etiam tempore, quo Reginæ *Cantraria* commorata est, Archiepiscopi domus, Convivis tam ex Aula, quām ex Comitatu, aliisq; Advenis confluentibus, beneficentissimè patuit. Et in magna Camera-tres Convivarum ordines singulis diebus, pro Proceribus, Consiliariis ac Illustrioribus Convivis, apparabantur. Quorum duo ad mensam Archiepiscopi, tertius ad aliam adjunctam quadratam mensam, appositi sunt. Aula verè minor in prandiis, cœnis, necnon matutinis jentaculis, satellitibus ceterisq; inferioribus Hospitii Regii ministris, cum magna frequentia indies replebatur.

Atq; horum omnium Conviviorum apparatus, ciborumq; in eis varietas, in rotulis seorsum describuntur.

Sequente rursus die Dominico, Reginæ ad Ecclesiam Cathedram, in Curriculo per plateas rediit, precibusq; matutinis finitis, Concioneq; a *Lincolnensi* Episcopo habita, ad Palatum suum eo quo ad Ecclesiam accessit ordine, regressa est.

Hæc Reginæ mora *Cantuaria* quatuordecim dierum fuit. Namq; die Mercurii, qui decimus quartus post adventum suum esset, eo *Feverhamiam* migravit : ibiq; permanxit biduo. Tum die Veneris ad *Sitingbornam* perexit, & in ædibus, Mri. *Cromeri* Armigeri pernoctavit. Postridièq; *Roffam* appulit ; quadriduòq; in Hospitia Coronæ sic dicto diversabatur : Ac die Dominico in Ecclesia Cathedrali *Roffensi* matutinis precibus & Concionis divinæ interfuit : Semelq; in ædibus M. *Watts* pernoctavit. A *Roffa* ad suas ædes *Dartfordia* sitas progressa est. Indèq; post biduum, *Grenovicum* tandem iterum reducta, a peregrinando cessavit, atq; requievit. In tota autem hac *Cantianâ* peragratione, quam ex omnibus, quas unquam peregit Provinciarum suarum, seu Comitatuum lustrationibus, ob *Cantorum* summam Humanitatem ac Lautitiam, Reginæ crebris laudibus extulit. Viceco mescum militibus atq; Generosis *Cantii* catervatim Eam comitabantur.

Et post quam Regine discessisset *Cantuaria*, Archiepiscopus, ad residuum ejus Copiæ, quam in Reginæ Adventum, ut laetus Pater familias comparaverat, ex urbe, & vicinis Parochiis & multos convivas inviavit, liberaliterq; exceptit, & pauperes abundè pavit assidue.

N U M B. XXXVIII.

The Direction of the Ecclesiastical Exercise in the Dioces of Chester.

TH E Moderators of every several Exercise shall select such Parts of Scripture, to be handled amongst the Ministers, that are to attend the same, as they in their Discretions shall think meet. So that they take, in every several Place of the Exercise, divers Parts of Scripture.

MSS. R. a.
Thoresby,
Armag. Vol.
Ed. No. 37.

The Writers shall be appointed to gather several Observations upon every Verse of that Part of Scripture which shall be assigned unto them. And so procede with the whole, Verse by Verse.

The Speakers shall be appointed (every of them) in order to treat upon so many Verses of the same, as by an equal Distribution of the whole Text amongst them all, shall be assigned to every one.

The Maner of Proceeding in the Exercise.

First, Prayer shall be aptlie conceived, for the present Occasion ; For the blessed Estate of her Majesty, of the Church and Commonwealth ; by one of the Moderators. Who in order shall every of them accomplish the same at every several Exercise.

Then the first Moderator shall propose and read the first Verse of the Text, which is to be handled.

Upon which Verse the Writer shall in Order, read the Observations which they have gathered.

After whom the Speaker, assigned to that part of the Text, shall in some larger maner discourse upon the same.

After him the rest of the Speakers shall have Liberty to give any brief Notes upon that Verse.

In all which Actions of the Writers and Speakers, the Moderators [Office] that proposed the Verse, shall be to make special Observation of any Errors, Negligence or Ignorance in any of them. And the same to correct and reform with as brief Speech as may be. After which he shall further add such Observations as he shall gather upon the said Verse. And after him the rest of the Moderators and Preachers in due Order, shall do the like, till as much be said upon that Verse as shall be thought convenient.

All which Time both the Speakers and Writers shall take Notes in Writing of those Observations which shall be given by any the Speakers, Preachers, or Moderators. And so in due Order shall all the Moderators procede with the whole Text, Verse by Verse.

Then shall the Moderators call before them those, whom, by any Information, they are to admonish of any Misdemeanor or Enormityes of Life. And if after such Admonition, they shall again fall into the like Offence, then the Moderators shall certify the Bishop thereof, and crave Suspension of them.

After, the Moderators shall procede against the *Absents* in this Sort : *Viz.* They shall at the next Exercise after every such Absence, call before them the said Parties : Who, if they cannot be able to prove a sufficient Cause of their Absence, and the same well approved by the Moderators, then the Moderators shall exact the Mulct imposed by the Order set down by the Right Reverend the Lord Bishop, without abating any Part thereof in any respect ; lest any thereby learn to presume of Favour in such Case to be shewed. Which Mulct if any shall refuse to satisfy, and not duly conforme themselves in that behalf, or not come in Place to give account of their Actions, then the Moderators shall without delay procede to Suspension, according to the said Orders. Which Suspension they shall forthwith certify unto the said Bishop, according to the

V O L. II.

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said Orders ; and further with all Instance prosecute the said Suspension with full Effect.

In fine, the whole Action is to be concluded with Prayer, as it was begun.

N U M B. XXXIX.

A Copie of the Authorite gyuen by the Bisshop of the said Dioces to the Moderators of every several Exercise : With the Names of the Moderators throughout the Dioces ; and other Orders to be obserued in the Exercises.

Ubi Supra.

WI L L I A M by God his Providence, Bisshop of Chester, to Peter Shawe, Parson of Burie, Oliver Carter, Preacher of Manchesteſſer, William Langley, Parſon of Prestwich, Thomas Williamson, Vicar of Eccles, Moderators for the Exercises holden at Burie, within the Dioces of Chester, Greeting. Whereas the Right Honourable the Lords of her Majesties most Honourable Privy Council, upon careful Zele for the Furtherance of the good Proceeding and Course of Religion, have recommended unto us ſome further Enlargements of the Eccleſiaſtical Exercise, to the End they might be more frequently uſed, and in more Places in this Dioces, then before it had been ; whereupon we have upon good Deliberation, and by good Advice appointed that the ſaid Exercise ſhall be had and kept at more Places : Sithence which time we do understand by credible Information, that many who ought to frequent the ſaid Exercise, and diligently endeavour thereby, as well to profit themſelves, as to make the Minifters in those Parts better thought of, do either negligently deal in the ſame, or wilfully abſent themſelves ; ſo that the Hope of good that were to be wifhed, and is expeſted to come by the ſaid godlie Exercise, is like to languiſh and greatly decay, if Remedie therein be not had, and that with convenient Speed :

Wee have thought good to meet with the ſaid Negligence and Wilfulneſſ by ſome Cohercion and Reſtraint for the Time ; intending hereafter, if the ſaid Negligence and Wilfulneſſ (as God forefend) increase, to augment the Punishment, and to lay ſorer Punishment upon thoſe that ſhall be found culpable. These are therefore to authorize you, and everie one of you, that you do in your next Asſembly to be holden for the ſaid Exercise, gyve notice to all the Clergy and others of the ſame Asſembly, of the Contents of theſe Preſents. And if you ſhall fynd any, of what Degree ſoever they be, negligent, wylful or contemnptuous in that behalf, after warning given, that upon Call of ſuch Person or Persons before you, or any two of you, upon his or their Defect, to ſuspend him or them ſo offending, *ab Officio per Sententiam in Scriptis, donec a Nobis vel nostro vicario in Spiritualibus Generali Absolutionem seu relaxationem ad dicta Suspensionis Sententia obtinuerit, vel obtinuerint.* And what you do in and concerning the Preuilles, we will you certify us, our Chauncellor, or other Deputy, as conveniently as you may: In Witneſs whereof to theſe Preſents we have cauſed our Seal Epifcopal to be put. *Dat. apud Ceftr. i. die Mensis Septembris, 1585.*

The Places of Assembly, and the reſpective Moderators.

Imprimis, The First Thurſday in the Month of Februarie, the Exercise is holden at Prescott, within the Deanery of Warrington.

Moderatoſ
 { Mr. Nuttal, B. D. and Parſon of Sheffon, (Agbten, Bebington.)
 { Mr. Meade, Vicar of Prescott, and B. D.
 { Mr. Caldwell, M. A. and Parſon of Winwick.
 { Mr. Harwood, M. A. and Parſon of Warrington.

The

The Second Thursday at Burie within the Deanry of Macclesfield.

Moderators { Mr. Shawe, B. D. Parson of Burie.
 { Mr. Carter, B. D. and Preacher of Manchester.
 { Mr. Langley, M. A. and Parson of Prestwick.
 { Mr. Williamson, M. A. and Vicar of Eccles.

The Third Thursday at Padiam within the Deanry of Blackburne.

Moderators { Mr. Ashton, M. A. and Parson of Middleton.
 { Mr. Sharpe, M. A. and Parson of Ratcliffe.
 { Mr. Osburne, M. A. and Vicar of Whaley.
 { Mr. Midgely, the Vicar of Ratchdale.

The Fourth Thursday at Preston within the Deanry of Amounderness:

Moderators { Mr. Fleetwood, M. A. and Parson of Wigan.
 { Mr. Leigh, B. D. and Parson of Standish.
 { Mr. Welsh, the Vicar of Blackburne.
 { Mr. the Vicar of Lancaster.

If Thursday be Holyday, the Exercise is kept on Tuesday before.

All Parsons, Vicars, Curates and Schoolmasters within every Deanry, are to appear personally on every Exercise Day, there either to write or speak.

Every Parson that is absent is to forfeit for his first Absence iii s. and iiiii d. And so the Second time double. And so still double.

Every Vicar that is absent, for his first Absence ii s. For the second time, double, &c.

Every Curate that is absent, for his first Time xii d. For the second Time ii s. &c. And likewise Schoolmasters.

All are too meet by Eight of the Clock in the Morning: and so to continue till Ten. And from Ten of the Clock till Eleven, a Sermon is made by one of the Moderators, of the same Text of Scripture which was handled and entreated of before, by the Speakers and Writers. From Eleven of the Clock till Twelve, all do take their Repasts and Refreshing. Then do meet again before One of the Clock, and so continue till Three of the Clock, in the Months of March, April, May, June, July, August. In the Months of September, October, and February, but till Two of the Clock.

Whoever is not personally present before Eight of the Clock in the Morning, he is counted as absent, and is to pay the Mulct for the same.

The Writers that have profited by Writing, are appointed to speak, if the Moderators so think good, and to surcease Writing any longer: Many of which that could do little good before in the Church, by this Means have been brought in a short time to do some Profit in the Church. Much good hath ensued of this Exercise. The Lord continue it to his Glory, and to the Encrease of many painful Labourers in the Church.

The Bishop of the Dioces is to have the Exercise of all the Writers, with their Names subscribed thereto, delivered up unto him, every Quarter of a Year once. That he may see, who do profit, and who do not.

All the People and the whole Congregation are to resort to the Sermon, but none to the other Exercise but Clergiemen onely, Parsons, Vicars, Curates and Schoolmasters.

NUMB. XL.

Littleston's Declaration, Novemb. 1574. of certain English Gentlemen, that have Entertainment of the King of Spain.

To the Right Honourable and my singular good Lord, my Lord High Treasurer of Yngland.

MSS. Burgh. THE certain Notes of such Ingles Gentlemen, that came into Spain for Entertainment at the King's Hands, and what the King gave to each Man in Money at Times.

George Chamberlain came to Madrid the 10th of December, Anno 1571. The King gave him Entertainment for Flanders, with Letters to the Duke of Alva. And more, the King gave him in Mony 300 Duckats: and he departed the last of February, 1572. — Duc. 300

Timothy Moquet came to Madrid the 16th of December, 1571. The King gave him Entertainment for Flanders, with Letters to the Duke there. More the King gave him in Mony 150 Duck. And departed the last of March, An. 1572. — 150

Anthony Standen came to Madrid the 16th of December, 1571. The King gave him Letters for Entertainment for Flanders. More, the King gave him in Mony 150 Duck. And departed the last of March, 1572. — 150

All these following came also to Madrid; the Dates of their coming, their Gifts, and the Dates thereof, and the Dates of their Departure, were as followeth.

Anthony Molesworth, 13. of Jan. 1572. The King gave him Letters to the Duke for Flanders, for Entertainment, and 150 Duck. Departed ult March, 1572.

John Parrot, 1. of March, 1572. Entertainment for Mellen, [Milain] 100. Duck. Departed the last of May, 1572.

Egremond Ratcliff, 2. of May, 1572. The King gave him in July 300 Duck. More, September 8. following 200 Duck. Returned from Milain, the King gave him 300 Duck. The 20. of September for Milain; where the King gave him Entertainment there one Duck. per Day. Then he departed from Spain, May, ult. 1574. towards France and to Flanders.

Thomas Genny, 2. of May, 1572. Given him in September 200 Duck. And in January 1573. 100 Duck. And more, 20 Duck. per Month. Departed for Flanders.

Edward Dayres [Dacres] the 10 of August, 1572. In October the King gave him 300 Duck. In January next 200 Duck. And more, 30 Duck. per Month in Flanders. Departed 20. of February, 1573. for Flanders.

Sir John Nevyl, the 20 of November, 1572. came from Rome. Given him 200 Duck. and 30 Duck. per Month in Flanders. Departed for Flanders the 20. of February, 1573.

Hugh Owen, 26. of November, 1572. Given him 150 Duck. November 26. and allowed 20 Duck. per mens. Departed for Flanders, February 26. 1573.

Rowland Tourner, [who named himself at Madrid, my Lord Audley] Christmas-day, 1572. Given 50 Duck. and had a Letter to Duke Alva.

A Friar of Ireland, called Friar John, 100 Duck. Had the King's Letter for Flanders.

Myget Tempest and his Son came to Madrid, May, 1574. The King gave to the Father and to the Son 300 Duck. And gave to the Father 20 Duck. per Month, and to the Son 15 Duck. per Month. And they returned for Flanders, July, 1574.

Tyrrel, Cotton, Pet, Tickborn, Stroden, [Stradling] Greffy, Swyborn, and Smith, came to Madrid, November 1573. The King gave among them 1200 Duck.

Duck, and Entertainment, some for *Flanders*; some, as Mr. *Pett*, for *Mellen* [*Milain*.] And some had 20 Duck. per Month, and some 15 Duck. per Month.

Dr. Sanders came from *Rome* to *Madrid*, Nov. 1573. The King gave him at his first Coming, 300 Duck. And more since that Day, 200 Duck. And there he as yet remaineth.

The Archbishop of *Caswell*, [*Caffilles*] in *Ireland*, came to *Madrid* in *March*, 1574. The King gave him 300 Duck. in *April* following. And there as yet he remaineth.

My Lord *Morley*, *Edmund Parker*, my Lords youngest Brother, and *Rowdman* [*Redman*] came to *Madrid*, *March ult.* 1574. The King gave my Lord *Morley* and his Company 600 Duck. at one time. And there they remain.

Richard Ley came to *Madrid*, *May ult.* 1574. The King gave him 150 Duck. And there as yet he remaineth.

The Bishop of *Methe*, of *Ireland*, came to *Madrid* 20. of *July*, 1574. The King gave him 200 Duck. And there as yet he remaineth.

Thomas Steukely. The King gave him at times, from his first coming into *Spain*, *Anno*, 1570. to this Time of *August*, 1574. And for the keeping of *Thomas Steukely* his House at *Madrid* at the King's Charge for 6 Months at 500 Re. of Plate per Day, which amounteth in the whole Sum to 27576 Duck.

The King doth give to *Thomas Steukley* for his Pension by the Year 600 Duck. And doth give to *William Steukley* for his Pension by the Year 400 Duck.

Countess of *Northumberland*; the King doth give her by the Year 2000 Duck.

I have seen the Treasurers Books by his Clerks; and by Hear-say by divers of good Credit, that the King is charged in *Flanders* by the Year, given to *Englishmen* there, the Sum of 231 Thousand Duckats yearly in Pensions.

N U M B. XLI.

Scory *Lord Bishop of Hereford*, to the *Lord Treasurer*: Against some Clerks of the Exchequer, intending to suppress, under the Name of Colleges, divers Parsonages in his Dioces.

RI G H T Honourable, may it please your Lordship to be advertized. That whereas leud Persons, being Clerks of the Exchequer, by Colour of their Office, and Countenance of the Court, have attempted to overthrow certain Parish Churches in my Dioces, (Of whose leud and wicked Practises I certified your Lordship heretofore) nevertheless, either favoured by the Court, or maintained by the Officers, cease not to vex and molest the poor Incumbents of the said Churches. Their Purpose is, that such Parish-Churches as are divided into Portions, where are two or three Parsons, should under the Name of Colleges be suppressed, and come to the Prince by the Statute of *Suppression*. Which if they bring to pass, not onely many Parish-Churches in my Dioces, but very many throughout the whole Realm, both Parsonages and Vicarages, should be overthrown. The Overthrow whereof were the Slandering of the Gospel, the Defacing of Religion, and the Disquieting of the quiet Estate of this Realm. For what a Slander were it unto the Church of *England*, to have the Parish-Churches destroyed? And what a Grudge would it breed in the Hearts of the People, to see their Churches spoiled, their Ministers and Preachers defaced, and their Lands and Tiths abused?

*MSS. Epist.
R. Joh. Episc.
Heref. penme.*

I beseech your Lordship remember, how we are already slandered by *Dorman* and others, that our Churches in *England*, some are made Houses of private Men, some Stables, and other some thrown down and made flat with the Earth. God grant we suffer not these unjust Reports of the Popish *Loyairists* to be justly reported of us. There are in present Suit in the Exchequer, three great Parish-Churches of my Dioces, and more, as I understand, shall come in very shortly.

But,

But, I trust, your Lordship, by whose Wisdom the Church of *England* hath hitherto been defended, will not suffer this Spoil: That the Parish-Churches, where was never any Sign of College, should be overthrowu under the Name of Colleges.

The Church of *Bromyard* hath been long in Suit, and the Parsons thereof greatly impoverished, being from time to time delayed. They seek nothing but Justice. I beseech your Lordship that they may be heard, and have Tryal according to Order of Law, without any farther Delay. Thus committing their Cause unto your Lordship, I most humbly take my Leave, commanding your Honour to the gracious Protection of the Almighty, this 24th Day of January, 1574.

Your Honours most humbly to Command,

JO. HEREF.

[N U M B. XLI.]

Mr. Rafe Lane's Account of his Offer to go into the Levant in the King of Spain's Service against the Turk from his own Pen. Viz.

An Account of my Proceedings touching my intended Levant Service (by the Favour of God) as well toward her Majesty, as otherwise, the 19. of Jan. 1574.

MSS. Politic.
pen. me.

FIRST, drawn on by mine own particular Occurrences, having thought of sundry Employments of my self by her Majesties Licence for certain Years, Reason and mine own Affection, before all others, recommended unto me a Levant Service against the Turk, if the same from hence might by her Majesty be favoured; and of the King of Spain well entertained. Whereupon I made *Anthony Guerrasse*, [the Spanish Agent] to be asked his Opinion, if a Bulche of Englishmen, being of Service either for Sea or Land, or both, were offered unto the King his Master from hence, whether the same would be well accepted with pay, or not. His Answer was directly, that if the same might be with her Majesties Favour, he knew assuredly that they should not only be largely entertained for their Payes, but also, otherwise most honourably used, and most heartily welcomed to the King: Yea, and would open a greater Gate of Kindness between these two great Princes, her Majesty and *Spain*, than yet there hath been any liklihood of.

Hereupon in Summer I entred my Secret unto her Majesty for two Years Leave to seek mine own Aventure by Service. Which in the End obtained by honourable Friends. By the same Means I obtained her Majesties Letters of the 15th of January, 1574. unto the *Comendador*, testifying her Majesties desired Liking unto the Service intended; and assured, that my Offers, sent by the Bearer of her said Majesties Letters, with the Conditions being accepted by the said *Comendador*, the same should on my Part with all Sincerity be performed.

And thus mych until the 19th Day of January, 1574. There resteth now for me to make my Offers of Service, with the Conditions, unto the *Comendador*. Which Offers will of his Part be either refused, or accepted. If refused, then the Matter is at an End; and her Majesties uttered good Conceipt of me in this resteth without spot or blemish, &c. But if the *Comendador* do accept the Conditions, then shall I be as able as willing, and both able and willing to perform the same.

Then follow the Conditions.

Lane's

Lane's Letter to Dr. Wylson in Flanders.

I requested him, as my singular good Lords, my Lord Treasurer, my Lord of *Leicester*, and my Lord of *Warwick* had addreſt their honourable Letters in my Favour unto him: and to move him to take knowledge of my offered Service against the *Turk* unto the *Commendador*: So also, that it would please him, at my poor Request, to take ſome favourable Regard unto it. And that as Mr. *Dyby* was directed unto him with the Conditions of Contract, ſo it would please him to countenance thoſe, especially ſuch as concerned a ſort of Allowance of four Things, &c.

N U M B. XLII.

A true Certificate and perfect Note of Fees and Duties paid heretofore, and now be paid at this present, for Citations, and all other Ecclesiastical Instruments, concerning my [i. e. the Bishop of Norwiches] Consistory Court.

FIRST, Every Citation for Writing and Sealing was—	8 d.
Item, Every Personal Decree likewife	8 d.
Item, Every Excommunication in like manner	8 d.
Item, Every Monition, and other Proces direct for the Appearance of any Person	8 d.
Item, Every Primer Citation	11 d. 3 d. too much.
Item, Every other Proces aforesaid	12 d. 4 d. too much.
b Item, Every Act to the Scribe	2 d.
c Item, Every Allegation	4 d.

Sentences, Examinations of the Parties Principal, or of Witnesses, are used as before. they have been heretofore.

d Item, Every Institution	12 s. 4 d.	^a Now 2 s. more for Writing, and before nothing.
Item, Every Induction	18 s. 8 d.	^b Of late time used. Nothing before.
Item, Every Proxy	16 d.	^c Nothing before.
e Item, For Admission of Proxies out of Court	2 s. 6 d.	^d Nothing before.
Item, Every Constitution	4 d.	
Item, Every Stipulation	4 d.	
f Item, For Certificate of any Agreement		^e Nothing before.

N U M B. XLIII.

Sir Thomas Smith, and the Earl of Leicester, to the Lord Treasurer Burleigh, Members of the Society of the New Art, for transmuting Iron into Copper: Medley the Chymist, Undertaker.

WE have now comonied with *William Medley*, mervailling why he stayeth here, and goeth not down to the Works. He layeth Excuses, part for wanting of Mony to defray his Charges here, and part too, for his Charges in Tryals making, now these two Years and more, and his Buildings and Vessels, 400 l. allowed him. Of which 150 l. wee had once comonied for his Vessels, Housing, and casting up of Earth, and other ſuch Necessaries, which the *Int. MSS. D. T. Smith Mil. a Secret. D. Reg. Elizab.*

the Society shall receive of him. Whereof I, Sir *Thomas Smith*, was content that the 100*l.* which I have already payd for him to Mr. *Jobson*, should be part; and going in hand with the Work, I was always content for such Portion ratable as my Lords do contribute, to allow of and give an Acquittance for it. Or if each Partner do contribute an 100*l.* to redeliver the Obligation, wherein Mr. *Dier* standeth bound to me for the whole.

I, the Earl of *Leycester*, have given already to Sir *John Hybbord* one 100*l.* and also Order to him for Iron, Cask and Lead, to the setting forward the Work. He faith, that your Lordship was content, that part of your Mony should go to the Payment of the said Vessells. And the rest you would send to Sir *John Hybbord*; who should have the chief Charge of Provisions, for all things necessary for the Work; and of disbursing of Mony by Accounts.

The which to keep at the Works, I Sir *Thomas* have sent down a trusty Man; and will send also down part of Sir *Homfreys [Gilbert]* Mony out of hand, to pay the Workmen he shall find there: and will send the rest after. For I long to have it go in hand without delay. And will take Order, if I can, to hear every fourteen Days what is done.

Other Notes we have sent here to your Lordship to have your Advice therein; especially in such as we have not yet ascertained. Or if there be any other Thing that you think meet to be considered, we pray you to write unto us. And so we commit your Lordship to Almighty God. From *Richmond* the 7th of March, 1574.

W. Burleigh
Who writ his Name to this Letter, to
shew his Allowance, as it seems, of
what was done, and his Consent.

Our Loving Friends,

R. Leycester.
Tho. Smith.

N U M B . XLIV.

Sir Thomas Smyth to the Lord Treasurer Burleigh; upon the same Business.

That they might once know, whether the Gain of this New Art would answer the Charges.

Ubi Supra.

MY very good Lord, Yesternight I wrot to your Lordship, and sent such Matters as past here betwixt my Lord of *Leicester*, Mr. *Medely* and me. I see he makes no hast, but seeketh to tary: and now would amuse himself here about the *Jewes Conclusion*. I am still of Mind, that the *Gentiles* were wise in their Sacrifices, when the Priests called ever and anon, *Hoc age*. For they love to be always *Aliud agentes*, either they deceive themselves, or other Men. I would we had once set Orders and Accounts, what this *New Art* will do. Eight Days of *March* be now past. Sir *John Hybbord*'s Man now at *Killingworth*. And therefore my Lord, and your Lordship and I, writ to him, to take the Charge in Hand. If he be either gon from thence, or will not take the Charge, then is there another Excuse, Subterfuge and Delay. Yet if *Medley* will go down, and begin so well as he can, with that which is there, 150*l.* which my Man shall carry, will set the Work going, till we shall truly be certified, what can be done in a Week, or a Month. For if there be not so much made as shall be on a Day, when he hath more Lead and Iron, yet there may be so much, as we may know, what Proportion of Charge is to the Proportion of Gain; and what hope we may conceive.

And if Sir *John Hybbord* do accept the Charge, and do provide the Iron, Lead and Cask for my Lord of *Leicester*, yet in the mean while may the Workmen do somewhat: and my Man to attend upon them, and keep the Book:

Book : and so that Time not altogether lost. While the New Iron and Lead be brought, the melting Furnace may be made, the Bellows brought, and set in Place, &c.

Your Lordship shall do well to call upon *Medely*, that he make no more Delays. Before, all was that his Name was not in the Book ; therefore he procrastinated, he dissembled, he would not teach his cunning. Now all the World knows it. Sir *John Perot* hath a whole Discourse of the whole Maner of that Work in Writing. My Lord *Mountjoy* hath gotten one of Mr. *Medeley's* chief Workmen to him. Divers in that Country, it is told me, know the Earths, and the Working of it. And yet we do nothing. I would I might go down my self, and surely I might, for any good I do here. In les than Eight Days, I would be certified my self, and certify your Lordships. My Man shall shew your Lordship what maner of Acquittance I require of Sir *John Hybbord*. For the like Sir *Homfrey* had of me ; penned by a Lawyer before. And it is reasonable one *Irishman* standeth still in an Agony : but rather like to quail. Yet that is irresolute also. Thus I bid your Lordship most heartily Farewel. From *Rychemond*, the 8th of *March*, 1574.

Your Lordships always at Commandment,

T. S MYTH.

N U M B. XLV.

Mr. John Dee to the Lord Treasurer : Offering to discover to the Queen, where Treasures of Gold, Silver, &c. were bid in the Bowels of the Earth.

RI G H T Honorable and my singular good Lord : Whereas of late your Honour very favourably used me, considering your marvaillous Scantness of Leisure from very weighty Matters and public ; I am now therefore most humbly to render Thanks to your Honour. Since which time I have some Days attended at *London*, hoping for your Lordship coming thither. And on *Friday* last perceiving your Honour to be almost in a Readiness to ride towards the Court, ere I could get to *London* too, &c. Therefore finding your Lordship at all times of usual access for Suitors, so fraught with Matters of more Importance, than any of mine can justly be deemed, I thought good, with your Lordship's Leave and Favour, thus by writing to enjoy one Hour of your Lordships Leisure, (best known to your Lordship when that is) to view the Pattern of some part of my simple Suit, which heretofore I would gladly have opened unto your Honour by Word of Mouth. And that is this.

So much of my Intent and studious Doings is well known unto your Lordship, and the most Part of all Universities in *Christendom*, (and further) that for these Twenty Years last past, and longer, it may be very truly avouched, that I have had a mervaillous Zele, taken very great Care, endured great Travail and Toyl, both of Mind and Body, and spent very many Hundred Pounds ; only for the attaining some good and certain Knowledge in the best and rarest Matters, Mathematical and Philosophical. How little or much therein the Eternal God hath imparted to me, (for my Talent) he onely best knoweth : but certainly by due Conference with all that ever I yet met with in *Europe*, the poor *English Britan*, (*Il favorite de vostra Excellentia*) hath carried the Bell away. God Almighty have the Glory. The same Zele remaineth, (yea rather greater is grown) but the Ability for Charges is far lesser : and that somewhat occasioned the sooner through my frank Dealing, for procuring and purchasing speedy Means of good Knowledge. Which also I did upon no small Hope, that some needful Supportal would be for me in due time devised, either

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through the mere and gracious good Favour, that I was persuaded the Queen's most excellent Majesty did bear unto me : Or else through the Procurement of some of the Right Honourable Counsellors : Which both right well know by hard Dealing my Father *Rowland Dee* (Servant to her Majesties Father, and most renowned and triumphant King of our Age) was disabled for leaving unto me due Maintenance ; and also sufficiently understood of sundry Suits in my Behalf mentioned, for some Aid towards the atchieving of some of my honest Intents. Of which Suits no one hitherto hath taken the wished for Succes, for any my behoof : Nay in the mean time of some of my Travails beyond the Seas, unless your Honour had put to your helping Hand, I had been defeated of that little Exhibition which I enjoy : being but borrowed a while by special Privilege and Favour extraordinary. And that unwillingly on my part, if I could otherwise have had the Supply thereof in like yearly Value: which as God knoweth, findeth not me and my poor Family, Necessary Meat, Drink and Fewel, for a frugal, philosophical Diet, &c.

To compare with any in public Deserts and Learning, I neither dare, nor justly can ; but in Zele to the best Learning and Knowledge, and incredible Toyls of Body and Mind very many Years, therefore only endured, I know most assuredly, that the Learned never bred any Man, whose Accounts therein can evidently be proved greater than mine.

Then he proceeded to mention his Discourse with the Lord Treasurer, at his last being with him of Tresure hid. Concerning which he thus expatiated.

I. It may please your Honour to consider this Clause, truly by me noted out of *Theseus Ambrosius*, Fol. 206. b. *In copiosa illa Antonii de Fantis Tarvissini Librorum multitudine, magnum sane volumen repertum fuit; in quo abdita quamplurima: Concerning Philosophy, Medicine, knowledge of Herbs also, pertaining unto Astrology, Geomantia and Magia. Et, in ejus principia quadam parte, tractabatur de Tresauris per totum fere Orbem reconditis, atq; latentibus: quorum admodum clara atq; specifica notio haberi poterat.* Secondly, Out of *Henric. Leicestrensis*, I suppose, it is noted in the *Summary of English Chronicle*, Anno 1344. of a Saracen coming then to Earl *Warren*, as concerning a great Treasure hid in the Ground, in the Marches of *Wales*, and of the good Succes thereof. Thirdly, This Twenty Years space, I have had sundry such Matters detected unto me in sundry Lands. Fourthly, Of late I have been sued unto by divers sorts of the People. Of which some by vehement iterated Dreams, some by Vision, (as they have thought) others by Speech formed to their Imagination by Night, have been informed of certain Places where Tresure doth ly hid. Which all for fear of *Keepers* (as the Phrase commonly nameth them) or for mistrust of Truth in the Places assigned, and some for some other Causes, have forborn to deal further: unless I should encourage them, and counsil them, how to procede. Wherein I have always been contented to hear the Histories, Fantasies or Illusions to me reported; but never intermeddled according to the Desire of such. Hereof might grow many Articles of Question and Controversy among the common Learned, and Scruples among *Theologians*. Which all I cut off from this Place: Ready to answer only your Lordship most largely, in Termes of godly Philosophy, when Opportunity shall serve; making small Account of vulgar Opinions in Matter of so rare Knowledge. But making always my chief Reckoning to do nothing but that which may stand with the Profession of a true Christian, and of a faithful Subject.

But if besides all Books, Dreams, Visions, Reports, and *Virgula divina*, by any other natural Means, and likely Demonstrations of *Sympathia* & *Antipathia rerum*, or by Attraction or Repulsion, the Places may be discryed or discovered, where Gold, Silver, or better Matter doth ly hid within certain Distance; how great a Commodity should it be, for the Queen's Majesty and the Commonwealth of this Kingdom, if by such a Secret, not only Tresure hid may be deciphered in precise Place, but also it may be disclosed, where in this Land, any Mines, Veins, or Ovre of Gold and Silver, be naturally planted?

Then he mentioneth the Name of a strange Book, which in old time was in this Land, viz. *Pandulphus de Meatus Terra*.

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One Part of his present Suit to his Honour was, that by his Lordship's Wisdom the Queen's Majesty might be induced to think somewhat favourably, (as very many other Noble and Learned of foreign Lands do) of my great Travails, Patience, Constancy, Cost and Credit, in Matters Philosophical and Mathematical. And thereupon in the End of my careful Race, to let some Token of her Majesties Royal good Affectiōn procede towards me: Whom your Lordship knoweth, or may know, that Emperors, Kings, Princes, Dukes, Marchises, Earls, Barons and others, many Men of great Power and magnificent Courage, have sued unto in my time, to enjoy my simple Talent in their Service or Company. To whom all I ever have given answer, (as my Duty was, and my Stomac served me thereto) for the Honour of my natural and dead Sovereign, for the Time, here reigning, &c. The Value of a Mine is Matter for a King's Tresure, but a Pot of two or three hundred Pounds hid in the Ground, Jarr or Tree, is but the Price of a good Book, or Instrument for Perspective, Astronomy, or some Feat of Importance, &c.

He proffered to do his Endeavour the best he can, at his own Cost and Charges to discover and deliver due Proof of a Mine, or Owre of Gold or Silver in some one Place of her Graces Kingdoms and Dominions, to her Graces only Use: Upon this Consideration, that her Majesty give him, by her Letters Patents, her Right and Propriety in all *Tresure trovē*, by digging and searching any where in her Kingdome, and his Aslignes. And this to dure the Term of his Life. And in Token of my Heart fully bent to shew my self thankful to your Lordship for compassing either of these two Ways, I mean, either by Provision for 200*l.* yearly, or this casual Mart of painful Search, (before God I promise unto your Lordship, or will by Oath upon the Evangelists be bound) of all *Tresure trovē*, coming to my Hand, to impart unto your Lordship, or assure one half, &c.

Thirdly, The last and principal Point of this my present Suite to your Lordship, is, for your Lordships Hand to a Letter, directed to Mr. Harley, Keeper of the Records of *Wigmor Castle*, or to whom in this Case it doth appertain. For that at my late being there, I espied an heap of old Papers and Parchments, Obligations, Acquittances, Accounts, &c. in time past, belonging to the Abby of *Wigmor*, (and there ly rotten, spoiled and tost in an old decayed Chapel) not committed to any Man's special Charge. But three Quarters of them I understand to have been taken away by divers, either Taylers or others, in time past. Now my Phantasy is, that in some of them will be some mention made of noble Men, or Gentlemen in those Days: whereby either for Chronicle, or Pedegree, some good Matter may be collected out of them by me, at my Leisure, by way of a Recreation. And whatsoever I shall find in them, either of your Lordships Auncestors, in direct Line, Branch, Paternal, or Match, (wherein I am not utterly ignorant) either of any other Matter worthy your Lordships Knowledge, I will make true Report, and deliver the same to your Lordships ordering, &c. Dated the 3d of October, 1574.

Your Lordships most bounden,

JOHN DERE.

NUMB. XLVI.

A Proclamation for the Redress of inordinate Apparel, Anno 1559.

THAT although the Queen might levy great Sums of Mony at this present, by due Execution of sundry wholesome Laws upon great Numbers of her Subjects, for wearing of such excessive and inordinate Apparel, as in no Age had been seen the like: Whereby also should ensue such notable Benefit to the

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Commonwealth, as hard it were by any other ways to devise the like: Yet the singular Goodness of her Majesties Nature was such to forbear the extending of any sudden and unlooked for Extremity. That in these Cases her Majesty thought rather by this Proclamation to notify her Highnes Determination with her Privy Council, among many other her weighty Affairs, for this that followeth, than suddenly to extend the Penalties of her Laws.

First, Her Majesties said Council shall and will presently take Order, that the Statute made in the First and Second Year of King Philip and Queen Mary, and certain other Branches of another Statute, made in 24 H. 8. against excessive Apparel, shall be put in Execution, both within her Majesties Court, and in their own Houses; with a certain favourable Proceeding touching such as cannot presently, without their over great Loss, change their unlawful Apparel, which they presently have. Wherein, because her Majesty trusteth that the Example shall induce the rest of her Subjects to reform their Disorders, her Majesty willed her said Privy Council to publish their Decree and Order in this behalf.

And for like Toleration towards such as live in the Country out of her Court, her Majesty chargeth forthwith all Maiors and Governours of Cities and Towns Corporate, all Sheriffs and Justices of Peace in Shires, all Noblemen of the State of Barons; and above all, Governours and Heads of any Societies and Companies, either Ecclesiastical or Temporal, forthwith, or at the furthest, within the Space of twelve Days after the Publication hereof, to devise, accord and take Order for the Execution of the foreaid Statute and Branches, specified hereafter in a brief Abstract and Draught annexed to this Proclamation; within the Limits of their Charge: So as her Majesty may take some Comfort of her Toleration; and the Commonwealth some Relief of the great Damage, hereby sustained.

And because the Toleration of these Abuses shall not be drawn into a sinister Occasion of the Continuance of this Abuse, she charged, that their be no Toleration had, or Excuse allowed, after the 20th Day of December next, as touching all the Contents of the said Statute in the First and Second Year of King Philip and Queen Mary: Neither after the last of January next, as touching the Branches of the other Statute of the 24th of Henry VIII. Except it be for certain costly Furs and rich Embroiderries, bought and made by sundry Gentlemen before this Proclamation, to their great Cost, &c. Yeven at the Palace, Westminister, the 21st of October, in the First Year of her Reign.

N U M B . XLVII.

Cox Bishop of Ely to the Queen: Upon her requiring his House in Holborn for Mr. Hatton, her Vice-Chamberlain.

*Int. literas
Epales.*

Scribunt quidam: *Jupiter* mutu totum tremefactat *Olympum*. Serenissima regina ita literæ tuæ in *Hattoni* tui gratiam scriptæ me non parum turbarunt & terruerunt. Quod enim prius subtimui, cum in gratiam tuæ pietatis ædium mearum partem *Hattono* tuo cessi, jam evenire palam est. Constantiores fateor, fuerunt patres mei. Potentissimus rex, pater tuus, non obtinuit pro Cancellario suo *Wriebleo*, nisi ad tempus, ædes *Elienses*. Magnificus ille *Northumbriae* dux non valuit illo tempore episcopum ab ædibus illis exigere. Neq; ego charissimo tuo servo Magistro *Parris* vel tua majestate interpellante ædes meas concessi. Ipse vero tandem precibus fatigatus trepido quidem animo, ne ingratitudine majestatem tuam laderet viderer, locari partem ædium mearum tuo *Hattono* ad annos viginti unum. Jam vero postulatur, ut in perpetuum cedam. Cedam, inquam; non solam ea, quæ tunc temporis cedere nolim, sed etiam alia subduntur & postulantur, quibus ægrè admodum cedere possum. Navigo inter *Scyllam* & *Charibidem*. Optarim enim (*Deus* testis est) magis mori, quam majestatem tam merito offendere.

offendere. Verum si Deum nostrum temere offendero, mors secunda timenda est: & si unum ex Christi pusillis offendero, *expedit, ut mola asinaria, &c.* Dignetur tua pietas mecum perpendere, quo in loco me posueris, & quo me vocaveris. Episcopum me voluisti esse: nimirum ad bonum opus obeundum, ad veri Dei gloriam propagandum, ad regni tui non infimum ornamentum ad ecclesiae ministros in ordine continendum, ne scilicet schismata & contentiones subinde ori- sentur, ad subsidia principum opes nostras conferendum, quoties res ita postulat, & ad miseros oppressosq; pro viribus inuandum. Tu vero Deo longe charissima & devotissima, data es ab ipso Deo ecclesiae tuae ministra, nutrix indulgentissima, & defensatrix fortissima. Episcoporum vero ordinem tu sola foves & sustentas, eo quidem zelo, quo avi tui divino spiritu ducti instituerunt & conservaverunt. Quorum quidem pium ardenterq; in veram religionem affectum, absit ut ego, misellus homuncio, vel extingui vel minuere videar. Si qui ante me in hac re peccarunt, non mea referre debet. Mea cura est quiq; Deo imprimis, deinde quid maiestati tuae præstandum sit. Accepi ego prædia, ædes & alia hujus generis, quæ pientissimi principes judicarunt functioni nostræ necessaria. Hæc ego accepi (te donante) a præcessoribus meis, quorum custos, non dissipator esse debeo. Absit enim, ut ego solus in tanto episcoporū numero successoribus meis ea, quæ bona fide accepi, mala fide tradam, & sacrilegii reus evadam. Absit antem, ut pias principum regumq; voluntates sciens & prudens violem, sacraq; testamenta rescindam: quam ipsi ea in tam pios usus trædiderint, quorum profanationem ulcisci solet instus Dominus: Canendumq; in pia & Christiana Republ. ne quis ulli ullam afferat injuriam: maximè vero in hiis, quæ Christo sanctè consecrata sunt. Sed unde petam subsidium nisi a tua eximia pietate, quæ in eccllesia Christi Dei Vicaria es. Verum longè pientissimum est de amicis & charis servis bene mereri. Sed ea naturæ & Christi regula firmissimo clavæ in cordibus nostris figenda est perpetuo: *Non facias alteri, quod tibi non vis fieri.* Non ulla commodum alieno incommodo augendum est. Magnos vero sumptus fecit tuus *Hattonus* in ædibus meis. Aiunt legisperiti non satis firmam esse locationem ædium *Hattono* factam. Ego vero ut firmior reddatur opto, si id per me confici possit. At ut perpetua fiat alienatio, nondum induci potest timida mea conscientia. Nec libenter me & successores meos nudos relinqu velim, ut horto pomario & pasta muro cincta, destituantur, & ædes meæ in nimis arctum compri mantur. Ignoscat, nobilissima heroina, liberæ sacerdotis tui voci: *vix justificare audeo eos principes, qui in veré pios usus collata in usus minus pios transferunt.* Deniq; si ulla ratio excogitari possit, quæ insta & æqua videatur, qua pietati tuae gratificari possim, non laeso domino Deo meo summo omnium judice, in me mora non erit ulla: Qui maiestatem tuam per multa secula beare dignetus. Ex ædibus meis *Eliensisbus*. 20 die Aug.

Tuæ maiestati a sacris & Mista humillimus.

N U M B. XLVIII.

Cox Bishop of Ely to the Queen: Who had wrot to him to demise the Manour of Somersham to her, for the Lord North.

LITERAS a Celsissimâ Majestate tua, mense Maio scriptas, hodie, ni- *Int. Epist. Ric.*
mirum, 18 Junii, accepi. Quibus serio petit tua sublimitas dimissionem *Ric. Epis. op.*
terrarum mearum in Agro Somershamio. Hic auribus Lupum tenere videri possem, *Elien. pen.*
& dubius in bivio versari: si voto tantæ Principis & Regine tot modis de me *me.*
optimè meritæ, non responderem, ingratus habebor, indignationemq; subibo
morte graviorem. Rursum verò, si postulationi & voto illorum, qui has Lite-
ras a Majestate tua multa sollicitudine obtinuerunt, inficias ivori, nimis ægrè fe-
rent, & de ingratitudine & pervicacia me insimulabunt, & in Celsitudinis tue
odinum trahere non cessabunt. Ex altera verò parte, si quod optant concessero,
& me

& me & successores meos injuriā & maximo incommodo affecero, & iniquus habebor, si inquis eorum optatis applausero.

Tentarunt me in hac Causā non ita pridem aliquot Nobilis, & precibus & pecuniā & Amici, ut me expugnarent. Ego vero hactenus inexpugnabilis persisti. Nunc autem cum extreina tentant, ad sacram anchoram mihi fugiendum est, nimirum ad supplices preces. Quare per æquitatem, per justitiam, & per innatam tibi Miserationem obsecro & obtestor, ne ægrè ferat tua summa Prudentia, si rationes in medium protulero, quæ huic postulationi non respondere, me movent. Scimus Tributa & Vectigalia, etiam Decimas, primos fructus, & subsidia, Potestatibus Superioribus deberi. Imò, quicquid in illorum usum cedit, in publicum bonum cedit. Verum enim verò, longè diversissima est subditorum ratio. Illis enim alienis Commodis inhiantibus & insidiantibus non cedendum, sed obſtendendum potius, maximè vero, si in bona Ecclesiastica involare pergunt.

G. I. 6.

I. Nam si piī Reges atq; Reginæ, si verè Nobiles, si etiam Populus quoq; ipse, Evangelii propagandi zelo accensi, communicaverunt eis de omnibus suis bonis, qui ipsos catechizarunt in Verbo Dei, quām malè pius & ignobilis ille judicandus est, qui non solum nōn communicat catechizantibus in illis bonis, sed catechizantium bona minuere, auferre, & in suos usus nequierer commutare satagunt;

G. I. 2.

II. Peccat quidem certè, vel in jus Gentium, dum testamentum Testatoris, & ultimam voluntatem violat & labefactat. Scribit D. Paulus, *Hominis Testamentum sifit comprobatum, nemo rejicit aut addit aliquid.*

III. Præterea, cum Deus in Lege sua, suis Sacerdotibus & *Levitis*, abunde suppeditavit ad vivendi rationem: cūmq; idem dicitat ipsa Natura: & D. Paulus scribit, *de Evangelio vivendum esse*: Deniq; si spiritus Christi Christianorum peccatora ita pietatis Zelo accenderit, ut in pios usus, nimirum, ad Evangelium propagandum, & ad Hospitalitatem servandam, sua bona, sucs fundos, & agros sanctissimè collocaverint: Quis ille est, qui hanc divinam providentiam labe factare audeat? Gravissime succensuit populo suo Deus, quod Ministri ejus misere essent expilati. *Maledictione maledicti effisi.*

IV. Optandum, a Domino Deo, ut Regula naturæ, imò, regula *Iesu Christi*, pectoribus aliena captantium insiderent: *Hoc facias alteri, quod tibi vis fieri.*

V. Deinde, nonne satis molestum est, Sacerdotes tuos passim contemni & concultari, & pro mundi rejectamentis haberi, nisi quæ posſident commoditates passim obliguriantur, & abradantur? Deus meliora. Insignis admodum Ingratitudo, si nostri Labores & pericula, seu Deus potius per nos, Papam & Papistica omnia exegit ex *Anglia*, si Regem Reginamq; suo justissimo folio reposuit; si deniq; per nos ædes & Agri innumeriorum Monachorum, infinitos *Anglos*, hos è mendicatione vindicarunt, illos ditaverunt, alias ad Honores evexerunt; hæc cinc tandem nostra merces, ut Ingratitudine compensemur? ut commodis nostris pri vemur? ut Baratrum concupiscentiæ malæ impleamus?

Deniq; vehementer dolendum est, quod qui ista tentant, manifestum Dei Opt. Max. mandatum conteinere audeant: audeantq; Majestatem tuam in simile Discimen illaqueare. Mandatum est, *Non concupisces enijsquam Domum*, &c. Fas non est Mandatum Dei violare. Fas non est Mandati violatoribus auxilium præbere, aut favorem.

Hæc justissimorum argumentorum pondera ita animum meum premunt terrentq; ut omnino non audeam talibus votis assentire. Proinde, per omnia sacra prece humiliam peto, ut Pietatem tuam exoratam habeamus, quō iis, quæ tuæ Benignitas nobis Verbi ministris jam olim contulit, uti, frui liceat quam diu hac nostrâ Functione non indigni esse videbimur. Esto per Christum *Iesum* Cleri tui pientissima Nutrix, Fantrix & Defensatrix in hoc seculo nequam, atheoq; Dignetur prudentissima tua Pietas hanc meam Confidentiam candidè interpretari, a pio & Dei timente pectori profectam. Dominus *Iesus Christus* Majesta tem

tem tuam, per multa secula servet incolumem, ad gloriam nominis ejus, &
Ecclesiae sanctae salutem.

Tua Majestati a Sacris & Pastor bumillimus,

RICHARDUS ELIENS.

[N U M B. XLVIII.]

Reasons drawn up by Cox Bishop of Ely, and sent to the Lord Treasurer :
To tender the State of God's Ministers.

TH E Jews pinched God himself in their sacrilegious defrauding him of his Tiths and First Fruits. Whereby they procured his heavy Displeasure and Indignation. At this Day some Men pinch God, in withdrawing double Honour from his Ministers: and not onely not communicating, but plucking from their Catechizers [i. e. Teachers.]

They pinch God in withdrawing things from a godly Use to a profane Use : Wherewith God was never pleased, as by Stories and Examples doth appear.

They violate the Testaments and Wills of their Forefathers, who were zealous and bountiful unto God's Ministers, for the Maintenance of God's holy Gospel.

They pinch the Ministers against the Law of Nature and Charity. *Hoc facias alteri quod tibi vis fieri.*

They pinch the Ministers by wringing away part of their Livings, against God's express Commandment, *Non concupices, &c.*

St. Paul laboureth with many substantial Reasons, to shew how bountiful the Christians ought to be towards their Pastors. Again St. Paul willeth, that the Pastors being Watchmen, and must account for the Souls of their Flocks, so be used, that they might do their Office chearfully, and not dolefully. *Hoc enim non expedit vobis.*

Esay prophesied of Kings and Queens and godly Governors, that they shall be Nourlers to God's Flock, to tender them, and to defend them in their just Doings, from malicious Accusers, Slanderors and Persecutors.

St. Paul, tending the State of God's Ministers, and considering the Malice of the wicked World, writeth thus: *Take no Accusation against an Elder under two or three Witnesses.* St. Paul cannot but mean lawfull Witnesses. For Quarellers, hateful and malicious are excluded by all Laws.

It may please you at your convenient Leisure to read Mr. Calvin upon this Place of St. Paul.

[N U M B. XLIX.]

The Substance of the Complaints of the Lord North against the Bishop of Ely, in his Letter to him. With the Bishop's Answers to each.

FIRST, What I have done I was urged thereto by such Commandment, as I dare not disobey. Yet have I dealt in nothing against you, but received such Griefs, as the Parties themselves do exhibit.

Answer. I am fully persuaded, that her Majesty would not urge you in such sort, but upon your urging and exaggerating of Matters against me. And it is not true ye receivd onely Griefs against me: but ye have sent for some to the Intent ye might get Matters against me.

II. *I wish you from the bottom of my Heart, to shake off the Toke of your Stubbornness, &c. and to lay aside your stubborn Determination.*

Answer. My Duty to her Majesty, I trust, I always shew: who I hope, will not so judge of me, as ye pronounce. Indeed it belongeth to her Highnes to judge of us both. But you, my Lord, thus to judge of me, I may say, *satis pro Imperio.*

III. *To whom as yet ye have done no special Service.*

Answer. Indeed I have done no special Service in Embassage to any mortal King, at ye have done. But I do special Service daily by Ambassage for her Highnes to the King of Kings. And I do, and by Grace will do, her Majesty special Service, to the uttermost of my Power, whensoever I am commanded, either by Word, Letter or Commission. Her Highnes hath many mo special Services than Embassage.

IV. *I hear say, Ye have reported to your Friends, that ye would leave your Bishoprick to her Highnes, to dispose at her Plesure.*

Answer. What I have said to her Majesty, she well knoweth. I use not to report such Matters abroad.

V. *I know well, how ye are horsed and manned.*

Answer. I thank God, I have Horse, and hable Men in Livery and Wages, well neer Fourty, and Horse to serve them; as may appear. As for Reteyners, I have no Rout of them to brag on.

VI. *My Lord, it will be no plesure for you, to have her Majesty and her Council to know, how wretchedly ye live within and without your House.*

Answer. I am open to all the World, how I deal within and without: whereof I have no Cause to be ashamed. Malice set apart, I will be judge by Noblemen, Gentlemen, and other honest Men. *Wretchedly* is no meet Term for your Lordship.

VII. *How extremely covetous.*

Answer. Covetousnes lyeth hidden in the Heart, which cannot be seen. And this is sore and extremely judged of you. Mine Account made, it shall easily appear, how covetous I am; if ye be not mine Auditor.

VIII. *How marvaillous a Dairy Man, how rich a Fermour, how great an Owner.*

Answer. As for Dairy Man, I have made Answer; a few Things I have gotten for my Children, to the Value of 40*l.* If ye envy that, I cannot do withal. To other Things which ye charge me with, I have fully answered.

IX. *Impots which ye raise on God's Ministers.*

Answer. This is utterly false. I never raised Peny of any Minister: but I have been forced by Procesc out of the Exchequer to pay unto the Queen's Majestie a great Sum of Mony for Issues, for not Payment of the Subsidy; due before I came unto the Bishoprick by divers poor Ministers in the Diocess of Ely, in the 4th and 5th Years of Philip and Mary. Which Issues I shall never recover again. Onely I have a Constar for the Subsidy, which I paid out of my Purse to be levied of the best Benefices in the same Dioces, according to the Law. And to this Hour I cannot get one Peny of it. Nevertheless of very Pity I bestow yearly upon divers poor Vicars: On some four Nobles; and upon some fourty Shillings, in respect of their great Penury.

X. *Ye enrich the Evil, and discourage the Good.*

Answer. Surely this is untrue, and spoken of an uncharitable Affection. I maintain no Evil to my knowledge. I might return that Fault to you.

XI. If my learned Counsil deceivē me not, I will draw you into a Premunire, by 6 or 7 several Points.

Answer. Let all Men judge, whether this your Dealing tend not to the utter Undoing of me and mine.

NUMB. L.

More Objections to the said Bishop by the said Lord, in another Letter to him: With the Bishop's Answers.

I. I Have been a poor Justice these Eighteen Years; and I never granted the Ubi Supra good Abearing; and seldom have heard it granted. Howbeit your Lordship maketh it a common Bond in the Isle. It is ungodly and uncharitable. Neither like a Bishop, nor a Christian, to bind any Man to impossible Bands.

Answer of the Bishop. The Law bindeth no Man to Impossibilities. And the Justices and Judges are not Antichristians. It is a necessary Band to restrain troublesome and evil Doers, Slaunderers and Raylers: and, by the Judgment of good Lawyers, a most necessary Band in this licentious World.

II. When I hear the Bishop of Ely hath forgiven any Man, I will say, *Nunc dimittis.*

Answer. To say the Truth, I have forgiven more these Sixteen Years, than I can presently tell of. I doubt not, but I am able to make a Book of a great Sum.

III. I mervail your Lordship shameth not to throw this in my Dish, especially [viz. dismising a Popish Recusant] yee did as much for Cook at Mr. Hutton's Request.

Answer. At your Request, and at Mr. Hutton's Request, I gave time to Parrish and Cook, to win them to God's true Religion. Cook yieldeth himself to me; offering that he would come to the Church. But Parrish could never be brought to that Point. And how your Lordship hath earnestly travailed with me and divers others for him a great many Years, I am sorry to see it. You say, my Favour came not gratis. Indeed you brought me to it from himself towards the Amendment of Somersham Bank. Which is to be employed to that Use. If ye give more to that Use, it shall be well employed. But the Fault [of letting an obstinate Recusant loose] thereby nothing excused.

IV. Your Lordship doth untruly and dishonestly charge me, that I devise Ways and Means to practise the utter undoing of you and yours.

Answer. In your Letter the 20th of November you wrote, that ye are to search all Injuries that I have done: And so charge me with a Number of Matters. And that ye have found 6 or 7 Points of a Premunire. Is not this to seek the undoing of me and mine?

V. Many grievous Facts committed by you and yours, as the Parties themselves say to me. And to me they come as their High Steward, for Remedy:

Answer. My Lord, I made you high Steward, to be my Friend and Defender; and not to hear every light and untrue Tale, to mine Infamy and Hindrance. I acknowledge you not such an high Steward, to hear Causes and Complaints; and to redress them at your Pleasure. For that appertaineth partly to me, and partly to the chief Justice of the Isle, with the rest of the Justices, according to mine ancient Grants. If Balam, your Man, or Hasyl, have any wrong done unto them by me or mine, in orderly sort I am to satisfy them.

NUMB. LL.

A large Book of sundry Articles of Complaints against the Bishop of Ely: with his Answers to each. Many of those Articles false, and Matters in all of them misrepresented.

Ubi Supra. I. **D**OCTOR Ty bound to make a Lease of the Parsonage of Dodington at half the Value of the Rent.

The Bishop's Answer. I know no such Bond, that Dr. Ty made at any time, saving a Bond, that I had of him at the Request of his Wife, that he should not let any Part of his Benefice without my Consent, but from Year to Year.

II. One Goodrike was expulsed his Farm, and driven to make the Bishop a Lease of the Moyety for **xx** Nobles by Year.

Answer. Bishop Thirleby was in Suite with Thomas Goodrike for an unlawful Lease, and was in Possession of the Thing so long as he continued Bishop; which if Queen Mary had lived, Bishop Thirleby had obtained. And when I entred, at the Suit of Mr. Richard Goodrike, one of the Council, I stayed the Suit, and was content to allow of the Lease, retaining only the Moyety: I paying therefore **xx** Nobles by Year, the Fermour paying to me for the whole but **xx** Shillings by the Year. This Agreement being made Twelve Years ago, I mervail it should be complained of now, seeing we have quietly enjoyed our Partnership, according to the Agreement.

III. The Bishop contending with Robert Styward for a Common, the Lords of the Council gave Order it should be tryed at the Assizes in Ely, and that the Pregnotaries [Protonotaries] of the Court of Commons-Pleas should draw up their Books of pleading. Which was performed. Means was found, the Original Writ was embezzled off the File. So as the Matter is yet undetermined.

Answer. If the Original Writ was embezzled from the File, God knoweth: I wot not. And at that time I was as much offended with it as Robert Styward was. I mervail, that this should be laid to my Charge, the Thing being nine or ten Years past. I mervail also this should now be revived, he dying in good Friendship with me.

IV. The Bishop denied his Benevolence to the Collectors for the Poor, alledging Poverty. He hath no Mony, but all goeth in his Childrens Name. He grazeth for his Children: and setteth the Names of John, Roger, &c. his Sons, upon the Baggs of his Mony.

Answer. Touching my Benevolence towards the Poor, I will report me both to the Poor, and to the Collectors also. Indeed I denyed some time, and told the Collectors, that I would distribute it to mine own Folks. As I did indeed; because they [i. e. the Collectors] were suspected of Partiality. I graze not for my Children: and at this Day they have not one Bullock to sell, nor never had. As for Baggs, I protest before God, they have not one Penny in any Bag: Except one **100 l.** for the Mariage of my Child.

V. Hee is a Dairy Man, and letteth out his Milches to Farm, as Garden [Guardian] for his Sons.

Answer. At the first, certain Beasts were let to some for Butter and Cheese (as my Predecessor had used before me) to serve my House: And to the Intent the Market might be the more plentifully served, mine Officers forbear to take up any such Thing there. Indeed I gave my Lord North a Patent for the Keepership of my Park in Somershamb, with the Allowance of certain Milch Kine; and bought it again for my Sons. And I do use it for them as he did use it for his Sons. But it is not lawful for to do the like, by Mr. Styward's Judgment.

VI. The

VI. The Bishop oppressteth his Tenants for Cariages.

Answer. I take no Cariage of my Tenants, but such as have been used of my Predecessors time out of mind, and pay them for it. Where, by Duty divers of my Tenants are bound by their Tenure, in consideration of the small Rent they pay, to cary onely for Bread and Drink ; as appears by mine antient Records, called *The Cowcher*.

VII. He converteth three Parks into Dairies, and farmeth them out.

Answer. I have in every Park twenty Kine, more or les, which serve for my necessary Things, as aforesaid : and serve also for the Benefit of the Poor. Who for their Necessity fetch daily Milk and Whey, for their Relief. And in their Necessity they have Butter and Cheese also. And every Sunday in the Year they have the Milk of all the Kine distributed among them. And yet there is sufficient Pasture both for Deer, Geldings and Bullocks. Would God, all the Parks in *England* were no worse used.

VIII. Tolls accepted by the Bishop.

Answer. I know of no Tolls, sauing only of *Watersey* Bank : which is used, as it hath been time out of Mind, for the Maintenance of the said Bank. The repairing whereof at my first entring, stood me in fourteen score Pounds : and now of late confirmed by the Comission of Sewers, as a thing needful and necessary for the Preservation of the Country.

IX. The Bishop having graunted the Office of the Clerkship of the Crown within the Isle of *Ely* unto sundry Persons, did, by way of Forfeiture, violently thrust them out of the same.

Answer. This is an untrue Report. If any were put out, (as it might be there were) I doubt not but there was good Cause so to do ; or else it should not have been done.

X. Upon Controversies between *Neal* and *Styward*, for the Auditorship of the Bishoprick of *Ely*, the Bishop willed them to prosecute Law ; and promised to accept him that should recover. The Bishop in the *Interim* graunteth the said Office to his Wife's Brother, and one of his Sons. The Bishop is sued in Chancery, and will not answer upon his Oath, but upon his Honour.

Answer. I bestowed the Office of mine *Audit* upon Mr. *Ander*, and one of my Children, because it is in my Hand to give to whom I thought good, as my Counsil, learned in the Law, did inform me. He chargeth me that I will not answer upon my Oath. Which I am most ready to do in such maner as I was informed the Bishops were wont to do. And it is untrue, that ever I answered upon mine Honour.

XI. *Austin Styward*, having the keeping of the Park at *Downham*, demanding his Fee of the Bishop, it was with-holden, and denied him, chalenging the Forfeiture of his Office : for that the Chapel within the House of *Downham* was made a Milk-house. The said *Styward* and a Minister with him, were both indicted for breaking of the Milk-pans. The Minister having a Living of 16*l.* Pension in *Ely*, he was forthwith suspended from his Living, and ministring within the Dioces of *Ely*. No Copies can be had of the Indictments : and the said *Styward* must yield Fine at the Bishop's pleasure, or else ly in Prison.

Answer. I never denied him his Fee, albeit he never did me Service, but this : In mine Absence he entred into mine House, and brake up my Chapel Doors. And whereas in the Heat of Summer, for two or three Days in the Time of Thunder, my Woman had set her Milk-pans in a cold Place of the Chapel, he spurned them down with his Foot. And Dr. *Turner* misliking of his Doings, the said *Styward* with lavishing Words termed him Dr. *Pispol*. I suppose this is not the Office of an House-keeper. Notwithstanding I meant not to take any Forfeiture of his Patent. For since that Time he hath received his Fee. But

for his leud Dealing in abusing my House, and breaking up my Doors, he and his Chaplain are indicted. And this Chaplain Peter Tye was discharged of his Service by my Chancellor justly. For divers of *Ely* have been much offended with him for his Negligence in Teaching and Catechizing the Children; And also, for that he is a common Dicer, a common Bowler, and a common Hunter, and is indicted for killing of Deer. And I ought not to suffer him to be Parish Priest and a Minister in the Cathedral Church also; and to keep his Residence in *Ely*, having a Benefice in *Northfolk*. And yet notwithstanding I cannot drive him from *Ely* to his Benefice. And no mervail; for an evil Beginning seldom hath a good Ending. His Father Dr. Ty hath told me and others, not without Grief, that he wrot a Letter, counterfeiting his Father's Hand, and carried it to my Lord of *Canterbury*; and by that Means was made Minister.

XII. The Bishop forbiddeth the poor Inhabitants to fowl in the Merches within the Isle without Licence in Writing. For which he exacteth 2 s. for every Writing; and looketh for weekly Presents of Fowl at a certain Price. His Pleasure herein is openly proclaimed in all the Churches within the Isle.

Answer. That 2 s. is exacted for Licence, is untrue. For they pay only to my knowledge but 4 d. to the Clark of my Kitchin for their Licence. About 14 Years past, I demanded of the Fowlers, how they, having Licences, would serve me of Fowl, they willingly and well content agreed upon a Price: which hath continued until this Day, without any misliking; but that it pleased this Gentleman now to complain. As for proclaiming in Chutches, I know no such Thing.

XIII. One *Dean*, a Minister dying, bequeathed by his Will certain Goods and Horses to his Children; naming the Colour of the Horses, &c. One Sir *Lut*, a Priest, maried this *Dean*'s Widow. He killing himself, the Bishop seized of all his Goods, and took also the poor Childrens Legacies of *Deans*, and denyeth Redelivery of the same.

Answer. This matter of *Dean* is untruly reported. For when *Lut* had killed himself, mine Officers did not seize upon his Goods alone, but the *Dean*'s Officers seized of his Goods also. I remember well, I had certain Horses and Mares. Which when I understood by his Wife that they were Legacies to be answered to *Dean*'s Children, I agreed with her and her Husband, *Laurence Charles*; and contented her and her Children fully; as appeareth by an Acquittance of their own Hands, remaining by me.

XIV. The Bishop suffereth his Tenants to be distrained, and taketh the Benefit of the Distress, being sold; he being bound by Lease to discharge the Reparation of the Bank within the Isle.

Answer. This is untrue. For no Distress hath been taken for not repairing of any Bank of mine.

XV. The poor Men's Turves, inhabiting in *Downham* within the Isle, are taken out of their Yards, being their Fewel, by the Bishop, at the Q. [Queens] Price, without Pity or Regard.

Answer. I take no Turves from any Man, but as hath been used in all my Time, and in my Predecessors Time before me: Paying 2 s. for a Thousand. And no Man ever complained of it, but only you. For they do fell to others for the same Price, as well as to me.

XVI. Order being taken of antient Time, that no Sheep but great Cattel, shoule graze within the Marsh of *Westmore* within the Isle, three or four Townships, having Commodity of the same; the Bishop contrary to Order doth feed the said Marsh alone with his Flocks of Sheep; and selleth them fat to the Butcher.

Answer.

Answer. There are two great Fens, *Bial Fen*, and *Wetmore Fen*. The Tenants made a By-Law in the Court, That none of them should put any Sheep in any of these Fens. The Lord was never included in the Law. And yet the Tenants contrary to their own Order keep Sheep in *Bial Fen*. And *Austin Styward* findeth no Fault therewith: But the Lord (by Mr. Styward's Judgment) may keep none in any Fen. Where this Year only, the Lord hath kept for Necessity 200 Sheep, or thereabouts; though it pleaseth him to call them Flocks: and where he saith, I sell them being fat, to Butchers, it is utterly untrue; sauing, that my Servants perceiving half a Hundred old Ews, that could not well eat, and fearing they wold dy ere I could syend them in mine House, sold them away, and bought as maial young in their place.

XVII. The Master and Fellows of *Christ's College* in *Cambridge*, purchasing 30 l. Land by Year, holden of the Bishop, the said Bishop entred upon the said Land, as upon his Escheats, for Alienation in *Mortmain*: and presently made a Lease of the same to certain of his Kin of Trust.

Answer. True it is, that there was certain Land, that held of me in chief, in the Right of my Bishoprick. Which Land the Master and Fellows of *Christ's College* purchased without my Privity. Whereof when I understood, I made over a Lease unto a Friend of mine for the Maintenance of my Right, which otherwise should have been extinguished. Nevertheless the Lease was never put in use. And afterwards upon their Suits made unto me, I prouised them Licence of Alienation for the better Assurance. Which they may have at all times.

XVIII. The Bishop, being informed by one *Fitas of Dodington* within the Isle, that a Tenement there was his by Right, (for that one *Pemford*, Owner thereof did kill himself) entred upon it; and charged t'homage at the next Court to enquire of this *Escheate*. The Informer refused to swear, but the Bishop continued Possession. The right Owner of the Tenement entred again upon the Bishop, and dispossess him. The Bishop clapt him and his Wife in the Jayle. And they remained there more than a Month; till they were constrained for 60 s. to leavy a Fine to the Bishops Use.

Answer. There was one *Markham of Dodington*, that had a very small College decayed, and having not above one Acre, and a Rood of Arable Land, belonging to it: Which was free, and pay'd but 6 d. a Year to the Lord. And when he was dead, upon Search and Presentment made by the Tenants, there was no Heir found to possess it. Wherupon, according to the Laws of this Realm, it was escheated to the Lord, who imediately made a Graunt thereof to one of his Servants. Which enjoyed it quietly three or four Years; until the Husbands of the Brothers Children of one *Pemford*, under colour of Title, that their Wives shold have to it, did enter by Force, and kept it, till my Servant complained to the Justice. By whose Order, and according to Law, they were removed, and he put in Possession again. And he willing to have the Matter tryed, procured an Original Process against the Parties, returnable within the Isle at the next Sessions. By the which Process they were arrested, and for lack of Sureties for their Appearance at the next Sessions, they remained in the Custody of the Under-Bailiff: and paid nothing for their Charges all the while they were there. But for any Enforcement that was done unto them to make them agree, is utterly false. For there was no Cause, why it should. For one *Drakes*, after they were discharged, made a new Claim unto it: and in very Deed, shewed more apparent Matter to be Heir to it, than they. And yet in the End was contented to give over also.

XIX. A poor Man, one *Sharpe*, a Tenant of the Bishops at *Downham* in the Isle, because he did not transport Mrs. *Coxe* to a certain Place by Water, according to her Commandiment, his Copy-hold was seized. The poor Man after long Suit to be restored, was enjoyned, as in nature of a Fine, to cast the Bishop an huge Pond in his Park, which was a Thing impossible so him to have performed,

formed, without the charitable Help of his Neighbours. He was rewarded for casting of this huge Pond with an Half-penny Loaf, and a Quart of Beer. His Report being brought to the Bishops Ears, the poor Man keeping an Alehouse, his Sign was beaten down; and he could not again be admitted, but with a Second Fine.

Answer. This is a slanderous Report. The Man was not put from his Copyhold at all; but a Shew made as it were a Seizure; for that he did not his Service and Duty, as of Right he ought to do, to make him take warning hereafter. And where he saith, he cast an huge Pond in my Park for a Fine, it is utterly untrue. He cast no Pond at all. But he with the Help of other my Tenants, let Water out of a Pond. And they were paid for their Labour by mine Officers. Also, he layeth to my Charge, that for Displeasure I took with the Man, I caused his Sign to be beaten down, and put from Victualling. Which is utterly false also. He was indeed brought before a worshipful Justice in the Isle, by a Complaint that his Neighbours made of him, for suffering and maintaining unlawful Playing and Gaming in his House, contrary to the Law. And being proved and found true, he discharged him justly from victualling. But shortly after upon Promise of Amendment, was restored again.

XX. The Bishop causeth all Strayes, taken upon his Waft, to be sold after three Weeks keeping. Insomuch as one *Bownet*, his Servant, sold four Colts, after that maner estrayed, by the Bishop's Commandment. And were thereupon indicted and arraigned by the Owners.

Answer. This is utterly false. And as for *Bownet*, if he sold any that were not yeared, it was unknown to me, neither gave I him any such Commandment. *Bownet* had no Dealings with Strayes for me these ten or eleven Years.

XXI. *Wifbich* Castle defaced. The Lead and Timber sold, and taken away by the Bishop.

Answer. This is untrue. The Castle is not defaced; but there standeth in the middest of a Castle-yard an old Tower, which in old Time had divers Lodgings in it, after the Maner of gross Building, which was used in those Days: And was so decayed within, that no Man durst go into it: neither was occupied (as I suppose) this hundred Years. At my first Entry into the Bishoprick, the Gentlemen of the Country gave me Counsil to pull down the inner Parts of it, and to bestow the Mony that came of it upon a Bank, called *Watersea* Bank, being three Miles of Length. Which was in so great Decay in Bishop *Thirlebie's* Time, before I came to the Bishoprick, that neither Man nor Horse could escape. I at their earnest Request, caused the inner Part to be pulled down; but let the Tower stand wholly; which in very deed doth make as fair a Shew of the Castle still, as ever was. And that Mony which it was sold for, which was 50*l.* or thereabouts, have I bestowed on the Bank: and 200*l.* more, besides that, out of mine own Purse, or ever that it could be made good again, as shall be proved, if need so require.

XXII. The Bishop hath entred upon *Wifbich Barton* Farm; being demised by Lease, and bound to all Reparations. And hath pulled down the Barn, and sold it off the Ground.

Answer. This is false. I never entred upon *Barton* Farm; neither have I pulled down the Barn, nor sold it. But *Meggs* my Farmer pulled it down, and sold it. And I bought it of him, to whom he sold it.

XXIII. Contrary to an Act of Parliament, he daily engrosseth Farms, and doth buy and sell them. And paying only 10*l.* Rent, he hath raised it to 55*l.* yearly.

Answer. This is false. I engross no Farms. I have bought two Farms for two of my Children only. And I know of no raising of Rents; but that my Child's Tenant have made of it to his most advantage.

XXIV. Being inhibited all spiritual Persons to gain by buying and selling, the Bishop doth daily buy and sell all manner of Cattel, white Meat, Fruits, Timber, and such like.

Answer. This is utterly false.

XXV. The Bishop and one Mr. Brockyn of Ely were in Communication for the Loan of 200 l.

Answer. This is utterly false.

XXVI. The Bishop having the Forfeitures of the Commission of Sewers, useth to set great Paines upon the Heads of the poor Townships of the Country. And they say, he made the last Summer 900 l. of the Forfeitures.

Answer. This is a slanderous Report. For I set no Pains at all upon any Man; as the rest of the Commission of Sewers can and will testify. There is no Pain set, but at a full Session; when a competent Number of Commissioners be present; And that with good Advisement; and not without the Consent of the Jurators, who present the Faults. I do know, there be great Pains set, *ad terrorum*: and not without Cause; for it lyes upon the Preservation of an whole Country. But I am sure they are not gathered, as he falsely reporteth. My Books shall make appear, that where he saith, I made the last Summer 900 l. I have not had, in all together, 40 l. towards the Charges of the Commissioners Diet, and Rewards for the Clerks of Sewers, and other Charges.

XXVII. He setteth down such strait Orders, with Penalties for Commission of Sewers, as can by no means possibly be kept. And not being performed, he most extremely levieth the Penalties upon their Goods, to the utter undoing of the poor Men.

Answer. This is utterly false, and a slander to me and the rest of the Commissioners.

XXVIII. The Bishop is loth to let Mr. Hattom have Ely House in Halborn; because his Brother by his Consent hath leased out the Gardens to divers Persons; and both the base Courts, with Bands to enjoy the same a Year after the Bishops decease.

Answer. This is utterly false.

XXIX. One *Love of Littleport*, paying a Rent to the Bishop for a certain Fishing, which he hath for Years, sparing to fish this last Summer, there came great Store of Fish into his fishing. The Bishops Servants hearing of this, came and cast their Nets, and took a mervaillous deal of Fish. The poor Man being spoiled of this Fish, asked them, who bade them fish there. They answered, The Bishop. My Lord of Ely, quoth he, I think will have my Heart bloud. The Bishop understanding this, the poor Man was driven to ask him Forgiveness in the Church: Notwithstanding the Bishops Servants continued fishing ever when they would. A Brother of this *Love's* also, being a poor Waterman, and getting his Living by carrying of Things by Water, finding the Bishops Men fishing in his Brothers Water, asked them, Who gave them Authority to fish there? They answered, The Bishop. If a Man should take an Ox, quoth he, out of Downham Park, the Bishop would make him hold up his Hand. Hereupon the poor Man being indicted, *De Scandalis Magnum*, but not found by the Jury, the Bailiff distrained his Vessel: which was the onely Hope of his Living: and left the Party without any other help to live. Who for very Thought and Poverty dyed the last Year.

Answer. *Love of Littleport* hath a Fishing: which he enjoyeth quietly; and having entred a great way further than his Lease doth bear him, he was justly restrained thereof. And in case he hath done me wrong, Reason willeth he should make me Recompence. In case my Servants have done him wrong, he is also to be recompensed. And the Matter to be used equally and justly.

But

But Men to fall to outragious Talk and Railing against their Neighbours, is not to be maintained. And therefore though one of the *Loves* acknowledged his Fault openly, the other was amerced by the Justices, and not by me, in 10*l.* Whereof I forgave him 8*l.* and the Poor had 20*s.* and a Man of mine other 20*s.* And that he dyed for Thought is nothing like.

XXX. The Bishop gave Orders in a common Alehouse at *Erythe* to Fifty or Sixty Persons: And did Minister the Communion unto them: Some of them being driven to kneel in the Street, the Room of the House containing scarce **xx** Foot Square.

Answer. There remaineth at *Erythe* a certain House, which heretofore was an Hermitage, the uttermost Part of the Isle. My Predecessors, Bishops of *Ely*, lying at *Somershamb* in *Lincoln* Dioces, and the Hermitage in *Ely* Dioces next adjoyning, have used heretofore to give Order there; and no Man then aggrieved at it. And so in such Case have I done. It pleaseth the Accuser to term it an Alehouse; and to number them to 50 or 60. But if he could find in his Heart to tell the Truth, he would say, they were but now **xix.** now **xi.** and **xxiii.** at the most.

XXXI. Having made 4000*l.* in Woods, he never saved the Spring of one Tree.

Answer. This is false. For this Sixteen Years I have made of my Woods not one Thousand Pounds: as shall be well proved: And the Springs well maintained.

XXXII. He hath enclosed a Green in *Ely*, and a High-way to a House, which he hath bought. And hath left the High-way so strait, as they can scarce turn a Cart in it.

Answer. There is an unsavoury and a fulsome Ditch in *Ely*, conveying from the High-street the Water and Refuse of the Street; which I have stopt up, to the great Benefit of the People, and conveyed the Water closely through my Grounds: And I have set a Pale upon mine own Wast, somewhat within the Ditch; noisome to no Man; and left a Way with a great Breadth: Which heretofore hath been a Way but only for Footmen. And the chiefest of the Parish have declared their Contentation herewith in Writing. But *Styward* in his bravery forbade my Workmen, and discharged them with Threatnings, as though he had been the Lord of the Isle.

XXXIII. The Accompte of his Expences in House seem great. His Wife, Mrs. *Cox*, selleth him Butter and Cheese. The Bishop spendeth not half the Strayes he hath in the Year. The best of them are sold to the Butchers. The worft Mrs. *Cox* selleth to the Bishops Steward. If they be worth 20*s.* Mrs. *Cox* maketh the Steward allow her 40*s.* the Piece. And so it is entred into the Book.

Answer. For the Expences of my House, it is certainly known to my Steward and Clark of the Kitchin, what it is. And for my Wifes selling of Butter and Cheese, I know not. But sure I am, my House is served by the Butter and Cheese that her Servants make. And the rest that remaineth, the Poor being relieved, her Servants do sell for to pay their Wages, and other Necessaries pertaining unto them. And for my Strayes, I never had so many in any one Year, as would serve my House a Month. And sometime I have not one Stray in a Year. And for selling of any, either to the Butcher, or to my Steward, it is utterly false.

XXXIV. Sithence King *Edward* the Thirds time, no Bishop of his Predecessors have had so many Suits, as this Bishop within these Seventeen Years.

Answer. How like this is to be true all wise Men may judge. The wrangling and deceitful World is such at this Day as never was the like. Unles a Man would yield unto and maintain the unjust Dealing of People, he must needs

needs crave Help at the Law. My continual Suit these Sixteen Years, or thereabouts, hath been in the Chancery to my great Charges and Expences, to recover a Stock of a Thousand Mark, which my Predecessors have quietly enjoyed from one to another, since King *Edward the Thirds* time; till Dr. *Thirleby* possessed the Bishoprick of *Ely*; by his Executors with-holden. Other Suits I have, for that I cannot get my Rents of divers of my Tenants; besides Mr. *Styward*, and the unjust Dealing of one *Symcotts* for a Piece of Land.

[All these Articles before, were drawn up by *Austin Styward*, for Spight and Malice against the Bishop, he having a Controversy with the Bishop. His Pretence is framed into the last Article: which follows. And it is this.]

XXXV. *Austin Styward*, having 29 Years to come in the Lease of the Manor of *Downham*, tendering his Rent upon the Ground according to his Lease, the Bishop desirous of his Farm a long time, because his Wife pretended a Forfeiture for Non-payment, he made a Lease of the said Farm to two or three several Persons, onely supposing Sixty Shillings of Rent to be behind unpaid. Which hath been offered him, and 20*l.* more for his Favour. But it hath been denied; and his Men have been imprisoned by his absolute Authority, and without Law.

Answer. This is falsely reported. The Truth is, I made a Re-entry for lack of Payment of my Rent. And I did it not without good Consideration. My Farm in *Downham* hath a great deal of Arable Land belonging unto it: which being tilled and occupied as it ought to be, and hath been heretofore, had been a great Help to the Inhabitants of the Town: which be a great Number. And now of late Years, the Tenant that did Occupy the Farm, hath left a great deal of the Arable Land to ly Lay, and will neither till it himself, nor let the poor Men of the Town have it for their Mony, (as other Farmers have done heretofore) to the great Impoverishment of the Town: And also a very great Loss unto the Person. Also he will not suffer my poor Tenants according to their Time out of Mind, to Common upon his Lay-grounds. So that by this Means they are less hable to maintain themselves, their Wives and Children, as heretofore they have done.

These and such like Complaints came daily to me, and desired my Help. I remembred these Complaints, upon just Occasion given unto me for not paying my Rent, re-entered: that by having the Farm in my Hand, I might redres these Disorders.

This done, a young Man, *Edward Meggs*, (who at the same time had the Lease of the Farm, and said nothing to me, that he had put it away) came unto me, bringing with him a Letter in his Favour, from Mr. *Nowel* Dean of *Powles*, and desired my Favour for *Meggs*: for that his Tenant had without his knowledge forfeited his Lease. I minding by this means to have a Redress of those Defaults above rehearsed, told him at that time, I was not fully resolved what was best to be done; minding nothing less than to take it from him, as may appear by mine Answer at that time to Mr. *Nowel's* Letter. And further, I willed my Receiver to say unto Mr. *Nowel* by word of Mouth, that I minded so to deal with the young Man, that Mr. *Nowel* should well like thereof. But at his next coming, I was determined to set down in Writing what Order should be taken to help my poor Tenants. But I never heard of him after, till a Bruit was given out all over the Town, that he had sold his Lease to one *Austin Styward*. Who shortly after came thither in great Heat, and said, I had undone him in taking his Farm from him: threatening, that he would complain of me to the best in *England*. And ever since hath been full of trouble; seeking by outragious Speeches, and buying other Men's Titles, to vex and molest me.

Yet notwithstanding, I was content at his Request, the Matter should be tryed in *Westminster* Hall, at the common Place Bar, to avoid all Partiality: When he, clean contrary to his Promise, brought it down into the Country, and a Quest was pannelled very favourable, as I was informed, on his Behalf, and as it appeared by their Verdict. And further, understanding that the Lord *North*

is bent against me, he hath sold the Farm to him, to move further vexation, (he taketh it.) Who strait upon the Sale hath made an Entry in great haste, not only on the Farm, but also upon my Park, wherein my Dwelling House doth stand. Which the Farmer, unto whom the Lease was first made by Bishop West, in the 14th Year of King Henry VIII. never enjoyed. Which Bishop lived eleven Years after the Lease was made; and enjoyed the Park still notwithstanding the Lease. And after him Bishop Goodrike was Bishop twenty one Years, and enjoyed the Park quietly. After him Bishop Thirleby, who was in the See five Years, enjoyed the Park quietly. And now I have been these Sixteen Years: which maketh in all Fifty Three Years. And all this time the Park was never claimed. Because he knew well enough, it was never the Bishop's Meaning to let away his Park from his Dwelling House, from him and his Successors.

I am most humbly to crave at your Honours Hand, to be so good and gracious Lords to me, as to take so much Pains for me and my Successors; that a quiet and a good End may be made in this Matter. Which otherwise, I doubt will grow to great Trouble: which is not convenient for me now in mine old Age. And this I desire for Peace sake, which our Saviour Christ so much commended unto us all.

Causes of Complaints against the Bishop of Ely, by Hafyl of Cambridge; who had been his Servant Seven Years; of the same spightful Nature with the former. The chief whereof were these that follow.

TH E R E is a Bank in the Isle, called *Watersea Bank*, which is the Safety and Defence of four Townes, containing in them all Twenty Six-score Households: Which Calsey or Bank is the Bishops Charge. These four Townes were drowned about Six Years past with rage of Water, the Bishop being asked before but 10*l.* to repair the said Bank, to save those Townes. But the Bishop unchristianly denied to disburse any Money. Moreover, he hath raised great Tolls and Exactions upon all Travailers passing through the Isle, taking 2*d.* for Man and Horse, without any Letters Patents or Authority from the Prince. There are two of the *Ashwoods* of *Dodington*, which have paid in one Year for Toll for their Parts, 20 Marks. This Toll hath continued Twelve Years.

Answer. What Charge I have been at touching *Watersea Bank*, the whole Country can tell. And as for 10*l.* which he saith was required of me for the Banks, is untrue. And yet both at the Time, and since the Time, at the great Outrage of Stormes, I have bestowed upon the Banks within the Hundred of *Wisbech*, more than my whole Revenue of the Country; (which is Six-score Pounds by Year) for the Space of three Years and more together. And as for Toll for helping of the Bank, it hath continued Time out of mind. And at this present, the Bank is well repaired, whatsoever this Article slanderously doth report. It is answered more at large in the Eighth Article of *Styward's* Complaint. He reporteth that two *Ashwoods*, which be Horse-coursers, have paid for Toll 20 Marks. I cannot tell what they have paid for Toll; but I hear it reported by the whole Country thereabouts, that those two Horse-coursers do more hurt with the Number of Cattel that they drive, than many other that pass that way.

Another Article was this. An House and Ground violently taken away by the Bishop.

Answer. This is not true. There was no House and Ground violently taken away by me, nor none for me. But one *Thomas Coward of March*, being my Copy-holder of a Tenement with the Appurtenances, holden of my Manour of *Dodington*, one *George Hasel* brought down a Commission for concealed Lands (as it was said) which *Hasel* so informed, and persuaded this poor Man, *Coward*

my

my Tenant (as it should seem) that he was contented to become Tenant of the said Tenement, and to purchase it of the said *Hafyl*: and so to hold it freely. By reason whereof, *ipso facto*, the Copy-hold was forfeited. For that according to the Custome of my Manour, no Tenant may do any Act to alter his Copy-hold to Free-hold. And therefore upon the said Forfeiture, which was apparent, I graunted such Interest as I had in the same Copy-hold, unto one *Henry Serle* and to *John Chapman*, two of my Servants. And what End or Order they have taken in the same, since my Graunt, I know not.

Item. The Servant of this Complainant was indicted of Felony for four Hogs, and should have been hanged by the Bishop.

Answer. The Man was charged for four Hogs, and brought before the Justice; who committed him for Felony. And at the next Sessions an Indictment being presented against him, the great Inquest found the Bill true. And thereupon arraigned and found Guilty. And in the End saved by his Book.

Item. A Lease taken away by Force by the Bishop.

Answer. It is utterly false. There was no Lease taken away by Force: but there was an House let by Lease (being a Copy-hold) without Licence; contrary to the Custome of the Manour. And thereupon a lawful Seizure made into the Lord's Hands. Also the Commissioners of Sewers had laid a Paine of 30 l. for the not Scowring of a certain Loade, belonging to the said Copy-hold. The not doing whereof was very noysome to the whole Country thereabout. And for that of Necessity the thing was to be done forthwith, I was faine the rather to take the House and Load into my Hands, and to set Men a Work to do it my self, to my great Cost and Charge. At the Suit and Request of the Lord North, I gave a like Forfeiture to his Brother in a Town of mine, called *Thriplow*. And then it was lawful: but now it is not, against his Man.

Item. The Bishop's Men forcibly entred *Hafyl's* House, and took away a Patent out of a Chest they brake open; which the Bishop had graunted him of divers Offices.

Answer. First his Patent was delivered him of Trust, to shew what Authority I had given him, and to return the same again to my keeping. The said *Hafyl* used himself so naughtily in the Office, that the whole Country exclaimed of him, and of his evil Dealing. And divers times he was indicted of Extortion, as appeareth by the Records. This Exclamation of his evil Doing coming to mine Ears, I oftentimes after spake unto him, to bring me the Patent again, which I delivered him of Trust: Upon which Demand he oftentimes made promise to bring it again; but he kept none of them. It followed by the Means of these and divers other ill Abuses, I put him clean out of my Service. And afterward by reason of divers Outlaws against the said *Hafyl*, the Commodities whereof of right due unto me, I did clearly remit and forgive. But there came one especially afterwards, at the Suit of *Richard Barnes*, Clerk. By reason whereof, and by good Warrant, unto the Bailiff of the Liberties directed; the said Bailiff entred upon such Goods and Chattels as were then found to be the said *Hafyl's*. Among which the said Patent was one. And the Bailiff brought it unto me, as of right he ought to do. And which Matter the said *Hafyl* before this time brought in question in the Star-Chamber: Where he was answered, That it was lawfully done, which both the Bailiff and I had done. And since that time he hath been divers times out-lawed, as may appear; but especially by two Writs extant, signed under the Hand of her Majesties Attorney General, Mr. *Gerard*.

A Bill of Complaints exhibited by Charles Balam, Gent. of the Isle of Ely.

Item, **W**O O D felled by Mr. *Balam* upon his own Ground, and sold for repairing of certain Banks ; the Bishop caused his Officers to fetch the said Wood off the Gentleman's own Ground and Inheritance.

Answer. Charles *Balam* not paying my Rent of xx Nobles by Year, for the Space of xi or xii Years, a Distress was taken upon the Ground, to the Number of an hundred and half of Faggots.

Item, The Bishop's Officers do both threaten, and also offer the Gentleman great Injuries : only to enforce him to fell his Lands to the said Bishop.

Answer. This is utterly untrue and slanderous.

Articles exhibited against the Bishop by one Radcliff, Gent.

*1. T*H E Bishop practised to frustrate a Lease of the Parsonage of *Swavesy*, and made a Re-entry upon refusal of the Rent.

2. Item, The Rent was tendered and received by one of the Bishop's Officers.

3. Item, The Rent being demanded the 27. April last past, it was tendered, and refused by one Mr. *Alden* Gentleman : Who made a Re-entry upon the Lease.

4. Item, The Lessee having disbursed 52 l. upon Reparations of the Parsonage, which the Bishop standeth bound to answer, he can get no Allowance of the same.

Answer to the 1, 2, 3, and 4th Articles. This Lease is of a Parsonage Improper, which I had in Exchange, among others, of the Queen's Majesty, for certain Manours and Parks, belonging to my Bishoprick in Northfolk and Marshland. Which Parsonage the Queen's Majesties Auditors did set down to me in Writing to be leased out for fourty Years ; and the Rent set down also. And this Man claimeth it by a Lease of Fourscore Years yet to come : being dated the same Day and Year that the other Lease of 40 Years is. Where the other Lease maketh end within these two Years. And for that I do not allow of this long Lease, he will not pay me Rent. And therefore driven to re-enter. And for allowing of Reparations, I do stay till I can learn how it cometh to pass, that he hath such a Lease, and the Queen's Officers not privy to it. I am bound by the Lease to repair all his Hous-es : and he buildeth new Hous-es, and would have me pay for them.

5. Item, He detaineth a Rent of Twenty Six Shillings and Eight Pence, per Ann. going out of Water Beach, and denyeth Payment.

Answer. I know of no such Rent : nor he himself sheweth not wherfore

Laurence Johnson (the Bishop's Under-Keeper) against the Bishop.

*1. T*H E Bishop put him to great Charge and Trouble of long time ; for that he would not cleanse certain Waters, which the Bishop was bound to do, and did of long time.

Answer. The Commissioners of Sewers of the Isle, having made a Law that the Occupiers of Fishings and all Waters, should cleanse their Waters, I leased Laurence Johnson and others, certain Waters heretofore ; not binding my self to scowre them. Notwithstanding he refused to do any Cost upon them ; nor would suffer his Under Tenants to do it. And to brag out the Matter the better, he hath

hath let them over to *Austin Styward*, and occupieth them himself under him. Notwithstanding this Summer past, I have scoured them at my own Charges for the Necessity of the Country. And yet he complaineth that he is troubled.

2. Item, The Bishop onely of Malice, and without any just Cause, caused the said *Johnson* to be bound to the Good Abearing.

Answer. This is maliciously uttered. He compared my Wife in his Talk to *Jezebel*, for a Matter which she never heard of. Which was complained of to the Justice. Who wrot unto me, that he was content to submit himself. Which notwithstanding he did not perform. And at the next Sessions, he denyed that he had offended me, but said openly in the Face of the Court, that I had done him wrohg. Whereupon the Justice bound him to the Good Abearing. For the which how outrageously the Lord North before a good Number, intolerably taunted the Chief Justice, because he presumed to touch his Man, it doth plainly appear. Besides this, it is witnesssed to me and other Justices, that the said *Johnson* did prick forward one *Bownet* to complain of me to the honourable Council. And besides that, I was credibly informed from time to time, how leudly and undutifully he hath used his Tongue against me and others. Whereupon I discharged him of mine Underkeepership. And straitways the Lord North took him to be his Man.

3. Item, The Bishop took certain Kine from *Johnson* without warning, and contrary to Covenant.

Answer. It is false that any Kine was taken from him, contrary to Covenant. For I let him have twelve Kine from Year to Year: which were all I had in my Park at that Time. And for that he liked not of the Bargain that my Servant made with him, but said, he was a Looser by them, they were taken again, when the Year was ended.

4. Item, The Bishop took a Common Marsh from the Town of Somerham, and demised it by Lease to his Wifes Brother.

Answer. It is utterly untrue, that I have let a Common. But true it is, that I have let a Lease unto mine Auditor of a several Marsh pertaining to my self, and my Successors; containing about xx Acres, lying in Blundesham Parish. Which neither I, nor Givers of my Predecessors, made any Account of: for that it was for the most Part always drowned, and at this Hour is. And because he doth intend to bellow Loft to drain it, and bank it, to keep it hereafter from drowning, I was the willinger to let him have it.

1702

ANNA AND JAMES
ANNA ROBERT
ANNA ROBERT, REVEREND
ANNA ROBERT

1702

ANNA AND JAMES
ANNA ROBERT

1702
BOOK
DOD

ANNA AND JAMES

BOOK II.

NUMB. I.

Jan. 29. 1576.

The Names of all such, as be certified into the Exchequer, to be Fugitives over the Sea, contrary to the Statute of An. 13. Eliz. &c. And in what Countries they inhabited.

MSS. Foxii.

H

Henry Parker, L. Morley.
Charles Parker, Gent.
Edward Parker, Gent.
Miche, Doctor of Laws.
Thomas Clement, Gent.
John Clement, Dr. of Physick.
John Griffin.
Richard Norton; late of Norton in
Com. Ebor.

Essex.

Anthony Goldingbam, Clerk.
Anthony Noller.
Thomas Laurence, Jun.
John Watson, Miller.

Surrey.

Thomas Copley, Arm.
John Prestal, Gent.
Anthony Standon, Gent.

Southhampton.

Thomas Shelley, Gent.
Anthony Williamson, Gent.
John Flower, Clarke,
William Smythe, Clarke.

Kanc.

John Heywoode, Gent.
Robert Gyles, Gent.

Sussex.

John Leedes, Arm.
James Shelley, Arm.
William Stapleton, Gent.
Thomas, his Son.

Lancaster.

Thomas Houghton, Arm.
Evan Heydock, Gent.

Staff.

Richard Hopkins.

Dorf.

Roger James, Clarke.

London.

Humphrey Shelton, Gent.
Hugh Charnock, Gent.

Suffolk.

Anthony Wilkinson, Parson of Melford.
Nicolas Wendon, Dr. of Laws, Arct.
diac. ibid.
Walter Ferningham, Gent.
Robert Stepes, Parson of Hackstede.
Edmund Smarte, Gent.
Richard Selye, Gent.
Henry Drury, Gent.
Walter Ellys.
William Soane, Gent.
John Watson, Miller.

Thomas Houghton, Arm.
Evan Heydock, Gent.

Richard Hopkins.

Cant.

*Robert Kowte, Clark,
Thomas Hanadyne, Clark.*

Hertf.

Robert Chauncy, Gent.

Middlesex.

*Richard Shelley, Miles, unus Confratrum
super Hospital. Sti. Jobis. Ferlm.*

Leic.

*Henry Foliffe, Clark.
John Pott, Schoolmaster.
John Bowcer, late Abbot of Leic.*

Norf.

William Dade, Returned.

Berks.

Francis Englefield, Knight;

Somerset.

*James Bosgrave.
William Phelps.
James Fitz James, Clark.
Gilford Barford, Clark.
Edward Crockford, Clark.
William Goode, Schoolmaster.
Giles Capell, Clark.*

Oxon.

*John Bustard, Gent.
John Harte, Yeoman.
Margaret Harte.
Elizabeth Harte.*

Bedf.

Edward Cussen, Clark.

[N U M B. I.]

*A Prayer composed by Pilkington, afterwards Bishop of Durham, suited
to the Beginning of the Reformation of Religion under Queen
ELIZABETH.*

MO ST righteous Judge, and merciful Father, which of Love didst punish thy People [the Jews] being negligent in building thy House : that by such sharp Correction, they might be stirred up to do their Duty, and so have pleased thee : Wee acknowledge and confess before the World and thy Divine Majesty, that we have no less offended thee in this Behalf then they have don. And that for all the sharp Plagues which you laid upon us, we could not awake out of our dead Sleep, forgetting the earnest Promotion of thy Glory and true Religion : But rather consented to the Persecution of thy true and faithful People. Until now of thy unspeakable Goodness, by giving us a gracious Queen, and restoring the Light of thy Word, thou hast letten us tast of the Tresures of thy Mercy. Wee fall down therefore flat before the Throne of Grace, desiring Pardon of this great Negligence, and of all our former Offences, and pray thee, that thou wilt not deal with us as we have deserved : but as of thine own free Will thou promisedst thy People, falling earnestly to thy Work, and restoring of thy Temple, that from thence forward thou wouldest bleſs all their Works and Fruits, overthrow their Enemies, and save thy People : That thou wouldest make that House also more glorious than the First, by the Preaching of thy Gospel : So we desire thee for Christ's sake, to be no less good and gracious Lord unto us, yet once again going about to restore thy true Religion, trodden down and defaced by the cruel Papists.

Send forth, O Lord, many such faithful Preachers, as will set out thy Glory unfeignedly. Open the Hearts of thy People, that they may see, how far more acceptable unto thee is the lively Preaching of thy Holy Word, than all the glittering

glittering Ceremonies of Popery. Deliver us, we beseech thee, from all our Enemies. Save and preserve our gracious Queen, as thine own Signet. Endue Her, and her Counsil with such reverend Fear of thee, that all Policy which is contrary to thy Word set apart, they may uprightly seek and maintain thy true Glory, minister Justice, punish Sin, and defend the Right. Confound, most mighty God, and bring to nought all the Devices of such as go about to overthrow thy Word and true Worship. Open our Eyes, that we may see, how dearly thou hast loevd us in *Jesus Christ*, thy Son our Lord. Hold us fast, O Lord of Hosts, that we fall no more from thee. Grant us thankful and obedient Hearts, that we may encrease daily in the Love, Knowledge and Fear of thee. Encrease our Faith, and help our Unbelief. That we being provided for, and relieved in all our Needs by thy fatherly Care and Providence, as thou shalt think good, may live a godly Life to thy Praise, and good Example of thy People: And after this Life may reign with thee for ever through Christ our Saviour. To whom with thee and the Holy Ghost, three Persons and one God, be Praise and Thanksgiving in all Congregations for ever and ever. Amen.

N U M B. II.

Another Prayer by the same Reverend Person; for faithful Preachers to be sent out by God, to preach the Gospel at this needful Time.

MO ST mighty Lord, and merciful Father; who didst stir up the *Jews* to the building of thy House by the Preaching of thy Prophet *Aggeus*: Wee thy miserable Creatures beseech thee for thy Mercy sake, to have Mercy upon us, and thrust out diligent Workmen into thy Harvest. Send forth faithful Preachers, which may by the hard Threatnings of thy Law, and comfortable Promises of thy Gospel, awake all thy People out of their dead Sleep, wherein they ly wallowing, forgetting thee and their Duty.

Wee have all sinned from the highest to the lowest, in not earnestly profes-sing thy Holy Word and Religion, both the Princes, Rulers and Magistrates, Bishops, Ministers of all sorts, and all the People, no State nor Condition of Men, hath done their Duty herein unto our onely Lord and God. Therefore we all with heavy Hearts ask thee Forgiveness of our great Sins. Open our Eyes, O good God, that we may consider the Plagues that thou hast laid on us so long for our great Disobedience towards thee and thy Word. Give us new Hearts, and renew thy holy Spirit within us, O Lord. That both the Rulers may faithfully minister Justice, punish Sin, defend and maintain the Preaching of thy Word; and that all Ministers may diligently teach thy deerly beloved Flock: and that all People may obediently learn and follow thy Law, to the Glory of thy Holy Name: For Christ's Sake, our onely Lord and Sa-viour,

N U M B. III.

Another Prayer by the same; Against Error and Popery.

MO ST righteous and wise Judge, eternal God and merciful Father; which of thy secret Judgment hast suffered false Prophets in all Ages to rise, for the Trial of thine Elect: That the World might know, who would stedfastly stick unto thy undoubted and infallible Truth, and who would be carried away with every vain Doctrine. And yet by the Might of thy Holy Spirit

Spirit hast confounded them all to thy great Glory and Consert of thy People : Have mercy upon us, we beseech thee, and strengthen our Weakness against all Assaults of our Enemies. Confound all Popery, as thou didst the Doctrine of the *Ibarisees*. Strengthen the Lovers of thy Truth, to the Confusion of all Superstition and Hypocrify. Give us due Love and Reverence of thy holy Word. Defend us from Men's Traditions. Encrease our Faith. Grant us Grace never to fall from thee; but uprightly to walk according as thou hast taught us, swerving neither to the right Hand nor to the left: Neither adding to, nor taking any thing away from thy written Word ; but submitting our selves wholly to thy good Will and Pleasure, may so pass this transitory Life, that through thy Goodnes we may live everlasting with thee in thy Glory, thro' Christ our Lord. Who with thee and the Holy Ghost liveth and reignest one God and Saviour for ever and ever.

N U M B. IV.

Richard Bishop of Carlile to the Lord Treasurer: Upon his Remove to Durham.

MY most humble Duty and Commendation of all faithful Service unto you, my dear and singular good Lord, ever premised; whose I rest in the Lord *Jesus*, &c. I am to render not only by these Letters most intyre Thanks to your Honour, for your Goodnes towards me, in commanding me to her Highness in way of my Preferment to *Deereham*, and for interposing your Credit for my Service, &c. Which I understand from Mr. *Warcoppe*, your good Lordship hath in most amplewise done; but also to devow my self and service unto your Honour for ever; and to assure you, that neither I shall be found unthankful or ingrate, nor unmindful to accomplish your Lordship's Behests. And so, as I trust, shall tend to th'advancement of God's Glory, and her Highnes good Service, and your Lordships good Comfort: and that within short Time, if I may be well backed at the Beginning by her Highnes and your good Lordship, and other of the Honourable Privy Council, as I doubt not but I shall be. My singular good Lord and Patron, I most humbly beseech your Honour, to account and accept of me and mine as your own: and so to use and command the same.

*MSS. Burgh-
lian. pen. me.*

Your Lordship was mine onely Preferer to *Carliell*, where I have served my Seven Years; and I trust, discharged the Promise yee then made unto her Higunes on my Behalf; which in this poor and bare Living was all that I could do. Now by your good Means being preferred to a better, if in time I be not thankful, &c. if I discharge not my Duty, and answer not your Undertakings, then deserve I to be noted as most ingrate, and as the Poet saith, *Ingratum dixeris, quidvis dixeris*. And so beseeching your Lordship of Continuance of your good Favour towards me, I rest your own. And here cease to trouble your Lordship by Letters any further, until it may please God that I may come my self to do my Duty to your Lordship. Which that your good Lordship would hasten, and consummate that which you have begun for me your poor Client, I most humbly pray. God bles and encrease his heavenly Graces upon your Lordship, with prosperus Health and Encrease of much Honour, *Amen*. From the *Rose-Castle* in *Combreland*, the xxiiii. of March, 1576.

Your good Lordships most bound, and at Commandment,

R I C A R D I O L E N.

VOL. II.

O

N U M B.

NUMB. V.

The Lord Treasurer to the Queen. In relation to his Daughter, and the Earl of Oxford her Husband, unkind to her. Written, March the 3. 1576.

MSS. Burgh-
lian, pen. me.

MO S T Sovereign Lady. As I was accustomed from the Beginning of my Service to your Majesty, until of late, by the Permission of your Goodness, and by Occasion of the Place, wherein I serve your Majesty, to be frequently an Intercessor for others to your Majesty ; and therein I did find your Majesty always inclinable to give me gracious Audience : So now do I find in the latter end of my Years a necessary Occasion to be an intercessor to your Majesty, or rather an immediate Petitioner for my self, and an Intercessor for another next to my self, in a Cause, godly, honest and just. And therefore having had Proof of your Majesties former Favours, and so important, I doubt not, but to find the Influence of your Grace in a Cause so neer touching my self, as your Majesty will conceive it doth.

And yet my Intention is not to molest your Majesty with the Particularities of the same, neither as I now do, would I have attempted, but that I fear my Silence, while others should be open mouthed, and either of Ingratitude, or of Purpose, might occasion soine other Conceit with your Majesty, than I am sure the Truth of the Cause shall work in you. To enter to trouble your Majesty with Circumstances of my Cause I mean not, for sundry Respects, but chiefly for two. The one is, that I am very loth to be more cumbersome to your Majesty than need shall compel me : The other is, for that I hope in Good's Goodnes, and for Reverence born to your Majesty, the Success thereof may have a better End than the Beginning threatneth.

But your Majesty may think my Suit will be very long, where I am so long ere I begin. And truly most gracious Sovereign Lady, it is true, that the Nature of my Cause is such, as I have no plesure to enter into, but had rather seek means to shut it up, than to lay it open : not for lack of the Soundnes thereof on my part, but from the Bricklenes of others from whom the Ground-work procedeth.

My Suit therefore shall be presently to your Majesty, but in general sort, That where I am, by God's Visitation with many Infirmitieis, (and yet noe great) stayed from coming to do my Duty to your Majesty at this time ; and my Daughter, the Countess of Oxford also occasioned by her great Grief to be absent from your Majesties Court ; and that the Occasion of her Absence may be diversely reported to your Majesty, as I said before, by some of Ignorance, by some percase otherwise ; it may please your Majesty, because the Ground and Working thereupon toucheth me as neer as any worldly Cause in my Conceit can do, to continue your Princely Consideration of us both. Of me, as an old worn Servant, that dare compare with the best, the greatest, the oldeft, and the youngest, for Loyalty and Devotion : Giving Place to many others in other worldly Qualities, as your Majesty shall prefer any before me : And of my Daughter, your Majesties most humble young Servant, as of one that is toward your Majesty in dutifull Love and Fear, yea, in fervent Admiracion of your Graces, to contend with any her Equals.

And in the Cause betwixt my Lord of Oxford and her, whether it be for respect of misliking in me, or misdemeaning of her, (whereof I cannot yet know the Certainty) I do avow in the Presence of God and of the Angels, whom I do call as Ministers of his Ire, if in this I do utter any Untruth, I have not in his Absence on my part omitted any Occasion to do him good, for himself and his Causes. No, I have not in Thought imagined any thing offensive to him. But contrariwise I have been as diligent for his Causes to his Benefit, as I have been for my own. And this I pronounce of Knowledge for my self. And therefore

therefore if contrary to my Deserts, I should otherwise be judged, or suspected, I should receive great Injury.

For my Daughter, though Nature would make me to speak favourably, yet now I have taken God and his Angels to be Witnesses of my Writing, I renounce Nature, and pronounce simply to your Majesty, I did never see in her Behaviour, in Word or Deed, or ever could perceive by any other means, but that she hath always used her self honestly, chastly and lovingly towards him. And now upon expectation of his coming, is filled with joy thereof: So desirous to see the Time of his Arrival approach, as in any Judgment, no young Lover, rooted or sotted in Love of any Person, could more excessively shew the same in all comeliest Tokens.

Now when after his Arrival, when some Doubts were caused of his Acceptance of her, her Innocence seemed to make her so bold, as she never cast any care of things past, but wholly reposed her self with Assurance to be well used by him. And with that Confidence and Importunity made to me, she went to him, and there missed of her Expectation: And so attendeth, as her Duty is, to gain some part of her Hope,

And now lest I should enter further into the Matter, and not meaning to trouble your Majesty, I do end with this humble Request, that in any thing that may hereof follow, wherein I may have wrong with dishonesty offered to me, I may have your Majesties Princely Favour, to seek my just Defence for me and mine: Not meaning for respect of mine old Service, nor of the Place whereunto your Majesty hath placed me, (though unwillingly) to challenge any extraordinary Favours. For my Service hath been but a piece of my Duty, and my Vocation hath been too great a Reward. And so I do remain constantly to serve your Majesty in what Place soever your Majesty shall command, even in as base, as I have done in great.

N U M B. VI.

The Inscriptions upon the Monument of Sir Anthony Cook, Kt. in the Chapel of Rumford in Essex.

Over his Head.

DNS ANTHONIUS COCUS, Ordinis equestris Miles, ob singularem Doctrinam, Prudentiam & Pietatem, Regis EDOARDI Sexti Institutor constitutus. Uxorem habuit ANNAM, Filiam GUILIELMI FITZ WILLIAMS de Milton Militis, vere piam & generosam. Cum qua diu feliciter vixit, & supervixit. At tandem, quum suos tam Natos, quam Natas, bene collocasset, in Christo pie mortuus est, Anno etatis 70.

Over the Heads of his two Sons, kneeling behind him.

RICHARDUS COCUS hujus Dni. COCI Filius & Hares, ANNAM duxit Generosi viri JOANNIS CAULTON filiam. Qui Pietatis Ergo hoc Monumentum erigi curavit.

GUILIELMUS COCUS, ejusdem ANTHONII proximus filius, duxit FRANCISCAM Filiam Dni. JOANNIS GRAY, Fratris Ducis SUFFOLCIÆ.

Under Sir Anthony and his Lady.

*In Obitum Clarissimi Literatissimiq; Dni. ANTHONII COCI Equitis aurati
Carmen Extragitor.*

*ANNA tibi fuerat quamvis pulcherrima Conjux,
Diminuit studium non tamen ANNAM tuum.*

Bibliotheca fuit, gaza præstantior omni :
 Librorum facerent nomina nuda Librum.
 Hinc pulchros flores, fructus hinc promis amenos,
 Hinc mentis pastus, deliciæq; tuae.
 Τα γραφήτα λέγω, καὶ μή τι σύντα γνωσκων,
 Τοὺς πλεότες κρείττους, καὶ φιλοπάτερες εἰσι.
 Cur te, *Roma*, facit *Cornelia* docta superbam?
 Quām multas tales, & imagē, *COCUS* habet?
 Quinq; sciunt Natæ conjugere Græca Latinis,
 Insignes claris moribus atq; piis.
 Has tu nobilibus (res est benè nota) locasti:
 Qui Christum vera religione colunt.
 Et quorum prodest prudentia summa *Britannis*,
 Qui virtute valent, consiliisq; graves.
 Quinq; peregrinis vixti regionibus annos,
 Dum revocat Princeps te *ELIZABETHA* domum.
 Utq; solet *Phæbus* radiis nitidissimus almis,
 Nubibus excutis, exhibilare diem:
 Sic Regina potens, regali sede locata,
 Et *COCO* & natis omnia fausta tulit.
 Hæc inter vitam *COCO*, beatam
 Traduxit, cupiens cælica regna senex.
 Et veluti recidunt maturo tempore poma,
 Sic facilis cælum morte solitus adis.
 Hocq; simul tumulo duro cum marmore structo,
 Doctus Eques, conjux intemerata cubant.
 Quos socialis amor, pietas, quos junxit & alma
 Virtus in terris, Vos Deus unus habet.

Neer this Monument in the Chancel, on a flat Stone a braſe Plate, thus inscribed,
(being Sir Anthonies Farewel to his Wife deceased.)

Chara mihi multos Conjunx dilecta per annos,
 Cura domus, multa non sine prole parens,
ANNA, Vale, moriens miserum complexa maritum
 Immemorem meritò non finis esse tui.

Against the East Wall of the Chancel, in the Similitude of a Table hanging by a Chain in Stone, are Verses intituled,

An Epitaph upon the Death of the Right Worshipful Sir Anthony Cook, Kt.
who dyed the 11th Day of June, 1576.

You learned Men, and such as Learning love,
 Vouchsafe to read this rude unlearned Verse.
 For Stones are doombe, and yet for Man's Behove
 God lends them Tongues sometimes for to reherse
 Such Words of Worth as worthiest Wights may pierce.
 Yea, Stones sometimes, when Bloud and Bones be rot,
 Do blaze the Bruit, which else might be forgot.
 And in that heap of carved Stones do ly
 A worthy Knight, whose Life in Learning led,
 Did make his Name to mount above the Sky,
 With sacred Skill unto a King he read,
 Whose toward Youth his famous Praises spred.
 And he therefore to courtly Life was call'd,
 Who more desir'd in Study to be stall'd.
 Philosophy had taught his Learned Mind
 To stand content with Country quiet Life :

Wherein

Wherein he dwelt as one that was assign'd
To guard the same from sundry Stormes of Strife.
And, but when persecuting Rage was rife,
His helping Hand did never fail to stay
His Countries Staff, but held it up alway.
Nor high Avaunce, nor Office of Availe,
Could tempt his Thoughts to row beyond his Reach.
By broont of Books he only did affaile
The Fort of Fame, whereto he made his Breach,
With fire of Truth which God's good Word doth teach,
The Wealth he won was due for his Degree,
He neither rose by rich Reward nor Fee.
And yet although he bare his Sail so high,
The Gale of Grace did spred his Course so fast,
That in his Life he did right well bestow
His Children all before their Prime was past.
And like them so that they be like to last.
What should I say but only this in Sum,
Beatus sic qui timet Dominum.
Their only Skill to Learning bears the Bell,
And of that Skill I taught poor Stones to treat ;
That such as would to use their Learning well,
Might read these Lines, and therewith oft repeat:
How here on Earth his Gift from God is great,
Which can employ his Learning to the best.

N U M B. VII.

Sir Nicolas Bacon, *Lord Keeper to the Queen*; *Shewinge her three great Enemies, France, Spain and Rome. And the Remedies to be used against each of them.*

MO ST Gracious Sovereign. That which if Time and your Affairs MSS. pen. me. would have suffered, I meant to have done by present Speech, I am driven by Absence to do by Letter; not doubting nevertheless, but that though my Pen and Speech were not present, yet your Majesties great Understanding considered, together with the Advice of your grave and wise Counsellors, all things should be sufficiently foreseen and provided for. And yet my Trust is, knowing (as by Proof I do) your Majesties gracious Acceptation of things well meant, you will take this my Writing (although not needful) in good part.

Your Majesty knoweth right well, that Perils and Dangers be great or small, as the Enemies that do breed and bring them forth, be of great and small Power. Now *France, Spain and Rome*, being mighty and potent Princes, and your inward Enemies, as by sundry their Doings it plainly appeareth, it followeth necessarily that your Dangers and Perills sought by them, must needs be very great. As they be great, so be they imminent and at hand. Because Power and Occasion doth at this present concur with their Wills, having made Peace with their Enemies. And therefore require speedy Provision to withstand them; lest else the Mischief be put in Execution, before the Remedies be provided. And so shall all things grow desperate, and all things remediless. Surely, Madam, the Fear of this groweth so greatly in me, that I could not be quiet in my self without remembering the same unto your Majesty, according to my bounden Duty. And methinks it were better for me to offend by fearing too much, than by hoping too much. The former seeketh for Remedies; the second breedeth careles Security: Whereby things be driven so long, that they pass sometime the Help of

of Counsil. Whereupon I thought good to put your Majesty in mind, that as your Perills be three by reason of your three great Enemies, so have they three easy Ways and Means greatly to annoy you. And you also three ready Remedies to withstand them, being taken in time : The Means that *France* hath to annoy you is by *Scotland*; *Spain* by the *Low-Countries*; and *Rome* by his Musters here in *England*. The two former being foreign Forces, and outward; this latter is intestine and inward. And how unable the People of *England* divided is to withstand the Powers without, united, as it makes not my Pen only, but my self, to quake to think of it.

Now the Helps contained in my Understanding, are these. First, to withstand *France*, (which hath his way by *Scotland*,) is to assure *Scotland* to *England*. A thing not hard to do, seeing as their State now standeth, their Safety and Perils stand joyned with yours. And their Commodity, it will grow by such a Conjunction; as these [Advantages.] First, *France* thereby shall have no Footing in *Scotland*; whereby they may invade your Majesty on main Land. But that they are first to set Sail for it : A Matter of very great Moment, the Chance of Wind and Weather remembred. By the Second Commodity your Highness shall have the Afflstance of the Force of *Scotland* from time to time, as well to offend the Attempts of a Competitor, as also to suppress Rebellions that may arise in the time of Troubles. And besides, shall be ready to give you Succour and Aid, in all your Necessities within your Realm. Which Succours shall need no transporting, but may repair at all times upon main Land. The third Commodity that will grow by the Assurance of *Scotland* is, that thereby you shall be safe and free from the great Perills and Dangers that were very like to grow by them to you, if they should be joyned to *France*. Whereunto they must needs yield, except they were assured to your Majesty. For the Nature of Man is such, that if he cannot find Surety where he would, he will seek it where he may get it. Now I know no way so good to assure *Scotland* to your Highnes, as by giving to the principal Persons of that Realm convenient Pensions. And this to have you to do, I would not onely be a Counsellor, but also from the bottome of my Heart a most humble and earnest Petitioner. And where it may be doubted the *French* will cutbid you, O! Madam, I pray you to call to mind, that the *Scots* can take no Pensions to join with the *French*, but that it must tend to the Overthrow of Religion established : from the which I cannot think they can be won. For that were to make Merchandise of Religion, to the Danger of their Souls. Again, they cannot join with *France* for Pension sake : for thereby they shall not only endanger to loose their Pensions promised, but also in time their Lives and Livings, what Promises or Practices soever be made unto them. For who can doubt, but that if the *French* be received to joyn with the *Scots*, then will the Faction of the *Scottish* Queen be set up? Which must needs breed and bring the Destruction of them that govern now, being her utter Enemies. So as it may be concluded, that as the taking of your Pensions, tending to their Sureties, will be received, so the Pensions already offered by the *French*, tending to their Destruction, both of Body and Soul, will be by them refused.

The second Remedy is by the *Low-Countries*. But because things stand there very uncertain to my knowledge, therefore for the better framing of a Remedy that way, it were good your Majesty did send some Man of Credit, both to confer with the Prince of *Orange*, and otherwise also to understand in what Case and Condition all things be there ; and what is thought there to be the best Remedy to defend, and to meet with all Danger, that may grow that way. And thereof to certify your Majesty, to think that thereupon that way be devised, that best should serve for your Majesties Surety.

And as touching the third and last Remedy to be had here in *England* against *Rome*, your Majesties good Countenance and Credit to those your good Subjects that be Enemies to the usurped Authority of *Rome*, and earnest, severe handling of the contrary Part, is the readiest way to bring the Matter to good Effect. And it is high time thus to do ; because of late Years they have grown in Number. And those that maintain the Authority of *Rome*, must needs maintain and

and defend the *Sentences* and *Decrees* made at *Rome* by the *Romish Authority*, your Highness right well knoweth. Besides, here at home, your Navy, your Men, Munition, and all other your Martial Provision, would be made in a readines. For an end, that besides these Remedies, it might be provided, that *Cassimire* might be prepared to be ready against all Chances: then should all be done that I can devise.

Thus with all Humblenes praying Pardon of this my long and tedious Letter, I commit your Majesty to the Tuition of Almighty God; who may bless you and all your Actions. The 20th of November, 1577.

N U M B. VIII.

Cox Bishop of Ely to the Lord Treasurer Burghley. Upon the Queen's Command for the Suspension of Grindal Archbishop of Canterbury.

SI R, I write unto you, *Non sine anxietate cordis*; her Majesty adeò indignata Litere Epal.
suo primo Sacerdoti: Cujus Indignatio mors est. Deus meliora. Sacerdotem vero pen. me.
tam clementem Principem, & Religionis sincera fautricem irritare, fontem Lachry-
marum merito ex-oculis elicit.

Since the Beginning of our Acquaintance, both you and I (God's blessed Name be glorified) have constantly, through many Brunts, à dextris & à sinistris, presevered: and you especially. Now at this pinch, *Esto fortis, & viriliter
age, & confortetur Cor tuum.*

I understand of late the Matter is touching a *Conference*, which hath been used, or rather abused, and not by publick Authority established. And therefore not unworthily by Authority abolished. Which, I trust, no Man doth maintain. But, I trust, hereafter, the Thing being deeply and considerately weighed, her Majesty, seeking especially the Glory of God, and the Quiet, and needful Edifyng of her People, may be moved to have further Consideration of this Matter. And when the great Ignorance, Idlenes and Lewdnes of the great Number of poor and blind Priests in the Clergy, shall be deeply weighed and considered of, it will be thought most necessary to call them, and to drive them, to some Travel and Exercise of God's Holy Word: Whereby they may be the better able to discharge their bounden Duty towards their Flock. I trust, I shall not need either with Words or Reasons to move your Righteous Heart to mitigate her Majesties Displeasure and Indignation against her Archbishop: Who, I doubt not, will use himself with all dutiful Submission.

I have written to her Majesty after my humble Maner. *Absist, ut tam grave
Exemplum edatur in Ecclesia Anglicana, quam tantopere Romana Tyrannis infectare
& devorare satagit, &c.* Thus the Lord Jesus bles you with encrease of Health, and with all Goodnes that your Heart can desire. From my House at Dodington the 12th of June, 1577.

*Your Lordship's Assured,
RICHARD ELY.*

N U M B. IX.

*The Queens Letter to the Bishop of Lincoln: To cause the Exercises,
called Prophesyings, to cease in his Dioces.*

RI G H T Reverend, &c. Although we doubt not, but that you do well and effectually remember our Speeches unto you, to continue and encrease MSS. Ceci.
line. your Care and Vigilancy over your Charge in Gods Church, (a Matter of no small

small Weight) warning you also of the dangerous Presumptions of some in these Days, who by singular Exercises in public Places, after their own Fancies, have wrought no good in the Minds of the Multitude, easy to be carried with Novelties: Yet forasmuch as we have been fithence credibly informed, that in sundry Places of your Dioces, namely, in *Hertfordshire*, those Exercises, or, as they term them, *Prebhesyngs*, are yet, or were very lately continued, to the great Offence of our orderly Subjects; and therefore, and for divers good Respects, we think requisite, that they shall be forbear to be used: WEE let you wit, that having in singular Recommendation God's People under our Government, whom we desire to have guided in an Uniformity as neer as may be, wee charge and command you, as a Person, who by your Function wee looke should ease and satisfy us in this behalf, within your Charge to have dutiful Consideration hereof: And furthermore, to take express Order through your Dioces, that none other Exercise be suffered to be publickly used, than Preaching in fit Times and Places, by Persons, learned, discreet, conformable and sound in Religion, heard and allowed by you without Partiality; Reading of *Homilies*, as is set forth by public Authority, by the Injunctions appointed, and the Order of the Book of Common-Prayer.

And further, that ye signify unto us, or to some of our Privy Council, attending about our Person, the Names of all such Gentlemen, and others, as have ben the Setters forth and Maintainers of those Exercises; and in what Places; and of such as shall impugne this Order. And also, what you shall have done herein from time to time. Hereof not to fail, as you tender our Plesure, and will avide the contrary at your Peril.

N U M B . X.

The Order of the Government of the Colledge of Westminster, syns the last Erection, begonne by D. Bayl, and contynued by me. [Dr. Goodman] with the Assent of the Chapiter: As appeareth by divers Decrees, recorded in the Chapiter Book.

*The Service in
the Church.
MSS. Eccles.
pen. me.*

DA I L Y Prayer in King Henry the Seventh's Chappel at six of the Clock in the Morning: And a Lecture there read upon the *Wednesday* and *Friday*.

Dayly Service song in the Chancel of the great Church, according to the Order of her Majesties Chappel, at the usual Hours; that is, upon *Sundays*, from Eight to Eleven in the Forenoon. Upon *Wednesdays* and *Fridays*, and other Holy-days, from Nine to Eleven. And on other Days, to begin at Nine until almost Eleven. Or in the Afternoon Service to begin at Four, and to continue until Five, or after Five.

A Sermon every *Sunday* in the Year, either by the Dean, or one of the Prebendaries, or some other for them. The Dean to preach four Times in the Year in his own Person, unless there be Cause to the contrary: that is, upon *Christmas-day*, *Easter-day*, *Whitsunday*, and *Allhallown-day*. Every Prebendary to preach in their own Persons, upon the *Sundays* in their Course of Residence; or else some other for them.

A solemne Communion ministred upon the great Feasts, and every first *Sunday* of every Month. Where by Order there do communicate the Dean and Prebendaries present: the Ministers and four of the Clarks, and four of the Almesinen.

Upon those Days that the Dean is bound to preach, either he himself doth Minister the Communion, or some one of the Prebendaries.

Twelve Almesmen of her Majesties Foundation are bound to be resident; and in the Church daily at Service, according to her Majesties Order.

Every

Every Sunday in the Year, there is 40 Mefs of Meat, for 40 poor Householders of the Parish, by the Oversight of the *Chawner* of the Church. Every Mef being allowed there in Flesh, or Fish, a penny Loaf in Bread, and a Penny in Money.

Every Saturday the Dean, or one of the Prebendaries, whose Course is to be resident, after the Service, Morning Prayers being ended, they do call before them the Ministers of their Church, and the Clarks of the the Twelve Almosemen ; and whom other they see Cause. And there the *Chawner* of the Church, in the Book of *Perditions*, doth shew the Default of such as were absent, or negligent in the Week before.

Dr. *Byll* did appoint two square Tables, and one Mef to either of them : The *The Diet.* one for himself, or whom he would call unto him. The ordinary Allowance of the same for himself and six of his Men, was 28 s. The extraordinary as Occasion served, he did further allow.

The other Table, to serve the four Prebendaries, whose Course it was to be Resident. And they bear each one for himself, and his Man, 7 s. a Week. But shortly after by Decree in Chapter, it is encreased so, that every Prebendary was to allow for himself and his Man, in his Course of Residence weekly 10 s. *in toto.* For four 40 s.

In my time for ease of Charge, I and the four Prebendaries have joyned together at one Table, having one full Mef, and sometimes more, as Occasion serveth, I allowing thereto my ordinary Portion, and the Residentaries theirs. The Detriments are born by the College ; unless there be some special Occasion of some special Allowance.

The School-master, and such as be Officers, are allowed all the same Table. The Scholars do dine and sup in the Hall, by the Dean and Prebendaries ; and be allowed according to their Rates : having a several Buttry or Pantry, and Cellar by themselves.

The Servants in likewise in the Hall, having the Reversion of the Maffers, and special Allowance for those that are the College Servants, and necessary Officers, according to a necessary Proportion.

Every Week, commonly upon the *Saturday* after Dinner, the Charges of the Week past is cast by the weekly Charges of Masters and Servants in one Book. The Scholars Charges in a several Book by themselves.

The *Dean* hath the general Charge of all. The *Sub-dean* under the *Dean* to *The Government and Charge.* oversee the good Order of the Church and House. The *Archdeacon* hath to do with the Ecclesiastical Jurisdiction, and such Causes, either by himself, or by his Official. The *Treasurer*, one in like wise of the Prebendaries, receiveth of the Receit what is convenient for all Charges. The *Steward* of Houshould, who is also a Prebendary, receiveth of the *Treasurer*, or general Receiver, and layeth out for the necessary Charges of the House in Diet and other Provisions. Under him is an *Under-Steward*, and the *Clark* of the Kitchin, and other Officers.

Once a Year the general Receiver, Treasurer, Stewards, and all other Accountants and Under-Officers, make their Accounts unto the *Auditor*.

There be two Teachers, the Schoolmaster and the Usher of the School. The *The Grammat School.* Scholars of the Grammar be in number Forty : Elected both into the House, and from the House to the Universities, according to a special Statute from her Highnes.

The Scholars for their Prayers in Church, School and Chamber, for their Teaching, for their Diet in the Hall, and Lodging in one Chamber, and for all other Orders, they are served as they were in Dr. *Byll's* time, and was appointed by him in special Statutes : Very like the Orders used in *Eton* and *Winchester* Schools.

The Master of the Singing Boys hath his House, and other due Allowances *The Song School.* for himself and Ten Children. Whom he is charged to bring up in Song, for the daily Service of the Church.

NUMB. XI.

Edward Phaer, condemned for counterfeiting Coin, his Letter from the Tower to the Lord Treasurer: Offering to make great Discoveries of Coiners, such as used Magic, &c.

MSS. Burgh.

AFTER Supplication for his Life and Liberty, he thus opens himself. I began first at Tork : where I learned first to practise with one Morehouse, and of Fra. Jobson, Nic. Ricoard, and another ; and made certain Dollars. After I came to Nottingham, and there with one Mr. Fairfax, Warcup a Priest, Nelson and Dawson, we made Foreign and English. All this was to no purpose : for we wrought with the Mould. I suffered Imprisonment therefore ; and was delivered again ; since which time, I have practised other Devices and Tools to coin. Some of other Men's Inventions, and some of mine own, in such order (together with my Stoutness in Prison to yield and confess nothing) as began to spread my Fame abroad, to excell in that Art, and to be sought unto from divers Places, As, in *Torkshire*, Robert Warcup, Gent. James Green of Lambwel, Gent. William Bucton of Semer, Gent. Meynil, Gent. Three of the Claphams of Beamsley, Gentlemen : and divers more Gentleman, as Gower neer Stockton, Thwaits in the Woulds, Garston, Constable, about Whitly Strand : Two of the Conyers, Gent. And there these Gentlemen offered to place me in a Castle of my Lord Monteagles at his Charges. In *Northumberland*, with Stephen Fenick, Robert Car, Gent. Coldwel and others. In *Lancashire*, Thomas Wolst and Bretton, Gent. In *Lincolnshire*, Fra. Carsey and his Brother, Gent. In *Gloucestershire*, with Chattertons, two Brethren, Gent. In *Northamptonshire*, Robert Mallery, Robert Harrison, and two Gentlemen more. In this City [i. e. London] out of Kent, Jerom Brett, Gent. Sir Warham St. Leger : and moved to Sir John St. Leger : and to have an Island of his in the Sea. Beaumont and others in *Suffolk*. Bray and Tiler of *London*, and Thomas Hains. And moved to deal with one Mr. Greenfield in *Devon*, and *Somersetshire* one Ellis. And offered to be placed by Captain Chester in *Holland*. One Browning neer Colchester. And another Confederacy of John Praftals : and an Alchymist. And were about to deal in *Effer*, about Candlemas last with a Justice of Peace ; which I could soon sift out. I have been willed to *Ireland* by divers, as James Haydon, Gent. Thomas Eden and others.

Thus, my Lord, I have reveled the onely Names unto your Honour, and no matter at all. Neither is it to any purpose, if I should accuse the most of them. For none of all these but have heard of my Trouble, and would flatly deny me : And those whom I could not touch with sufficient Matter, would go free away. And so by fending and proving shall I never be able to shew the Service which I sain would. But assuredly, my Lord, if it may please the Queen's Majesty to give me Life, and some reasonable Maintenance, &c. and to be preserved for some Quality of mine, to be used in the Mint, &c. (for that way I must do Service, and not openly) will find Ways and Means enough to catch them that deserve thereafter : Yea, twenty against one the other way. And so, is it not the most of these Men, but a great Multitude of others, (now unknown) would help me for that Purpose. And further, I would insinuate myself with all Workmen, as Smiths, Gravers and Alchymists : So that I suppose, nothing should escape my Reach in that Craft. And most sure I am, that no subtil Device or Invention can blind me, if it ply in that Work. And so might they be taken in Season, and with the manifest Proof it self. And without some such special Watch, undoubtedly they will still be doing, unknown, passing any Magistrates Understanding. I say not here Commendation of my Instruments and Working Tools, which be of great Speed and of fine Handling. To the Use whereof I am to give Place to no Man. Your Honour is to consider thereof, as it shall please you.

I

For

For Magic, I can find out as many that way. And if I might speak with my old Companions, (and many of them are in this Town) I would hunt out a mervailous Pack of them, with their Books and Reliques. Yea, and with their Art goeth many a filthy Ceremony, as Mass, Sacrifice and their Service of the Devil : Also, my Acquaintance, supposing me to be the same I was before, would disclose their Minds unto me. Whereby I should understand that which now my Conscience and bounden Duty would not permit me to concele : And thereby save many a true Man his Goods.

Thus your Honour doth understand the Sum of my Pretence : that which, upon my Salvation, I have shewed of Zele and of good Will towards my Country : and am ready to perform full as much as I have said, and more, in every Respect. For one thing brings on another. He that seeketh shall find. And first, a Name, then a Man's own Commendation, and a liberal Tongue to discourse, is a sufficient Credit to any Master of these Arts, to bring him Customers enough. I am sure these things and many other have I had light of in my time. And now I am both further known, and thought much more cunning : Which would bring treble Acquaintance. So should your Honour by my Life, have all the Intelligence I were able to learn, unfeignedly, by all possible Means. And certainly, that should be both much and needful.

My Hope is verily, to weed and cleanse this Country of *Coining*. And for other Matters, all the good I can to purge it. Your Honour hath preserved many to amendment of Life. God well knoweth, I would not live to be a Stay and Hindrance to all those which are to find Favour and Mercy for their Deserts, coming after me. I desire none, but a sufficient true Living by the Day. For, God be judge, I wish not otherwise to live ; and I ask it of her Highness ; for that I determine to serve her Majesty faithfully. Mine own Ability is nothing. And if I had Grace and Liberty, yet I could not do this Service altogether with empty Hands. For I must seek some that look not for me, and keep Company with the rest as fall out, for that Purpose : Not doubting, but I shall endeavour my self, so as should well merit my Reward. Or for Default thereof, I shall be content to loose Life and all, my Duty not supplied. And by my Death shall be but presented the Example of all evil Members. And so shall dy with me all the Light and Evidence before spoken. For if I do suffer the Extremity of the Law, it will be too late for me to shew this my well affected Service. Neither am I in that mind, by Death to do it. But if I go thereto, I am fully determined, that every Man shall bear his own Sins ; praying to God for their Amendment. And for my own Part, my perfect Hope is to be saved at the Almighty God's Hand : Unto whose high Mercy I commit my self. And so I end ; praying to the Lord for the long Life, Health and happy Days of your Honour to endure.

Your Honour's humble and poor Captive,

EDWARD PHAER.

N U M B. XII.

George Buchanan to Mr. Randolph : Concerning publishing his History :
And his Distemper.

Maister, I hauf resavit divers Lettters from you, and yet I hauf aunswere red to naine of them. Of the quhyllz albeyt I hauf mony Excusis, as Age, Forgetfulness, and Disease ; yet I will use naine now, except my Sweitnes and your Gentleness. And geif ye think none of thoise sufficient, content you with ane Confession of the Falt without fear of punition to follow on my own peculiar Kindnes.

V O L. II.

P 2

As

Randolph
was Master
of the Posts.

As for the present, I am occupiit in writing of our History ; baying assurit to content few, and to displeasure mony sharthrow. As to the End of it, if ye get it not, or this Winter be past, cippin [look] not for it, nor none other writing from me. The rest of my Occupation is with the Gout, quhyllz haldys me besy both Day and Nyt. And quhair yee say, ye haif not lang to Lyif, I trust to God to go before you ; albeyt I be one fut [foot] and ye ryd the Post *. Praying you als not to dispost the Post at Newerke Tone of Kelsorne. This I pray you partly for the awne quhame I thought ane gud Fallow, and partly at request of lyk, as I dare not refuse. And thus I take my Leave shortly at you now, and my lang Leif quhen God pleasis : Committing you to the Protection of the Almighty. At Sterling the 25th of August, 1577.

Tours to Commaund with Service,

G. BUCHANAN.

N U M B. XIII.

Sandys *Archbishop of York, to the Lord Treasurer : Concerning his Enquiry into the Holy Orders of Whittingham, Dean of Durham. For which some Complaint was made of him at Court.*

MSS. Burgh-
lian.

MY very good Lord ; I have great Cause to thank you for your most friendly Answer for me. You shall never receive Dishonour by me. For my Doings tryed, shall ever be found sincere, and not in right to be blamed. Neither shall there any Man be more ready to charge me, than I to answer it, if I may be called and admitted to it. Verily, my Lord, I receive great Wrong. My faithful and upright Service is ill required. I have given no occasion of Offence in Word, or in Fact. Whosoever shall charge me with either shall greatly wrong me.

This *Durham* Matter breedeth a great Broyl. The Dean hath gotten mo Friends, than the Matter deserveth. The Discredit of the Church of *Geneva* is hotly alledged. Verily, my Lord, that Church is not touched. For he hath not received his Ministry in that Church, or by any Authority or Order from that Church, so far as yet can appear. Neither was there any *English* Church in *Germany* that attempted the like, neither needed they to have done ; having among themselves sufficient Ministers to supply the Rowne. But yf his Ministry without Authority of God or Man ; without Law, Order or Example of any Church, may be current, take heed to the Sequel. Who seeth not what is intended ? God deliver his Church from it. I will never be guilty of it. And yet I trust, that I shall never swerve from the Truth of God, nor shrink in Matter of Religion. But I shall ever mislike of Confusion. If her Majesty had liking of it, or yf the Lords had called me, I would have attended after *Easter*. But seeing that no such Order is taken, I dare not leave my Charge. Neither have I further to deal in *Durham* Matter. For I trust, the Lords will not make me a Party. Yet yf I shall be burthened with Matter worthy to be answered, yf the Lords call me thereunto, I will readily and gladly come. But to intrude my self into the Action, I mind not. I shall humbly pray, that I may be clearly acquitted of it.

It hath created me much Displeasure, as I hear. But I bear it more quietly, having the Testimony of my Conscience, that I have dealt uprightly, and have given no just Offence to any Man. I have written to the Lords somewhat more at large to the like Effect. I would wish your Lordship should be at the Board, when those Letters shall be read. Thus acknowledging, how much I am bound unto you, for your Honorable constant Favour towards me, I humbly recom-

recommend your good Lordship to the good Direction of God's Holy Spirit.
Bishopthorpe this 4th Aprilis, 1579.

Your Lordships most assured,

E. E. R.

N U M B. XIV.

Cox Bishop of Ely to the Queen. His Letter Congratulatory to her, now in her Progress: and excusing himself for not waiting upon her.

IN D I G N U M facinus me admisisse arbitrabuntur interpretes parum æqui, Augustissima Regina, quod in hac tua Peregrinatione, Obsequium tuæ Majestati non præbeam. Verum modo nec Deo, nec tuæ sublimitati ulla detur Offensa, aliorum judicium fusq; deq; fero. Si autem intelligerem meam operam ulla in re Serenitati tuæ usui esse posse, in genua provolutus reperem potius ad sublimitatem tuam, quam officio meo deessem. Spero equidem Majestatem Tuam ætatis meæ rationem habere, & virium meatum imbecillitatem perpendere. Senio confectus sum. Quod ex se morbus est. Unde rude donari, & alteri Lampada tradere, id est, valentiori viribus, ingenio, eruditione, & acerrimo Legis Dei Propugnatori, humiliter ab æquitate tua petebam paucis retro annis. Quando Majestas Tua benignissime respondit: *Nondum hoc fit.*

*Int. Epistol.
R. Richar.
Epis. Elien.*

Moses senescens Joshua successorem instiluit: *Angustinus* senescens *Alipium* fibi succedere curavit. Tuæ fidei tradita est a Deo *Anglicana Ecclesia*, quæ Regnum Dei est: in quo patefactus est Christus Jesus in Salutem nostram. Hujus tu es Gubernatrix, Defensatrix. Hinc igitur iniutiles sacerdotes, ambitiosi, avari, & simoniaci, ab Ecclesia tua pellantur, explodantur, exhibentur. Christus ipse ē Templo flagellis talia monstra exturbavit. Interim qui pii sunt Ecclesiarum Pastores, zelo veræ Religionis accensi, soveantur, animentur, duplci honore digni habeantur: Non contemnantur, non conculentur, non ostentui habeantur. Grave illud, *Qui vos spernit, me spernit.* Hæc aperta via est ad Papismum, ad Turcismum, deniq; ad omnia sclera & iniquitates.

Verum longè alio tendit tuus pientissimus zelus, qui hactenus per Gratiam Dei constantissimè & dexterissimè veram Christi religionem per annos viginti, invito Diabolo, & hostibus tuis universis, conservasti, defendisti. Neq; tuæ Ecclesiæ naves abscondere & sanare contaris, verum etiam Catholicae Ecclesiæ atq; vicinarum Ecclesiarum solicitudine tangeris. Nam nuper didici, huc Pietatem tuam tendere, ut viros ex tuis mittas ad sedandas contentiones in Ecclesiis Germanicis. O! Reginam, O! Fæminam veré piam, quæ ad Constantini Magni Exemplum tam propè accedas.

Præterea, mirificè benedicit conatibus tuis Dominus Deus noster; ut per te Regnum tuum (quo ad fieri potest) in Pietate & Tranquillitate degit. Ad hæc, frementibus undiq; bellis, tu interim prudentissimè procuras, ut pax domi, & foris, sarta testa conservetur. Deniq; non possum non ingentissimas gratias agere exiinia tuæ Pietati, quod controversiam meam ab implicatis Legum tricis benignè exemeris; & Cancellariæ, quæ est Æqui & boni Curia, reddideris. Quæ res tamen non sine magna difficultate obtenta est.

Dominus Jesus Christus Celsitudinem tuam servet, de fide in fidem augescensem, & multos annos incolumem, feliciq; Regno beatum, ut tandem cum Christo in celesti Paradiſo vitâ fruaris æternâ. Ex ædibus meis in Insula Elienſi.

Episcopus tuus humilius,

RICHARDUS ELIEN.

N U M B.

N U M B. XV.

*Gilbert Bishop of Bath and Wells, to the Lord Treasurer: To hinder
a Design to appropriate a Benefice; or to get a Lease of it for 500
Years.*

*Epis Epes,
pones me.*

MA Y it please your Lordship to be advertised, that the Lord *Thomas Powlet*, dwelling within the County of *Somerset*, Patron of a Parsonage, called *West Monkton*, hath been (as I am informed) minded to make the said Parsonage an Impropriation to him and his Heirs for ever. But being doubtful he should bring that to pass, he hath changed his Mind, and hath gotten the Consent of him that is now Incumbent to have a Lease of the said Parsonage for 500 Years to come; allowing the Incumbent that shall be 30*l.* by Year. And the said Incumbent to stand to all maner of Charges ordinary and extraordinary whatsoever. The said Benefice is worth an 100*l.* by Year. So the said Lord doth give unto him that is now Incumbent, during his Life, 80*l.* yearly, Charges born. And hath moved me divers times that I would give my Assent thereto as Ordinary. Which thing I have refused to do; considering the Example thereof is like to follow to the great Decay of the Clergy. For if this Precedent should be brought into a Custome, there are few Benefices, but they should be brought to little or nothing. By such Alteration the Queen shall loose that is due unto her Highness; the Ministers brought to Poverty, more like to ask then to give Bread; and so the Gospel and Ministry breedeth other Contempt.

I understand, that the said Lord Powlet hath given the Patronage of the forenamed Parsonage unto the Queen's Majesty; and he that is now Incumbent hath made a Lease to her Highness for 500 Years: and that she hath confirmed the same to the said Lord Powlet. And so remaineth, that I should put my Hand thereto. My humble Duty is to obey her Majesty. Which I do and shall do while I live; and will in no wise deny that her Highness hath done. But would be glad to know what is best to be done; lest that her Majesty being misinformed, might graunt that which hereafter shall turn to the great Undoing of her Clergy.

The Letters of such Graunt as her Majesty hath given to the said Lord *Thomas Powlet*, I have not hitherto seen; but am informed that he hath them. As I shall learn, so will I do your Lordship to understand. And in the mean Season to stay my Hand for confirming; unless I shall be advertised to the contrary by your Lordship: Having no other Refuge to whom I may resort for better Advice. I am bold thus much to enterprize: wishing your Lordship's Prosperity long to continue to God's Honour and Glory. At *Wells* this 21st of November, 1578.

Your Lordships daily Orator,

G I L B E R T *Bath and Wells.*

I understood by my said Lord Powlet, that as yet he hath not the Graunt from the Queen's Majesty; but requireth my Hand, for the more speedy obtaining of the same.

N U M B.

N U M B. XVI.

Wilsford denyes the Queen to be supreme Head of the Church : better informed, writes to the Lord Treasurer, to obtain her Majesties Pardon.

RI G H T Honourable : As Man hath his Constitution of divers Qualities, MSS. Eccles. so is he subject and vexed with divers Passions and Perturbations. Where-*penes me.* with I being opprest by the ingrate and unkind Dealing of certain Gentlemen I have had to do for in my Vocation, that I got my Living by : and thereby brought into miserable Poverty, that I durst not, nor dare I not, go abroad to provide for my Wife and Children. And so at home occupying my self in the Study of God's Book, by the often Meditation of the same, and reading St. Powle's Epistle to the Hebrews, in the Fifth Chapter, concerning the Pontification and Priesthood of Aaron and Christ; and many other Places, as well in the same Epistle, as of other Epistles of St. Paule, concerning the same Dignity of Christ, I perceived that Aaron's Pontification and Priesthood was earthly, and continued by Succession here on Earth. But Christ's Pontification is celestial, without Succession in this World ; and not passable ever to any other Person in Earth. For that Christ is *Pontifex & Sacerdos ad rationem Melchisideci.* And by that Means only Mediator between God and Man ; and *Caput Ecclesie.* And thus being iu Captivity, as Joseph was, who for his Delivery out of the same, took upon him to expound Dreams ; so I devised with my self to open to the Queen's Majestie, that it was not lawful for any Person to take upon him to be *Caput Ecclesie,* except the same Person will be Christ's Adversary and Antichrist, as the Pope is.

But since being better advised and admonished by Master Secretary *Wylson* of my rash Enterprize therein. For that the Queen's Majestie assumeth not unto her self, neither to be *Summus Pontifex*, neither yet to be *Caput Ecclesie*, as it is Christ's mystical Body: Which the Pope doth, presuming by his Ordinances and Traditions, to give Remission of Sins, and to offer Sacrifice for the Sins of the Quick and the Dead : Whereby he sitteth in the Temple of God, boasting himself as God : and so is Antichrift. But her Majesties supreme Government is concerning the Civil and Political Government of the Clergy and Laity of Christ's Church and mystical Body. Which Authority and Supremacy, her Majestie, withal other Princes and Potentates have in their Realms and Dominions, justly and dutifully, both by Christ's Gospel, and all the Apostolical Doctrine.

Wherefore I shall withal Submission and most humble Obedience, beseech your magnificent Honour, with all the rest of their Honours, to whom this my impudent Behaviour is made open unto, to be Mediatores unto the Queen's Majestie, to pardon and forgive, as she is a most merciful and clement Prince, this my temerarious Presumption and Impudency ; done of good Zele towards her Majestie, although void of good Knowledge and Science. And that I may have my Liberty, to provide for my Wife and Children ; which now live in miserable Penury by this my Captivity. And so shall we all be bound to pray for the prosperous supreme Government over all her Graces Dominions, to the Pleasure of the Eternal God ; and also for the eternal Felicity of all your Honours. The 25th Day of November, 1578.

Your most bumble and addit Suppliant,

JOHN WILSFORD.

N U M B.

NUMB. XVII.

A Decree for the Restraint of the Excess of Apparel, both for the unreasonable Costs and the unseemly Fashions of the same; Used by Scholars and Students in the University of Cambridge.

MSS. Academic.

CONSIDERING, that the original Cause of the Collection together of Multitudes of Men into such publick Places as the University of Cambridge is; and the Endowing and Donation of the same with great Lands, Liberties and Privileges from Kings, Princes, and other Estates, was only to bring up and instruct in good Learning, Godlines, Virtue and Maners, all such as should come thither to continue as Scholars and Students; whereby the Church of God and the whole Realm might have, as from a Storehouse, sufficient Provision of meet Men in all Degrees, that should be able, by God's Grace, with their Learning and Vertues to serve in all the Places of the publick Government, as well in the Church, as in the Civil Estate: And therefore all Means are to be used, (and so it is the Duty of the Heads of the University) both to cherish and avaunce all Means that may tend to the Encrease, and Conserve of Godlines, good Learning, Virtue and Maners; and in like wise to remove in seasonable time all Impediments that are averse to the same.

For which Cause it is found at this Time very necessary, that some speedy Remedy be provided for the restoring to the said University the antient Modesty of the Students, Scholars, and all other that shall be accounted Members of the same, as well in all exterior Behaviour, as in Knowledge and Learning; which of late Years hath greatly been decayed, and diminished by the Negligence, Sufferance and Remisseness of the Heads and Governours of the private Colleges, as may be conjectured; but especially, by suffering of sundry young Men, being the Children of Gentlemen, and Men of Wealth, at their coming to the said University, contrary to the auncient and comely Usage of the same, to use very costly and disguised Maner of Apparel, and other Attires unseemly for Students in any kind of humane Learning, but rather meet for riotous Prodigalls, and light Persons: Thereby not only being more chargeable to their Friends than is convenient, but by their ill Example induceing others of les Habilite, to chaunge and cast away their Modesty and honest Frugality, to the overcharging of their Friends: and namely, to the attempting of unleful Means to maintain them in their said wastful Disorders; and consequently, to neglect or intermit their former Studies. So as if Remedy be not speedily provided, the University, which hath been from the Beginning a Collection and Society of a Multitude of all sorts of Ages, professing to learn Godlines, Modesty, Virtue and Learning; and a necessary Storehouse to the Realm of the same, shall become rather a Storehouse, or a Staple of prodigal, wastful, riotous, unlearned and insufficient Persons, to serve, or rather to unserve, the Necesity of the Realm, both in the Church and Civil Policie.

THEREFORE it is ordered, and decreed by the Right Honourable *William Lord Burghley*, High Chancellor of the said University, with the Advice and Consent of the Vicechancellor of the same, and all the Masters and Heads of Colleges, Houses and Halls, that from the Feast of *Michaelmas* next coming, no Person shall have any Lodging in common, or Resiance in any College, House or Hall, or to be taught by any within the University, but that he shall within the Compas of every College, Hall or House, and in the common Schools, and in his going and returning to the same, wear such seemly Apparel, both for the Stuff and Fashion, as shall become a Student and Professor of Learning. And for more manifest Expression of the Meaning hereof, by way of prohibiting the monstrous Misuse lately crept into the University, no Student shall wear within the University any Hoses of unseemly Greatnes or disguised Fashion, nor yet any exceilive Ruffs in their Shirts; nor shall wear Swerds or Rapiers, but

but when they are to ride ouely. Nor shall any Person coming to Study, wear any Apparel of Velvet or Silk, but such as by the Laws of the Realm, according to their Birth, or as by certain Orders published by Proclamation in her Majesties Time, are allowed, according to their several Degrees of Birth and Wealth.

And generally, all the Heads of Houses shall cause all such as have any Subtentation, Stipend, or other Maintenance within their Houses, to conforme themselves; and to reform all their disorderly Apparel, according to the local Statutes of the House: Or otherwise, if Time in some Points have caused Alteration, yet to use such as shall be comely, and agreeable to their Vocations. And that as much as may be, the Diversify of Fashions in every Degree be avoided: To reduce the Number, as near as may be, to one Uniformity of Comliness and Modesty, according to their Degrees.

And for the Execution of this Decree, the Vicechancellor and the Heads of Colleges shall confer together; and shall in Writing, by common Consent, prescribe some particular Rules, for the directing of all Sorts, and for the Prohibition from that Time, of all unseemly Innovation in all kind of Apparel and Attire; with regard to such as be the Sons of Noblemen, or of other principal Estates, or Knights in the Realm; which have no Living in any Colleges. That according to the Degrees of their Parents, they may be permitted to use the more Cost in their Apparel: So that the same be not excessive, nor in Fashion unseemly for Students and Professors of Learning. And if any shall upon reasonable Warning, attempt to break such Orders as shall be prescribed, the same shall be expelled the House, where he doth reside; and shall not be suffered to enter into any other publick House of Learning, nor into the Common Schools. Neither yet shall any within the University presume to teach or instruct him, while he shall continue his Offence in any Part within the said University.

N U M B. XVIII.

The Vicechancellor and Heads of the University of Cambridge, to their High Chancellor: Complaining of the Impeaching of their free Suffrages in their Election of Fellows, by Letters procured from the Queen.

Honoratissimo Domino Dno. de Burghleye totius Angliae summo Thesaurario, & Academia Cantabrigiensis Cancellario dignissimo.

FACILE facit Academia quod semper facit (Illustrissime Burleensis) ut ad *MSS Acad.* tuam semper Humanitatem confidenter accedat; ut in omni sua petitione *mic. pen. me.* tuam protenus opem sedulò imploret; & in tuo quasi finu omnes suas Curas & Cogitationes profuse effundat. In quo sanè admirabilis quædam eluet Humanitas tua: quem neq; tua ipsius Negotia, neq; universi hujus Imperii multiplex sanè procuratio unquam impediit, quo minus importunitati libenter vacares, & petitioni nostræ amanter concederes. Hâc spe freti venimus ad te hoc tempore, sicut ad Parentes filii solent accedere.

Querimur apud Dignitatem tuam lædi a quibusdam Academiam nostram, minui & infringi Libertatem, affligi & perturbari Libertatem. Addimus etiam, defervescere apud nos nonnullorum studia, dejici animos, languescere industriam, angi postremo omnes & singulos Academicos; atq; agrè quidem id ferre; cui tamen nisi per tuam solius Authoritatem nullo certe modo mederi possunt. Quod nam vero est istud, inquies, malum, quod adeo vos conturbat? Quodnam tam grave vulnus quod tantopere vos affigit? Timide dicimus, Honoratissime Meçanas; & tibi tamen dicendum est liberè. Id enim & Observantia in te nostra haecne consuevit, & Necelitas hoc tempore exigit, & tua Benignitas jamdiu permisit. Dolemus, Ornatisse Cecili, eripi nobis libera in Societatibus Colle-

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giorum

giorum nostrorum disponendis suffragia, id est, ut nos interpretamur, auferri virtutis & studiorum præmia. Cum enim Regio Diplomate id apud nos obtinetur, quod summa in bonis Literis assequendis diligentia, quod assiduo Virtutis studio, morumq; probitati solet concedi; cum Princeps id mandet fieri, quod præclara ingenia, honesta officia, probi mores solent demereri; sit sanè, ut adolescentes nostri pulsis paulatim obedientia repagulis, nec non excusso suavissimo nutricis omnium virtutum, humilitatis jugo, desertoq; planè superioribus suis omni honesta ratione placendi studio, beneq; merendi desiderio, non Academicos quibuscum vivunt, implorare, morumq; suavitate promereri studeant; sed Aulicos, quibus ignoti sunt, omni modo ambire cupiant: Nec jam eorum quos rei summa penes esse solet, suffragia astiment; sed *Aulicorum Literis* pleruinq; se muniant: Illæq tandem voti sui compotem se fore confidit, non qui in Academia bene meritum, sed qui ex Aula *Mandatum* afferre possit.

In quo sane magnum nobis negotiū faciunt, ingentiq; cura onerant, valdeq; discruciant, ne vel *Regina Majestati* immorigeri (quod nullo certè modo esse debemus) vel Privilegiis nostris ab ipsamet Majestate nobis concessis planè infidi, aut, si id minus durum sit, parum profectò providi inveniamur. Ita tu nos Cura atq; anxietate pro ingenti Humanitate tua liberes, Prudentissime *Burgiensis*. Obtestamur te, & per tuam in nos fidem, ac benevolentiam; & per nostram quam tu maximè amas, salutem & dignitatem, aufer nobis istam *Mandatorum* frequentiam, quibus non tam promoveri homines importunos, maximèq; audaces, quam animos despondere, planèq; languescere ingenuos & verecundos; cum non nullo certè dolore, cernimus & lamentamur. Tu vero, si justa postulare videri possumus, huic nostro dolori finem imponas: atq; apud *Regiam Majestatem*, cum occasio erit, prudenter perficias. Ut quam ipsa nobis Libertatem benignè conciliet, liberam nobis, sartamq; testam, pro divina Benignitate sua, esse velit. Rem sanè efficies supra quam dici potest, Academæ utilē, & tibi ipsi proculdubio non minus jucundum & honorificum. Dominus Deus, Pater luminum omnitem honore atq; Amplitudine cumulatissimum reddat. Vale *Cantab.* 11. *Calend.* April 1578.

*Tua semper Dignitatis studioſimi,
Procancellarius &
Reliqui Collegiorum Praefecti.*

[N U M B. XVIII.]

*ARTICULI propositi pro Parte R E S P O N S U M ex parte Se-
& nomine Illustrissimi Ducis An- renissimæ Reginæ exhibitum, 17
gegavensis, Fratris unici Regis Junii, 1579.
Gallorum, Serenissimæ Reginæ
Angliæ; de & super Matrimonio
inter ipsius Majestatem, & pre-
fati Ducis Celsitudinem, 16. Ju-
nii 1579.*

I. **I**Mprimis, quod in honorem & Gloriam Dei, dictum Matrimonium celebrabitur, peregetur, consummabitur, quam primum fieri potest, paribus atq; eiusdem Ritibus & Ceremoniis, quibus antiquitus & a primis Regum temporibus ad hodiernum usq; diem, Regum ac Principum augustissima Matrimonia celebrari consuerunt & solent. Quodq; si propter Religio-

I. II. **D**UO hæc priora Capita, quæ ad Religionem, & Matrimonii celebrandi Ritus attinent, relinquuntur tractanda & definienda inter sereniss. Reginam, & Illustriss. tempore Colloqui, &c.

III. Caput

nis discrimen quod Regiæ Majestati cum præfato Illuſtriss. Duci intercedit, aliqua naſcatur Difficultas, ea ratio ini-
bitur, qua utriusq; Conſcientiæ conſu-
latur.

II. Quod dictus Illuſtriss. Dux, &
omnes ex Galliis oriundi, qui Domestici
eius ſunt; omnes item alii, cujuscunq;
generis aut nationis extiterint, qui Cel-
ſitudini ejus inſerviunt, & famulantur,
liberum habebunt Exercitium religio-
niſ ſuæ Catholice Romane in regno
Angliae.

III. Quod post Matrimonium cele-
bratum & consummatum dictus Illuſtr.
Dux coronabitur Rex *Angliae* conſuetis
Ceremoniis & Solemnitatibus in Regi-
bus *Angliae* inauguran-
dis, uſu receptis
& adhibitis: unoq; cuim dicta Sereniff.
Regina conſorte ſua ceneſebit & gau-
debit Stylo, honore & nomine Regio.

IV. Quod omnes Donationes —
Beneficiorum, Magistratum — re-
munerationum — Scriptorum Regi-
orum, redditum, prouentum Regno-
rum & Dominiorum præfatæ Sereniff.
Reginæ per — coniunctum dicto Il-
luſtr. Duci.

V. Quod omnes Literæ patentes,
Provisiones, Collationes, Donationes,
Conceſſiones — & alia Scripta quæ-
cunq; — expedientur, emanabunt, tam
nomine dieti Illuſtrissimi Ducis, quam
dictæ Sereniffimæ Reginæ. Quodq; per
omnes Officiarios, Locumtenentes &
Regulos quoſcunq; in dictis Regnis,
Terris Dominiis — labuntur, con-
cipientur & —prout ſequitur, *FRANCIS*
& *ELIZABETHA*, *Rex*
& *Regina Angliae*, &c.

VI. Quod dictus Illuſtriss. Dux ra-
tione Regalis familie quæ — ſui ex-
prouentibus & ære habebit & per-
cipiet annuatim — ginta mille Li-
bras ſterlingorum — Et pro affuer-
atione cuius ſummae dabuntur dicto Il-
luſtriss. Duci Ducatus *Lancastria* &
Eboracenſis cum pertinentiis & depen-
dentiis ſuis. Quibus redi tibus, fructi-
bus & prouentibus utetur fruetur pro
arbitrio & Libitu ſuo juxta rationem &

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III. Caput hoc de inauguratione &
Regiæ Coronæ petitione, relinquitur
tractandum per dictum Sereniffimam
Reginam & Illuſtr. Ducem, ut ſuper
eo statuatur, tempore dicti Colloquii,
adhibito Consensu & Authoritate Par-
liamenti hujusce Regni: Quod ideo
in eam rem circa tempus dicti Collo-
quii convocabitur & indicetur: Et ſe-
mel indictum, non prorogabitur, aut
differetur, donec caput hoc finitum fit.

IV. Caput hoc relinquitur tractan-
dum tempore dicti Colloquii.

V. VI. Relinquuntur etiam hæc
tractanda tempore dicti Colloquii &
Convocationis Parliamenti, ut latius
in Capite de Inauguratione, & Regiæ
Coronæ petitione scriptum eſt.

Q 2

VII. Sum.

proportionem & usq; ad valorem summae prædict. durante vita sua naturali habebit liberos ex præfato Matrimonio natos, vel secus.

VII. Quod dictus Illuſtr. Dux dabit, constituet, aſſignabit dictæ Sereniss. Reginæ ſummam quinquaginta mille Coronatorum de Sole, pro Dote. Quam quidem ſummam aſſignabit capiendam & percipiendam de & ſuper Ducatu ſuo *Andegavensi* annuatim, tanta cum ſecuritate & juris proviſione, quanta fieri po teſt, & debet maximè. Ad quam qui dem Aſſignationem & Donationem me lius & efficacius corroborandam con firmandamq;, pro bono & commodo dictæ ſereniſſ. Reginæ dictus ſereniſſi muſ *Gallorum* Rex præfati Illuſtr. Ducis frater unicus, dabit & decernet Literas suas patentes. Quæ quidem Lræ. legen tur, promulgabuntur, in Acta referen tur in omnibus Curiis & locis debit is, & conſuetis.

VIII. Quod ſi præfata Sereniss. Re gina præmoreretur relictis Hæredibus ex præfato Matrimonio ſuceptis & pro creatis; idem Illuſtriss. Dux habebit tutelam, regimen & educationem eorum; retinebitq; Nomen, Titulum & Qualitatem Regis, Patris & Administratoris dictorum Regnorum, pro & nomine dictorum Hæredum, ſuorum liberorum: idq; quousq; dicti Liberi coronabuntur Rex aut Regina; poteruntq; pro juribus & Consuetudinibus dictorum Regnorum, Terrarum & Domini orum plenam & liberam eorundem administrationem ipſi obtinere, & in manus capere.

IX. Quodq; nullis relictis. — Matrimonio ſuperstitibus, idem Illuſtr. Dux gaudebit & fruetur vitâ naturali ſupradiictis ſexaginta mille Libris ſter lingis, ut honorificentia — prout Regem decet, Regium ſplendorem & Amplitudinem ſuſtineat alatq;. Quam quidem rem perficiendam habebit & tenebit ſibi aſſignatos & aſſecuratos præfatos Ducatus & Terras, Possessionesq; notatas & comprehenſas in Articulo ſexto.

X. Quod pro adeptione & acquisitio ne dicti Regni *Anglia* qua — Virtute hujus Matrimonii — cogitat, nec omnino in — diſcedere de jure ſuo

I — ha-

VII. Summa hujusce Dotalicij re linquitor ſtatuenda tempore dicti Colloquii.

VIII. Quæ petenda ab Illuſtr. Du ce, quoad æqua fuerint concedi, non negabitur illi Tutela filii vel filiæ ſuæ, cui ex hoc Matrimonio prognato Regnum *Anglia* pertinebit; Ac gubernatio Regnorum: eodem modo eisq; Conditionibus & provisionibus, quibus, statutum eft per quafdam Ordinationes magni Parliamenti *Anglia* in favorem Regis *Hispaniarum*, quando Sereniss. Regina *Maria* putabatur ex eo gravida.

IX. Caput hoc relinquitur tractandum tempore dicti Colloquii, & Convocationis Parliamenti; ut latius in Capite de Inauguratione & Regiae Coro nae petitione scriptum eft.

X. Conceditur.

XI. Con-

— habere potest in R — & alia-
rum Terrarum — quoad jura, pri-
vilegia — actiones attinet.

XI. Quod ad perpetuum robur &
— mentum pectorum supra conclu-
forum aliorumq; quæ concludentur de
& super negotio prætati Matrimonii con-
tractus ejusdem legetur, promulgabitur
in Acta referetur in omnibus Curiis,
tam Regni *Francia*, quam Regni *An-
glia*, quibus potest, & fieri aſſolet, ab
eisdem decernetur, confirmabitur, &
promulgabitur.

XII. Quod inter Regem Christianiss.
Regna *Anglia* & *Hibernia*, & Liberos
procreatos ex dicto Matrimonio, eo-
rumq; posteros, erit perpetua Amicitia,
& Confœderatio.

XI. Conceditur:

XII. Conceditur:

N U M B. XIX.

The Prayer of Mr. John Fox, after his Good-Friday Sermon, preached at S. Paul's-Cross, about the Year 1578. Concluding his Sermon with these Words, " And now let us pray as we began, making our earnest Invocation to Almighty God for the universal State of Christ's Church, and all other States and Degrees in Order particularly, as Custom and also Duty requireth.

LO R D *Jesus* Christ, Son of the Living God, who wast crucifyed for our Sins, and did rise again for our Justification, and ascending up to Heaven reignest now at the Right Hand of the Father, with full Power and Authority ruling and disposing all things, according to thine own gracious and glorious Purpose: Wee sinful Creatures, and yet Servants and Members of thy Church, do prostrate our selves and our Prayers before thy Imperial Majesty, having no other Patron or Advocate to speed our Suits, or to resort unto, but thee alone, Beseeching thy Goodness to be good to thy poor Church Militant here in this wretched Earth; sometime a rich Church, a large Church, an universal Church, spred far and wide through the whole Compas of the Earth; now driven into a narrow Corner of the World: and hath much need of thy gracious Help.

First, the *Turk* with the Sword, what Lands, what Nations and Countries, *The Turk*. what Empires, Kingdoms and Provinces, with Cities innumerable, hath he won, not from us, but from thee: Where thy Name was wont to be invocated, thy Word preached, thy Sacraments administred; there now remaineth barbarous *Mahomet* with his filthy *Alcoran*. The flourishing Churches in *Asia*, the learned Churches in *Grecia*, the manifold Churches in *Africa*, which were wont to serve thee, now are gone from thee. The Seven Churches of *Asia*, with their Candlesticks, whom thou diddest so well forwarn, are now removed. In all the Churches, where thy diligent Apostle St. *Paul*, thy Apostles *Peter* and *James*, and other Apostles so laboriously travailed, preaching and writing, to plant thy Gospel; are now gone from thy Gospel, in all the Kingdoms of *Syria*, *Palestina*, *Arabia*, *Persia*, in all *Armenia*, and the Empire of *Cappadocia*: Through the whole Compas of *Asia*, with *Egypt* and with *Africa* alſo, unles among the far *Ethiopians*, ſome old Steps of Christianity peradventure yet do remain, Either yet

yet in all *Asia* and *Africa*, thy Church hath not one foot of free Land ; all is turned either to Infidelity, or to Captivity, whatsoever pertaineth to thee. And if *Asia* and *Africa* were decayed, the Decay were great, but yet the Defection were not so universal.

Now of *Europe* a great Part is shrank from thy Church. All *Thracia*, with the Empire of *Constantinople* : All *Grecia*; *Epirus*, *Illyricum*: And now of late all the Kingdom almost of *Hungaria*, with much of *Austria*, with lamentable Slaughter of Christian Bloud, is wasted, and all become *Turks*.

Only a little Angle of the *West* Part yet remaineth in some Profession of thy Name. And here, Alack ! cometh another Mischief, as great, or greater than the other. For the *Turk* with the Sword is not so cruel, but the Bishop of *Rome* on the other side is more bitter and fierce against us : Stirring up his Bishops to burn us ; his Confederates to conspire our Destruction ; setting Kings against their Subjects, and Subjects disloyally to rebel against their Princes. And all for thy Name. Such Distinction and Hostility Satan hath sent among us, that *Turks* be not more Enemies to Christians, than Christians to Christians, Papists to Protestants. Yea, Protestants with Protestants do not agree ; but fall out for trifles. So that the poor little Flock of thy Church, distressed on every Side, hath neither Rest without, nor Peace within : Nor place almost in the World, where to abide ; but may cry now from the Earth, even as thine own Reverence cryed out from thy Cross, *My God, my God, why hast thou forsaken me ?*

Bishop of Rome.

England's Alcion Days.

Papists.

Prayer for the Queen and Council.

Among us *Englissmen* here in *England*, after so great Storms of Persecutions and cruel Murthers of so many Martyrs, it hath pleased thee to give us these *Alcion Days*; which yet we enjoy, and beseech thy merciful Goodness still they may continue. But here also, Alack ! what shall we say, so many Enemies we have, that envy us this Rest and Tranquillity, and do what they can to disturb it. They which be Friends and Lovers of the Bishop of *Rome*, although they eat the Fat of the Land, and have the best Preferments and Offices, and live most at ease and ayl nothing, yet are they not therewith content. They grudge, they mutter and murmur, they conspire and take counsil against us. It fretteth them, that we live by them, or with them, and cannot abide that we should draw the bare Breathing of the Air ; when they have all the most Liberty of the Land. And albeit thy singular Goodness hath given them a Queen so calm, so patient, merciful, more like a natural Mother than a Princess, to govern over them ; such as neither they, nor their Auncestors never read of in the Stories of this Land before : Yet all this will not calm them ; their unquiet Spirit is not yet content ; they repine and rebel, and needs would have, with the Frogs of *Egypt*, a *Ciconia*, an *Italian Stranger*, a Bishop of *Rome*, to play *Rex* over them, and care not, if all the World were set on a Fire, so that they with their *Italian* Lordships might reign alone. So fond are we *Englissmen* of straunge and foreign Things ; so unnatural to our selves ; so greedy of new-fangle Novelties ; never contented with any Estate long to continue, be it never so good. And furthermore, so cruel one to another ; that we think our selves not quiet, unless it be seasoned with the Bloud of others. For that is their hope, that is all their gaping and looking : that is their *Golden-day* of Jubilee, which they thirst for so much ; not to have the Lord to come in the Clouds, but to have our Bloud, and to spil our Lives. That, that is it which they would have ; and long since would have had their Wills upon us, had not thy gracious Pity and Mercy raised up to us this our merciful Queen, thy Servant *E L I Z A B E T H*, somewhat to stay their Fury.

For whom as we most condignely give thee most hearty Thanks, so likewise we beseech thy Heavenly Majesty, that as thou hast given her unto us, and hast from so manifold Dangers preserved her before she was Queen ; so now in her Royal Estate she may continually be preserved, not only from the Hands, but from all malignant Devices, wrought, atteinpted or conceived, of Enemies both ghostly and bodily against her. In this her Government be her Governour, we beseech thee ; so shall her Majesty well govern us, if first she be governed by thee. Multiply her Reign with many Days ; and her Years with much Felicity ;

licity; with abundance of Peace, and Life ghostly. That as she hath now doubled the Years of her Sister and Brother; so if it be thy Pleasure, she may overgrow in reigning the Reign of her Father*.

And because no Government can long stand without good Counsil: Neither can a Counsil be good, except it be prospered by thee, bless therefore, we beseech thee, both her Majesty and her Honourable Counsil: that both they rightly understand what is to be done; and she accordingly may accomplish that they do counsil, to the Glory and Furtherance of the Gospel, and publick Wealth of this Realm.

Furthermore, we beseech thee, Lord Jesu, who with the Majesty of thy Glory dost drowne all Nobility, (being the only Son of God, Heir and Lord of all things,) bless the Nobility of this Realm; and of other Christian Realms. So as they Christianly agreeing together themselves, may submit their Nobility to serve thee: or else let them feel, O Lord, what a frivolous Thing is the Nobility that is without thee. Likewise to all Magistrates, such as be advaunced to Authority, or placed in Office, by what Name or Title soever, give, we beseech thee, a careful Conscience, uprightly to discharge their Duty. That as they be publick Persons to serve the Commonwealth, so they abuse not their Office to their private Gain, nor private Revenge of their own Affections. But that Justice being administred without Bribery, and Equity ballanced without Cruelty or Partiality, things that be amiss may be reformed; Vice abandoned, Truth supported, Innocency relieved, God's Glory maiatained, and the Commonwealth truly served.

But especially, to thy Spiritual Ministers, Bishops and Pastors of thy Church, For Bishops and Pastors of the Church. graunt, we beseech thee, O Lord, Prince of all Pastors, that they following the Steps of thee, of thy Apostles and holy Martyrs, may seek those things which be not their own, but only those which be thine: not carefull, how many Benefices, nor what great Bishopricks they have, but how they can guide those they have. Give them such Zele as may devour them, and graunt them such Salt, wherewith the whole People may be seasoned; and which may never be unsavoury. But quickned daily by thy Holy Spirit; whereby thy Flock by them may be preserved.

In general, give to all thy People, and the whole State of this Realme, such brotherly Unity in the Knowledge of thy Truth, and such Obedience to their Superiors, as may neither provoke the Scourge of God against them, nor the Prince's Sword to be drawn against her Will out of the Scabberd of long Suffrance, where it hath been long hid. Specially, give thy Gospel long Continuance amongst us. And if our Sins have deserved the contrary, graunt us, we beseech thee, with an earnest Repentance of that which is past, to joyn a hearty Purpose of Amendment to come.

And forasmuch as the Bishop of Rome is wont on this Good Friday, and every Good Friday, to accuse us, as damned Hereticks; we here curse not him, but pray for him, that he with all his Partakers, either may be turned to a better Truth, or else we pray thee, gracious Lord, that we may never agree with him in Doctrine, and that he may so curse us still, and never bless us more, as he blessed us in Queen Maries Time. God of his Mercy keep away that Blessing from us. Finally, insted of the Pope's Blessing, give us thy Blessing, Lord, we beseech thee, and conserve the Peace of thy Church, and Course of thy blessed Gospel.

Help them that be needy and afflicted. Comfort them that labour and be heavy laden. And above all things, continue and encrease our Faith. And forasmuch as thy poor little Flock can scarce have any place or rest in this World, come, Lord, we beseech thee with thy Faſtūm eſt, and make an end: that this World may have no more Time and Place here; and that thy Church may have rest for ever. For these and other Necessaries, requisite to be begged and prayed for, asking in Christ's Name, and as he hath taught us, let us say the Lord's Prayer. Our Father which art, &c.

NUMB. XX.

A Letter to the Queen from some Person of Quality; Upon the Subject of her Marriage, and the Succession moved to her by her Parliament.

Cott. Library,
Titus B. 2. **M**O S T Excellent Princes, my most Gracious Sovereign, and good Lady,

I crave of your Majesty, prostrate before your Feet, Pardon for my Boldness in writing unto you at this Time, Whereunto I am brought by the great Confidence I have had given unto me heretofore by your self for my writing unto your Majesty: And partly am enforced by mine own Conscience, burthened with the Charge of my Love and Duty to your Majesty and my Country, and with the Knowledge and Foresight I have, as a Man may have by some Experience; how much the Matter whereof I will write doth import, either to the Content and Quietness of your Majesties Mind, and to the perpetual Tranquillity and Peace of this Realm; being perfected in a right Course, or to the contrary, if by private Affections; without any respect to that which may, and is like to follow hereafter, if it be otherwise finished at this Time, than it ought to be by Right and Conscience.

I understand, that there hath been a Suit moved unto your Majesty for the Marriage of your most noble Person (whom I beseech God long to preserve unto us) and for the Entail of the Succession of your Crown, if you leave us without Heirs of your Body. Which Suit made unto your Majesty in general, without Limitation for your Marriage, or for the Succession, like as I suppose no good Man may or can be against the Furtherance of the Suit, (and I my self have heretofore not long ago, written unto your Majesty by your Favour to that Effect.) So that if any Person shall do Prejudice unto you, by debating and disputing of Titles in open and great Presence*, he is not much to be commended. For it should not be done in open Presence, I say, without your Majesties former Licence. For so might follow much Inconvenience, which doth not,

* As was done
it seems in that
Parliament.

nor cannot yet appear. It is the greatest Matter that ever I, or any Man alive at this Day can remember, hath been brought in Deliberation in our Days. And therefore every part thereof, as well your Majesties Answer † to the Motion, did require good Consideration (which I heard you did most prudently) as for the further Progress by your Majesty in that part of the Matter, which toucheth Succession must of necessity have a time to be determined; because it is subject to divers Affections and Humours, founded upon private Respects: Some desiring (after your Majesty and the Heirs of your Body) that a Man should succeede without any Regard to the Title of a Woman, whatsoever it be, forgetting, (as I have heard that noble Prince of worthy Memory, the King your Father say) that the greatest Anchor-hold of this Crown after King Henry I. took root from the Heir-general Mawde, Daughter and Heir to the said Henry. Who was maried first to the Emperor, and after his Decease to Jeffrey Plantagenet Earl of Anjou. Of which Second came Henry II. (None Alien, though he were born out of the Realm) rightful King by Course of Nature, and by Descent of Bloud. Of whom your Majesty is rightfully descended; and unto whom by Course of Nature, Descent of Bloud, and by the Laws of this Land, your Majesty is right and lawful Heir and Successor of this Crown.

And therefore I say under your Majesties Correction, that Right, whether it be in Man or Woman, ought to take Place. For it is well known, sithence the Conqueror's Time, yea, and before also, that the greatest Troubles, yea, and almost the only Trouble that hath chaunced within this Realm, (until your Grandfather and Grandmother, King Henry VII. and Queen Elizabeth his Wife, the one claiming from the House of Lancaster, and the other from the House of York, were joined in one) hath been for lack of right Dealing in Matter of Succession; and by swarving therein present Civil War hath followed. And if not

† See her Answer
in
D. Ew's Four.
p. 75.

not some Time present, yet within three Descents after the Swarving, great Mischief and Inconvenience hath followed unto the Heirs of the Swarvers, and their Partakers, and to many others, both great and small of the other Party that were not guilty.

And in brief, to repeat to your Majesty, first, when King *Stephen* in the ^{K. Stephen} Right of his Mother, Suster to King *Henry I.* took upon him the Crown, by the ^{and Henry II.} Help and Power of *Henry* the Bishop of *Winchester*, (one of his Uncles) from his Cousin *Maud*, Daughter and Heir to King *Henry I.* his Mother's Brother, upon Colour that he was a Man, and *Maud* a Woman; and her Son *Henry Plantagenet* young, and not able to govern, it is well known what cruel Wars did follow thereupon in the Realm, until such time as the Matter being taken up by Communication, *Henry*, *Maud*'s Son, was restored to the Right of his Inheritance.

Then after *Henry II.* reigned his Son *Richard I.* who dying without Issue, ^{John and Ar-} appointed *Arthur of Britain*, Son to *Jeffrey*, his Second Brother to be his Heir. ^{thur.} But *John*, the younger Brother of *Richard*, after *Richard*'s Death, took upon him the Crown. Whereby great Troubles within this Realm followed then presently; and afterward, both in *John* his own Time (notwithstanding that *Arthur* dyed) and also in his Son's Time, King *Henry III.* that Civil Plague ceased not.

In *Richard II.* his Time *Edmund Mortimer*, Earl of *March*, who maried the Daughter and Heir of *Lionel*, Duke of *Clarence*, was declared Heir apparent by Parliament. Yet nevertheless, when the said *Richard* was deprived of his Kingdom, *Henry* Earl of *Darby*, Son to *John*, Duke of *Lancaster*, a Second Brother to the said *Lionel*, was by Parliament made King. After whom his Son *Henry V.* reigned. And after him his Son *Henry VI.* In whose Time was mervailous great Civil Wars; great Ruines of great Families, and great Effusion of the Bloud Royal. For it is written, by the Swarving in the Right of Succession after the Death of *Richard II.* until the Time that *Edward IV.* by mariage with the Heir of *Clarence*, had gotten the quiet Possession of the Crown; There was in the mean Season slain Fourscore of the Bloud Royal.

And in *Richard III.* his Time, what Mischief fell by his taking the Crown upon him; and disinheriting his Brother *Edward IV.* his Children, I have heard divers Men tell in my Time, that they both knew it, and felt part of the smart of it. And then came that happy Mariage, as I have said before, whereby the Houses of *York* and *Lancaster* were conjoyned. Which happy Conjunction of those two in one, if it should be broken, and brought to any one of the House of *York* alone, or of the House of *Lancaster* alone, as long as there is any alive that hath just Title to them both, the Child which is yet unborn may feel the smart of it: Besides those which may suffer in the mean Season.

Now last in your Majesties own Days, what Civil Discord was like to have risen ^{Jane. Mary.} by Swarving from the Right Line of Descent; the Lady *Jane Gray* taking upon her the Crown of this Realm, your Majesty did see, if God had not provided otherwise. And some others did feel the smart of it. Whereof some yet remaining, I trust, will learn by the Time past: and other will take Example by them in the like hereafter.

And because there be some that speak of the *Entailing* of the Crown by your ^{The Entail} Majesty, alledging Examples of some of your Auncestors: Persuading therefore of ^{the Crown} that there is no Cause, why your Majesty should fear to Name your Successor: Truth it is indeed, that I have heard, that some of your Auncestors did make the Entail, but yet never to any other Person than to their own Children, or to their Brethren or Sisters Children. And so left it to the next right Heir; cutting off all other Taile. Whetheryour Majesty be in the Case of your Auncstor, or no, I doubt not but by you Wisdom you do consider.

The Government of the Realm of *France*, in appointing the Crown to the ^{The Heir} Heir Male only, cutting off the Heirs general, causeth some Men here to like well ^{Male of} of the Heir Male here in this Land. But whosoever shall read the Story of *France*, sithence *Philipus Parcher* his Days, shall find after the Decease of his Son without Heirs, that by the Disherison of *Isabel*, *Philipus* his Daughter,

Mother to *Edward III.* who was indeed, (and so is your Majesty) by Descent from her, rightful Heir to the Crown of *France*; there was never Realm that hath suffered more Calamity in it, by us, and by our Means, than that Realm hath suffered, ever sithen it swarved from the right Succession, until within these Twenty Years; the Quarrel nevertheless remaining unto this Day.

This Discourse wherein I note a Disherison of some right Heirs, and of Calamities that fell thereupon, is to put your Majesty in remembrance, to use great and deep Deliberation, and to understand truly, where the Right resteth by the Law of this Land. Which is the Rule, whereby all your Subjects must be ordered; and whereby they hold al that they have; and wherunto the Princes of this Realm use to promise solemnly at their Coronation, to have a special Regard. If your Majesty knew not already, where the Right resteth by the Law of this Land, your Majesty hath good Means to know, (if it shall please you to use it) by calling to your own self all your Judges, Barons of the *Exchequer*, your Sergeants and Attorneys General, of the Dutchy and of the Wards, and *Solicitors: And in your Majesties own Royal Person, to adjure them by such solemne and earnest Word, as I know your Majesty can use in such an earnest Matter; not only to declare unto your Majesty, after they have considered thereupon, in Writing subscribed by their Hands, in whom by the Laws of this Land the Right resteth: And also to keep secret unto themselves their Opinions therein; without disclosing the same unto any Person without your Majesties former Licence; but to your Majesty your self, as they will answer at their Perills. And then may your Majesty at your Will and Plesure, keep close or discover the same, as Time shall require; to whom and in such sort, either in open Council, or in other open Assembly, or in this Parliament; or, if Time will not serve, at another time of Parliament, as your Majesty shall think convenient, after a full and mature Consideration had thereof. And your Majesty may know the Opinions, if it please you, also of other, though they be not of your Council, grave and learned Men in the Laws of this Realm; for the better conduced thereof, to effect a Pedegree, to be delivered by your Majesty to your said Judges and learned Council, with such Objections as may be alledged against any Person that hath at this Time any maner of Pretence to the Succession.

In this wise your Majesty shall both preserve the Dignity, Prerogative and Majesty of your Estate Royal; and also satisfy the Desire of your good Subjects: avoiding thereby also all such Partiality as at this Day peradventure leads divers Men to lean to divers, upon divers Respects. And finally, so order the Matter, as your Majesty shall never be disquieted in Mind. And so proceede by your Wisdom with good Advice taken and followed, as the Case shall so require. That neither the State of the Laws of the Realm at this Day (which divers much do fear) neither yet any other Thing, shall not be in any Part or Member altered or changed, contrary to the Government already established.

Exhorts the Queen to marry

And if it will please your Majesty to be after a Sort a *Christ* unto us, a Redeemer and a Saviour of us, by mortifying your own Affections for us and for our sakes, take the Mariage, take the Pains to bring forth Princely Children; then should you not need to fear the *Entail*; then should your Majesty be quiet; then should we be happy; and then might your Majesty with a better Security, and with longer Deliberation, (by understanding of every bodies Pretence, and whatever each one of them could say for themselvs) establish the Matter rightfully. But in this Point I speak the less touching Marriage, because I have heretofore by your Majesties Goodness presumed not only to write unto you at large, but also presently to move your Majesty esfones by word of Mouth therein. And I pray God direct your Heart in these two Points especially; and in all other your Doings, according to his Will and Plesure.

Thus ceasing to trouble your Majesty any longer, I make my Refuge where I began, to your Majesties Clemency; trusting, that you will take this my Writing in gracious Part, according to my true Meaning. For I take God to Record,

Record, I have no maner of Respect in this matter to any maner of Person, but only unto the Right, upon whomsoever it shall fall by the Laws of this Land; for getting of your Knowledge; whereof I have briefly declared mine Opinion, for a Mean to be used by your Majesty, if it shall so please you. And I have summarily set forth before your Eyes the Civil Wars within this Realm, with their Causes, Times and Persons. And this I have done for the discharge of my Conscience towards God, and my Duty towards your Majesty and my Country. And I have done it rather, because I was appointed by your Writ to be at your Parliament with other Noblemen, to give Counsil in great and weighty Matters concerning the publick Weal of this Realm. From whence being informed by Sickness to be absent, and having your Majesties Licence, (as my good Lord Robert [Dudley] hath declared unto me on your Majesties Behalf) I have thought it my part to write thus unto your Majesty; and to your Majesty alone: [* And therewithal my poor Opinion, that as soon as the Subsidy shall be granted to your Majesty, and some such other thing brought to pass as your Majesty liketh, it shall not be amiss that your Majesty prorogue the Parliament.] And so trusting, and also beseeching your Majesty most humbly, that it will please you to take this my Writing into your Protection, as a Thing submitted in every Point to your Majesties Judgment and Correction, I pray God preserve your Majesty long, to his Honour, your own Contentation, and the Comfort and Quietnes of us all, and of our Posterity.

* The Words
within these
Crotchetts crof-
fed out.

NUMB. XXI.

Cox Bishop of Ely to the Lord Treasurer: Upon the Queen's Letter
to resign his Bishopric.

IN CREDIBILIS ista tua Humanitas, & Benignitas, quā veterem tuum Epist. Epat.
amicum, licet jam tandem Membrum invalidum atq; inutile, candidè pro- pen. me.
sequeris, solidum mihi adfert gaudium. Probè autem intelligere te rationes
meas omnes ferè, quomodo tractatus fuerim in Episcopatu meo hisce ferè xxi.
annis, tuam Prudentiam non fugit. Somersamia aliquid negotii mihi faciliuit.
Jucundæ fuerunt nonnullis Maneriorum ineorum Aucupationes. Nec te latet
quanta pecunia summa mihi constiterit multiplex & frivola delatio illa ad
Regiam Majestatem; cuius tua Prudentia probè conscia est. Aliq minutiora
prudens preterea. Tandem injustissima illa querela ex Dni. Goodrici Indentura,
nihil minus Sentiente, quā quod Richardus Bruchmire, magna Aulicorum turbā
fultus, conatur inverttere, vix dum in Cancellaria finem obtinere potest. Nec
unquam obtinebit, nisi ipsa Majestas, sicut olim mandavit, ut in sua Curia Can-
cellariæ terminaretur; hoc negotium præceperit atq; mandaverit: Ita nunc pro
æquitate & Clementiā sua, qua tantam litis materiam præbuerit, ut ipsa jubeat
istam Indenturam evacuari atq; cancellari. Hoc epm postulat æquitas & boni-
tas. Atq; hujus rei probè conscius est Regius Cancellarius.

Quod vero Regia Majestas adeo candidè acceperit Literas meas qualescumq;
animi pii significationes, illius Majestati me plurimum debere fateor: imò,
pro innumeris ipsius beneficiis. Maxime vero ingentem illam Benevo-
lentiam, nuper in me exhibitam, ingenuè agnosco, quod atatis, atq; imbecillit-
tatis inmemor, tanquam pia Matrona, imò, indulgentissima Mater, mei ratione-
tum, ut ab ouere Episcopali, longè quam oling ad id muneris intentorem, ex-
habet, ut alterisq; benignè concedat. Et quoniam facile credo illius animum non
esse alienatum ab Episcopo Norwicensi, teq; non alienum ab eo antium gerere;
equidem, si ita ipsius Majestati æquum esse videatur, non ipsum successorem re-
culaverit, qui velut regis filius.

Quod ad Petitiones meas attinet, eas omnes exaravi, rurq; prudentia exami-
nandas proposui: & per Tabulam per filium meum tuus Celsitudini examinan-
das misi. Quicquid autem Regiae sublimitati approbatum fuerit, mihiq; con-
cessum,

cessum, si ipsum, quicquid est significare mihi non dedigneris, imprimis curabo, ut consiliorum meorum prudentia in ordinem redigatur, & ipsius Majestatis iudicio submittatur. Deus Opt. Max. pietatem tuam utrāq; benedictione, hoc est, hujus vitæ & æternæ, beare dignetur, cum toto tuo famulitio. Ex Ædibus meis Dodingtoniensibus, decimo sexto die Decembris, 1579.

Tuus pro suâ tenuitate fidiss. amicus,

RICHARDUS ELIENS.

[N U M B. XXI.]

*A List of Papists imprisoned; Anno 1579. in divers Places in the Realm.
Their Names, Qualities, and Ages.*

In the Tower of London.

THIS Day. **D** Rich. Archbishop of Armagh in Ireland ; about 50 Years old. D. Thomas Methamus, Priest, Licenti- ate in Divinity ; Quadragenarius.

Edward Burnel, Gent. 40.

Richard Webster, Schoolmaster.

William Greene, Layman.

Norwich, } Gent. Gray, } Gent. Becket, } Gent. Greene, } Gent.

In the Custody of the Bishop of Roff.

D: Thomas Watson, Bishop of Lincoln ; about 60.

In the King's Bench.

D. John Young, Priest, D. D. 70.

D. Thomas Mirfield, Priest ; 80.

Fra. Trigian, Gent.

William Sherewood, Gent.

Richard Holson, Gent.

In the Custody of the Bishop of Ely.

D. John Fecknam, late Abbot of West- minister ; about 60.

In the White-Lyon, London.

Peter Titchborn.

John Beckensal.

John Ludlow.

In the Fleet, London.

D. Henry Cole, Priest, D. D. Octogenarius.

D. Robert Cook, Priest ; about 50.

D. Windam, L L. D. 50.

Ambrose Edmund, Nobilis, [i. e. Gent.] - about 50.

Erasm. Saunders, Nobilis, [Gent.]

William Iveson, Gent. about 50.

Cotton, Gent.

In the Gate-House.

D. Roffens, Priest. 60.

John Gifford, Schoolmaster.

John Pinchin, and his Wife.

Richard Sampson, 40.

John Savage, 20.

D. James Shaw, Priest. 60.

D. Thomas Harrison, Priest. 50.

John Hewes, 50.

John Geale, 60.

James.

In the Marshalsea, London.

D. Thomas Wood, Priest ; about 80.

D. Leonard Bilson, Priest ; about 50.

D. Thomas Cook, Monk ; about 70.

D. Thomas Bluet, Priest ; about 40.

D. Christopher Thomson, Priest.

D. William Allen, Priest ; about 70.

Thomas Pound, Gent.

William Philips, Gent. 40.

Peter Carew, Gent. 30 Years old.

In the Counter.

Henry Creed, 60.

Gregory Ownele, Schoolmaster. 40.

Elizabeth Johnson, left by her Husband, a Gentlewoman ; with her Servant Leonard.

In the Prison of Northampton.

D. Fra. Stopford, Priest. 60.

Thomas Mudd, 50.

D. Ste. Hemsworth, Priest. 60.

John Thrackwray.

William Justice, with his Wife.

At Winton.

D. Thomas Palmer, Priest. 80.

Thomas Travers, 80.

Thomas White, Gent. 33.

Hermannā, } Beckinsalla, } Widows ;
Waia, } Grena, } whose Husbands dyed in Prison.

In the Prison at Hull.

John Cumberford, Priest, D. D. 80.

D. Wright, Priest, B. D. 40.

D. Thomas Bedell, Priest. 60.

D. John Almon, Priest. 70.

D. Robert Williamson, Priest. 60.

John Terry, Schoolmaster. 40.

Fra. Parkinson, Layman. 40.

John Fletcher, Layman.

William Tesmond, with seven others.

At Herfam.

Robert Boughwater, 80.

At Hereford.

D. Thomas Feasard, Priest, 60.

D. William Basset, Priest, 60.

John Greene, } William Smith, } of the Laity.

At Cornwall.

Richard Tremain, Gent. 30.

Thomas Harrison, Schoolmaster. 45.

John Kemp, Gent. 40.

Richard —— Gent.

John Williams, A. M. 35.

John Philips, 30.

James Humphrey, 30.

Henry Benfeld, Gent. 40.

John Hody, Layman.

At West-Chester.

D. Richard Sutton, Priest. 80.

D. John Cuppage, Priest. 60. With
some others.

N U M B. XXII.

Prowde Parson of Burton upon Dunmore, to the Lord Treasurer :
Exciting him to speak freely to the Queen in behalf of Religion, (as
professed by some) discounterenanced.

THE Peace of God is felt in a good Conscience. The which I wish unto MSS. Burgh.
your Honour more and more, unto the End and in the End. Amen. Your
bringing up in true Religion ; Things published by you to the Comfort of the
Brethren ; (that hath bewrayed the Smaching that we have of the Sight of
Sin, and Wrath of God against Sin) hath made me ever to love and reverence
you with my Heart : And sometime when I could pray, to pray and to be
thankful to God for you : Desiring him so to bless and preserve you, that you
might increase in all Godliness for ever ; to the most Furtherance of his Glory
and your Comfort in Christ Jesu.

But afterwards the Report was, that ye did openly revolt from your Religion,
and fell to go to idolatrus Sarvys : And so by your dead Doings therein, con-
sented to all the Blood of the Prophets and Martyrs that was shed unrighteously
in Manasse's Days. And now in Josia's Days, ye came not to God's persecuted
Church, that he builded, maintained and defended from time to time, against
the Force of the Wolf and the Lion ; which was not corrupted, nor polluted
with Idolatry ; * wherein was the Word of God purely preached, the Sacra-
menrs godly ministred, and Discipline without Partiality executed : and hearty
Prayer to God was made for God's afflicted Church. By the which I persuade
my self, and for the Suffering of the Just of that Church, that both ye, and
others

* Meaning it
of the Profes-
sors of the Go-
spel in Exile.

others now in great Authority, and the whole Land beside fared the better. Ye came not I say, I say thither, [viz. to Frankford, Strasburgh, Zuric, Geneva, &c.] as others did, that were in your Fault; confessing there your open Falls and finning in Idolatry; axing Mercy of God for it, and purposing by his Grace, never hereafter to fall into Sin again. And so to have entered into a new League and Covenant with him; purposing fully in your Heart by his Grace, never to do so ill again. But being rid out of Idolatrous Bondage, it is said and reported, ye gave your Consent to the building of God's House or Church; that was not builded in all Points so perfectly, as the other that he himself had builded, without any lawful or godly Magistrate; and left in those Days for an Example, as I suppose, for you to have followed.

Also, it is said, that ye were one of them that at the first maintained that, for the which many good Men lost their Livings: and by little and little the Practice of the Papists, as it is feared, hath grown to displace good Justicers, to put down profitable Exercises of the Word, as also of Prayer and Fasting, sometime utill: Where Tears were shed, not only for their own Sins, but of those murnyng Souls of Sion, for all the Abominations of Jerusalem. Which a Heathen King seeing his People given unto, was so far from forbidding of it, that he confirmed it by his Writing and Dede-doing. Which turned the Wrath of God from them: as their Desire was, that here used this Exercise of Prayer and Fasting: foreseeing the Evils now present, and more to be feared to be at Hand. For I fear, they see not their Practice that first set Brother against Brother herein.

Also, it is said, that you from time to time, fearing to exasperate the Prince, and to make her worse in Religion, have spared your Plainness, and have not dealt with her so plainly from time to time, as your Knowledge hath required, both touching God's Chierche, her own Preservation, and the Safetie and Profit of the Commonwealth; to the Increase of God's Gospel to us, and our Posterity for evermore.

For alas! my good Lord, I know finall of these Things, for Truthe, if any. But this, I say, the Knowledge of God, and the Benefits of your good Prince, should move you (if you be not) to be bold and courageous in both their Causes; venturing your Life for her; as she doth daily for you. For he that dealeth plainly with her shall find more Favour in the End, than he that flatteth. And when can you do God, your Prince, Country and Posterity, better Service than now, in being courageous in all those good Matters that ye know full well may serve well these Turnes; although it should cost you your Life?

I suppose, if it had been required of him, that, as it is said, cometh in, [the Duke of Anjou] that he should be heartily sorry for his going to the Idolatrous Mass and Popish Religion: and so to acknowledge, and that openly before the whole Congregation, that he hath done very evil in going to it, and that he now, nor never hereafter purposeth by God's Grace to do so ill again; that rather than he would have done this openly, he would never have come among us: except he be thoroughly perswade in godly Religion: Which is feared, he is not. For the Popish Religion you know, alloweth none to be Christians, except they renounce their Faith openly, and bear a Fagot. Nor the Jews Custome in God's Religion alloweth any for a Jew, except be thrice circumcised.

And in this methinketh (wishing well to your Goodnes) I have committed no great Fault, if any at all; but to let you to understand what is said of you, that I hear; and my Love to the whole Church. And this Rule seems to bear it, *Do as thou wouldest be done by.* And as I have written it, none knowing of it; so you may burn it, none seeing it. And thus God's Grace, I beseech him, to give you in all your great Affairs; and his Mercy embracē you for evermore, Amen. By him that hath great Cause to love and reverence your Honour; because of the great Care you have of God's Church, as for the good you do unto it. *Richard Pycde Parson of Burton upon Donsmore,* although unworthy of so great Calling, having no greater Learning. 13th of May, 1579.

NUMB.

N U M B. XXIII.

Mr. Hugh Broughton, of Christ's College Cambridge, to the High Chancellor of that University: Complaining of his being wrongfully deprived of his Fellowship, being that founded by King Edward VI. Desiring Justice against Dr. Hawford the Master.

DR. *Haufordus*, ad huc obstinatè reluctatur Honoris tui Literis, ut me af- *MSS. Acad.*
fligat pecunia ac temporis dispendio Hoc autem jam controversum est, *mix. pen. me.*
an licebit soli, vel cum paucioribus, Honorario tuo arbitrio resistere. Peto autem
quæsq; ita eum accipias, ut mihi aliqua ex parte compenset itinerum sumptus :
quandoquidem non potest inficiari, quin contra leges me ejecerit, indicta causâ
pulsum : nullo die condicô ad agendum. Quam verò me insuper cruciaverit ;
quantum Honoratis viris obstinatione Sententia displicuit ; quantopere coegerit
Academiam plerûmq; meis casibus ingemiscere ; nihil dico, in medio relinquo ;
tute judicabis.

Quoniam autem audio eum ad Honorem tuam missurum quempiam Actorem
suae causæ ; nec ipse possum interesse ; fractus antea laboribus, & nunc valetu-
dinarius ; necessie habeo & absentia veniam summissè petere, & causam denuò
aperire : nequa obscuritas aliorum sermonibus afferatur. De Sodalito igitur
Edovardi Regis possim idoneis testibus confirmare, atq; adeo D. *Haufordum* ad
fatendum cogere, Sodalitium hoc primo fundamine *Medico* fuisse designatum :
qui Collegio permodus merito visus est : descriptum Librum novarum Le-
gum, qui sic ordinaret : Librum hunc dum gesteretur ad *Ridleum*, tum Visitato-
rem, infeliciter in itinere cum capsula quadam periisse. Hæc plerâq; D. *Hau-
fordus* ipse crebrò memoravit. Et quidam D. *Johnsonus*, tum *Christicola*, adhuc
Cantabrigiensis, vir dignus fide, testabitur. Nullas ex illô leges latas de hac re :
consuetudinem autem & voluntatem contubernii licentiorem fuisse constat.
Quum enim D. *Margareta* duos non patiatur esse socios ex eodem Comitatu ; hic
Sandersonus, *Northumbrius*, *Lewinus*, *Essexius* populares suos alter *Northumbrium*,
alter *Essexium*, collegas habuerunt. *Lewinus* etiam ministerium sacrum recusare
situs est ; quum Dispensationes D. *Margareta* abjudicet. Quod si Tolerationem
nuncupabit D. *Haufordus*, cur non potuit idem mihi dare ? Nonnihil autem va-
lere debet sociorum sermonibus hæc usurpata Licentia. In quibus D. *Stillus*
nuper Procancellarius coram D. *Haufordo*, multis audientibus, opinabatur, se nun-
quam futurum fuisse Theologum, si non *Margaretam* altricem studiorum, sed
Regem *Edovardum* habuisset. Hæc dixit Procancellarius, cum illius judicium
valere in causa potuisset.

Omitto multa brevitatis ergô, duobus ut respondeam, quæ forsan objicientur.
Alterum est Obscuritas quædam in Donatione Regis *Edovardi* : Alterum, jusju-
randum datum D. *Margareta*. His duobus sæpius videri voluit D. *Haufordus*
triumphare. *Edvardo* Regi tenetur Collegium unum socium *suffinere per & juxta*
ordinem Fundationis. Quæ constat dici de *Stipendio*, ut sit non minus alibile atq;
opimum, quam alia D. *Margarita*. Id nisi ita esset, quorsum illa consilia &
leges de *Medico*? Unde nata contraria consuetudo atq; judicia ? Jusjurandum
verò non dant aliud, quam debent etiam Pensionarii ; ut videat Humanitatis tuae
mollitudo nihil hoc contra me facere. Id. Mart.

Tuus Supplex.

HUGO BROUGHTON.

N U M B,

NUMB. XXIV.

The Fellows of Christ's College Cambridge, to the Chancellor of that University: In behalf of Mr. Hugh Broughton, against the Master of the College; who had declared his Fellowship void.

Epsit. Academ. pen. mo.

Q U O D allatum ad nos fuit, quatuor ex nostris sociis unà cum Custode Collegii ad Honorem tuum scripsisse contra D. *Broughtoni* causam; excitati sumus & nos, ut scribeberemus, quid de hac re sentiamus: nequid potior aut probabilior Caussa nostro silentio detrimenti caperet. Tres itaq; Literas Honoris tui amicissimè scriptas contemplati probavimus, & obviis ulnis amplexi sumus. Quæ omnes D. *Broughtoni* causæ patrocinabantur. Secundarum mentio facta est, quæ non nihil cederent: quas nec vidimus, nec videre cupimus ejusmodi. Namq; ut sit sciens Honos tuus, quantopere illius partibus meritissime studeamus; Nos ipsi ad D. *Mildmayum* nonnulli scripsimus, ut Alumnum suum, Graios musarum agros fortiter colentem, cum fundi nostri calamitate non pateretur ex gremio Collegii nostri penitus avelli. Nos iidem Authores, & Consuasores fuiimus D. *Broughtoni* Jureconsulto *Broughtoni* nostri germanissimo fratri, ut Jureconsultus, ex jure frater fratri causam fratrem tueretur. Nostrarum etiam Literarum ac- citu, *Broughtonus* noster *Dunelmo* maturius quam aliquum voluisse cogitabat reditionem Domum: Quæ tamen valetudinis perturbatione fuit præpedita.

Adhæc, cum D. *Hawfordus* autumaret ac pronuntiaret eum Socium non esse; idem ex animo verè & sincerè acriter restitimus: Tam quod indicta Caussa id fieri inhumanum & injustum esse rebamur; quam quod ex jure juxta nobiscum socium eum esse justissimè ex causis arbitrati sumus. Nec minus ægrè latur illius talē amissionem, quam si ipsi de præsidio & statione sodalitii nostri depeleremur. Et quid opus est plura? Nam & æquitas cum illo facit, ut tuum prudens & syncerum judicium statuit. Et si reviviseret Rex *Edwardus*, filero Leges potius mallet, quam utilitas Collegiis, & Dignitas Academiæ suprema lex non esset. Quæ cum ita sint, summisse petimus ab Honore tuo ut ne desistas eum tueri, quem tutari tam humaniter & consideratè cooperis. Cantab. Id. Mart. [1579.]

Tui Honoris Observantissimi,

*Joannes Ireton,
Ambrosius Barker,
Christopher Bambridge,
Roger Acroe,*

*Brake Babington,
Martyn Kaye,
Thomas Bradocke,
Thomas Todd, nuperrimè
socius, cum hac maximè
agebantur.*

NUMB. XXV.

The Lord Treasurer to the Earl of Sussex. News at Court, Concerning the French Ambassador, and the Prince of Conde from the King of Navar: Both together in private Conference with the Queen.

*MSS. Cotton
Libr. Titus
B. 2.*

M Y very good Lord, with Thanks for your Letter and Messenger: Who on Friday met me coming from Theobalds. I came Yesterday hither about five of the Clock; and repairing towards the Privy Chamber, to have seen her Majesty, I found the Door, at the upper End of the Presence Chamber, shut. And then understood, that the French Ambassador had been a long time with her Majesty, and the Prince of Conde also. Where there were none other

of

of the Council, but my Lord of *Leicester*, and Mr. Vicechainberlain [*Hatton*:] Mr. Secretay *Walsingham* being sick in his Chamber. And so about Seven of the Clock, the *French* Ambassador being ready to depart towards *London*, came to me, and told me a great Part of their Proceedings, being pleased well with her Majesty for her temperate Dealings : but no way contented with the Prince of *Conde*. In whom he findeth more Disposition to move Troubles in *France*, than to enjoy Peace. And he addeth, that he verily thinketh, that these Troubles in *France*, and the Princes coming hither are provoked from hence. Wherein I know nothing of certainty; but should be sory it should be so in Truth. Nevertheless he augmenteth his Suspicions upon the Sight he hath of the great Favours shewed to the Prince of *Conde* by certain Counsellors here; whom he understandeth have been many times, both on *Friday* and *Saturday* with him at the *Banqueting House*, where he is lodged.

Yesternight late in the Even, her Majesty told me her Dealing with the Ambassador and the Prince. Wherein she commended the Prince's Modesty, in declaring the Cause of his Coming to be, to shew to her Majesty the just Causes that have moved the King of *Navar* to take Armes for his Defence against Marshal *Montmorencie* and *Byron*. Of whose Violences, (as he supposed, without Warrant from the King) he shewed many particular Cases. To which the Ambassador made Defence, by retorting to the King of *Navar*, the Occasion of the Marshal's Actions to have grown from the King of *Navar* first. The Prince also declared the Cause of his coming from St. *John D' Angeli* to have been, to serve the King in the Government of *Pycardy*. Where he sought to obtain the Good-will and Liking of the Townes in *Pycardy*. Because the King and his Mother also had assented for their Parts, that he should have the Government: Saving, that they found the States of the Country unwilling. Which was, as he understood, but a Suggestion, made by means of the House of *Guise* to them; that *D'aumale* might have the Government from him. And so, he coming into *Pycardy*, found, (as namely, at *Seissons*) the People glad at his access. And yet notwithstanding his Adversaries on the Part of the Duke *D'aumale*, procured contrary Suggestions to be made to the King. And in the End he found certain Numbers of Men of War amassed by the Lige of *Pycardy* to have trapped the Prince. And thereof complaining, and finding no remedy, he was forced to flee towards *Almayne*; leaving the House of *La Fere* guarded. And perceiving that the *French* King was induced by his Adversaries to credit their false Complaints, he came hither to entreat her Majesty, that the *French* King would suspend his Judgments, both against the King of *Navar* and him; and accept them as his dutiful Subjects, as they meant and intended sincerely and plainly, without attempting any Force, otherwise then for their Defence against their Oppressors.

And to this, as I understand, the Ambassador used small Defence. But excused the King, as one that was very loth to come to Termes of War. But he answered, That his Master was so provoked, as he thought it a hard Matter to stay him from Proceeding with such Force as God had given him, to the expending of his Life and Crown.

The Ambassador went to *London*, and the Prince to his Lodging; conducted by my Lord of *Leicester*. And *Wylkes* the Clerk of the Council attendeth upon him. By her Majesty I perceive the just Cause of his coming is for Mony in this sort: that is after this rate: the Charge to be born: *Viz.* a Part by the King of *Navar*, and his Part: another by *Cassimire* and certain Princes Protestants: and a Third is required from her Majesty. What they may prove, I know not. I wish her Majesty may spend some Portion to folicite for them some Peace, to the Good of the Cause of Religion. But to enter into a War, and therewith to break the Mariage; and so to be left alone, as subject to the Burthen of such a War, I think, no good Counsellor can allow.

It is likely that the Prince shall depart to morrow by Sea to *Flushing*: from whence he came by Sea. And thither by the *Rhine* from *Colen*, without taking Land. But I think he will now at his Return, visit the Prince of *Aurenge*. Thus your Lordship hath all my Knowledge. Her Majesty removeth on

Tuesday.

Tuesday. On which Day I mean to be at *Westminster*, if I may. My Lord Grey is making him ready for *Ireland*. From the Court at *Nonsuch* this *Sunday* the *of June, 1580.*

Your Lordships most assured,

W. BURGHLEY.

NUMB. XXVI.

Thomas Randolph, Esq; late the Queen's Ambassador to Scotland ;
To the Lord Chancellor : Concerning the Scots King; Daubigny ; and
Scottish Matters.

*Epiſt. T.
Randolph.
pen. me.*

WHERE I am so much bound, I ought not to omit any Token of a grateful Mind ; lest, of all I be thought ingrateful. Seeing the Duty that I owe is far greater, than wherewith I have to recompence ; I will rather compound as a bad Debtor, than become clean Bankrupt, to deceive my whole Creditors. Your Honour therefore shall at this time, for mych that I owe through my long Silence, be now recompenced with a few Lines, to informe your Lordship of the State of *Scotland*, where I have now been a good Space discharging my Commission. Sought by all Means to persuade the King and Council to harken unto Reason ; to remember the Queen's Majesty my Sovereigns Benefits unto them ; to yield in Reason to her Requests, for the indifferent Tryal of the Earl *Morton*, and removing of Count *Debonie* [*D' Aubigny*] from the King, a Man known to be an utter Enemy to Christ's Religion, and great Disliker of any Amity to stand between these two Countries. To remedy these two Evils, as her Majesty hath taken no small Care, so hath my Travail been in Will to answer unto her Highnes Desire, according as I have been instructed from her Majesty ; or directed by others that have had Power to command.

I find no good Success of my Travail to either of these purposes. The Earl of *Morton* is very rich : he hath goodly Houses and well furnished. He hath great Lands, and many Friends in his Prosperity. The Doubt of his Power, when he was at Liberty, procured him many Enemies. His great Goodness to give that which he hath, is thought to many, quarel sufficient. I find little hope of his Life the sooner, for that divers of his own most assured Friends and Servants, as he thought, are his Accusers, Some, that he was guilty of the King's Murther : Others, that he was consenting to the Poisoning of the Earl *Athol* : Some, that of late he intended to have taken the King, and to have killed the Earl of *Argyle*, the Earl *Lenox*, and *Montros*. If this be true, his Fault is greater than can be born with. If he be innocent, yet is the Malice so great, as he cannot escape with his Life. Nay, I cannot my self wish him any Favour, if that be true that is said of him, and confessed by those in whom he had no small Trust. This in time will be tryed : and her Majesty shall be truly informed, what his Doings have been.

How I have dealt from time to time with the King and Council ; and what Answer I have received: as also of my hasty Departure out of that Country, that both had Libells set up against me, and Harquebuse shot in at my Chamber Window, I trust your Lordship knoweth, by such Letters as are come to Mr. Secretary *Walsingham's* Hands. I will no further trouble your Lordship, but humbly remembiring my Duty, I take my Leave. At *Barwick*.

NUMB.

NUMB. XXVII.

The Bishop of Ely to the Lord Treasurer: Informing him, of Intelligence he had received of 12000 Italians to be sent by the Pope and Spaniard against the Realm.

ET SI multis modis tibi notum sit, & satis cognitum, quid moliatur ille *Antichristus Romanus*; Interim tamen cum per amicos procul distillos *Antichristi Incendium accendatur Roma*, & in omnem fere Orbem divulgetur; ut nuper accepimus a verè amicis nostris, & Regno & Reginæ nostræ, atq; ejus Proceribus, impensisimè faventibus: Quod Antichristus ille, ut Bulla *Alexandrinæ Cardinale exhiberetur contra Sereniss. Anglia Reginam*, atq; quingenta Exemplaria imprimerentur, quæ in eam Orbis partem emitantur, quæ Catholicijma judicantur; Antichristus & *Hispanus* in idem consentiunt. Adeo ut duodecim millia *Italorum* in Militiam *Hispanorum* brevi conscribantur.

Hæc quidem ad me jam ex *Helvetia* transmittuntur: quæ pii Fratres candidæ nos admonent. Etsi procul a nobis absint, precibus tamen propè adsunt, &c. Dominus *Iesus Christus* te nobis diutissimè servet incolumem. *Downamia, 18 Junii, 1580.*

Tu & Celsitudini ex animo longè carissimus,

RICHARDUS COXUS.

NUMB. XXVIII.

Rodolphus Gualter Minister of Zurich, to Grindal Archbishop of Canterbury: Informing him of many Copies of the Excommunication of Pope Pius V. against the Queen, printed at Rome; to be dispersed: And of the Popes and Spaniards Preparation for invading England.

SQuemadmodum anno præterito Amplitudini tuæ ex animo gratulabar, Domine & Pater in Christo Reverendissime, quod de tuâ Liberatione seu Restitutione fama apud nos pervenisset; ita postea non absq; magno dolore cognovi me isto nuntio falsum fuisse. Rursus tamen mihi spem bonam fecit nuper suis Literis dignissimus Præfus, *Eboracensis Archiepiscopus*; quæ ut rata sit toto corde Deum precor, per filium suum dilectum, *Iesum Christum*.

Scribendi vero occasionem mihi præcipuam præbuerunt in præsenti, quæ per fidos Mercatores *Norinbergense ex Româ* cognovimus. Nimurum, *Alexandrinum Cardinalem Exempla Bullæ Pii V. Papæ*, qua hic Serenissimam *Anglia* vestræ Reginam excommunicavit, plura quingentis exprimi curavisse: Ut non *Roma* modò, sed per omnes Aulas Regum Catholicorum (ut ipsi loquuntur) publicentur. Institutionis hujus Causæ potissimæ hæ adducuntur. Prima, ut hac ratione Legatus *Anglicus* ab Aulâ *Portugalenſi* excludatur. Altera, ut eadem opera impediantur Nuptiæ inter *Alazonium Regis Galli fratrem & Reginam Elizabetham*. Tertia & præcipua, ut ab ea omnes Reges ac Principes alienentur; nequam illi opem ferant adversus *Hispaniæ regem*. Qui Classem instructissimam parare fertur, quæ vobis bellum moveat. Additur, conscribi debere in *Italia* duodecim millia militum qui Clasli isti imponantur. Hæc (inquam) *Româ* scripta sunt, 23. Januarii proximi.

Etsi verò non dubitem Serenissimam Reginam, & Regni Consiliarios habere suos Excubidores, qui illos de omnibus, quæ alibi fiant, admoneant; quia tamen *Angliam* vestram magno suo merito, semper amavi, & eam nobis unius & ejusdem

dem Fidei Confessio arctissimè conjunxit, me hoc ex officio vobis debere putavi, ne cælarem quæ vobis struuntur infidias. Ut si forte nihil hujus ad vos perveniret aliunde, per me hoc vobis innotesceret.

Moveat me etiam, quod addebat, *Hispanum* occasionem istam ex eo arripuisse, quod Papistæ vestri in plurimis locis res novas moliantur. Scio quidem Deum esse Regnum omnium Præsidem, & Regem regum; Christum item regna ea conservare ac tueri, quæ Ecclesiæ suæ Hospitium tutum præbent: quod jam multis annis Serenissima Regina vestra fideliter fecit. Attamen nobis quoq; vigilandum est aduersus Antichristum, qui oculos hominis habet, & irrequie studio occasiones omnes cæptat, quibus Christi Regnum evertat; aut faltem pñs turbas det.

Scripseram de hac re jam ad dignissimos Præfules, *Eboracensem*, & *Eliensem*. Sed quia ille procul a *Londino* habitat; hic vero per statem frequenter se domi continet, necessarium putavi ut tue etiam *Amplitudini* ita significarem; & hanc meam pro vobis solitudinem, et si fortassis supervacanea sit, vobis tamen gratam & acceptam fore, non dubito.

[N U M B. XXVIII.]

The Content of a Letter written by one Solomon Aldred (sometime a Hosier in Birchng-Lane, London) from Lions or Rhemes; To Robert Downes, Fsq; now Prisoner in the Gaole of Norwich.

Epistole Epistles.

IN the first Part whereof was conteyned the great Enterteynment, geven to the Writer, his Wyfe and her Woman, by the Pope his Holines (as he termed him) at his House, where he then lay; within Twelve Miles of *Rome*. Where at their first Coming was a Chamber prepared to them to dyne in; and six Gentlemen, appointed by the Pope himself, to attend upon them at dynner: And how the Pope did send unto them a Reward of every dish of Meat that was upon his own Table: and that when at their Departure, they came to take their Leave of him, he gave unto him and his Wife a Pension of Twelve Pistoletts a Moneth, during their Lives: Willing them, if they thought it too little, to ask more, and they should have it graunted: And dismyssed them with such courteous Words, as there was none of them, that departed without sheding of Tears.

Secondly, The Writer wished Mr. *Downes*, that if he would take the Benefit of a Licence, which he heard he had, to go beyond the Seas, he should now put it in Execution: Advising him, if he mynded so to do, that he should make Means to his Brother's Factor at *London*, to take Order for the Exchange of his Mony, to be delivered him agayne, either at *Depe*, or else where he would within *France*. And admonished him for his better Securirie, to take Shipping at *Rye*, and to Land at *Depe*. And there to chuse, whether he would go to *Rhemes*, or else to *Lyons*: Where he would procure his Brother to meet him, and to bryng him to his House: Where he and his Wife should be very honourably received. But he willed hym in no wise to come by *Paris*, for feare of the Ambassador. And if he would nedes see the City, he hade him then first, to leve his Wyfe at his Brother's House, and to go from thence to *Paris* for three or four Dayes. And at his Return agayne from thence, he would take such Order with his Brother as he should be placed in *France*, where he best lyked.

Thirdly, He signified, that there was a Bulle: Whereof there were printed either iii score or iii score and odd Copies; I do not well remember whether: Which should be delivered to Dr. *Morton*, and to one *Webbe*. But what the Contents of them were, or how to be employed, I do not remember it specified in the Letter.

Fourthly, He said, that there were two *Jesuites*, and other Persons that were to come over, to do the Country good.

Lastly,

Lastly, He certified, that there was at *Rome*, as I take it, a Nobleman, either of *Turke or Turke*, with xx Persons more, Christened, whilst he was there. And this is the whole Content, as far as I can remember, of all the Letter: Which was written, as I hear, in *Aprial* last.

Mychael Hare.

An Account of the abovefaid Letter, given by Roger Martin, Esq; and the Occasion of his bearing it read, and of the burning of it.

OUR Supper prepared by our Keeper, I came owt of my Chamber, and *Ubi Supra.* went into an Entrye, which some termyneth a Gallerie, having Lyght but on the one Side (where our sayd Keeper was attending upon us) towards the Place where we shold Suppe. Where I say, Mr. *Downes* openyng and redyng of a Letter in the Wyndow: Which he sayd came from beyond the Seas, from one that he dyd not see this *xvi Yeres*. Wherein standing by I hearde hym rede, what grete Interteyntment and Pension the Sender of the Letter had of the Pope, being then a *xii Myles* from *Rome*. And also he dyd sygnifie what Enterteyntment the sayd Mr. *Downes* shold have, yf he wold come over and take the Benefice of his Lycense: Wifhyng him not to go to *Paris*, onles yt were for 3 or 4 Dayes, for fere of the Imbassador. And so red imperfectly for lack of Lyght: that I could not in some Places understand hym, tyll as I gesse he came to about half of the Letter or somewhat more. Then goyng into the Place where the Cloth was layd, and the Candel brought in by our sayd Keeper, Mr. *Hare* being there, Mr. *Downes* delyvered yt to hym. Who red yt somewhat openly unto the Place, as I thynke, where he namyd, that yf Mr. *Downes* wold come over, as ys abovefaid, he shold be honorablye receyved. Whereat Mr. *Syllard* and Mr. *Bedyngfeld*, standyng by the Fyre, lawghyd and scoffyd. Then Mr. *Hare* coming to a Place, where a *Bull*, and certeyn Copies were namyd, whether to be pryned, or was pryned, I know not, he red that safetly to hymself, I standyng by; yet here and there I myght heare hym: and dyd hear him name one *Morton*. But whether the Copies shold, or were delyvered to hym, or to any other, or to whom, or what shold be done with them, or what was the Effect of them, I do not remember, that I heard hym rede that: Neyther to my knowlege, was that expressyd in the Letter.

Then, as I remember, he sayd, certeyn Persons, namyng none; whereof there shold be one or two *Jesuytes*, as I remember, which shold come and do the Countrey good, not namyng the Countrey by Name.

And fynally, then he sygnyfyed, that a grett Man, and a *xx Jewes* or *Turkes*, or *Jewes and Turkes*, were there chryftenyd.

The Letter I dyd not rede; neyther ever dyd see any of the Persons mencyoned, sayng my Prison Fellows.

Which Letter before Mr. *Hare* had red yt to the full End, Mr. *Downes* feyng them styll scoffyng at hym for his Honorable receyving (my self saying to hym, *God send thee Honestie, and let Honour go*) did take yt of Mr. *Hare*, and sodenly threw yt into the Fyre and burnt yt. Which after Mr. *Hare* and I had told hym, that yt was to be detected and disclosyd, he repentyd; Who in my Conscience dyd not rede a Word thereof, after he came into the Chamber. Whereupon he and we beyng sorry, that he had so rashly burnt yt, we calld to our remembrance every Man, what the Effect of the Letter was. And so did truly and plainly set yt down in Wrytyng, accordyng to every Man's Knowledge. And was not quyett, tyl we had sent notice thereof to my Lord. Which we dyd with all sped; without the Advice, Counsel, or Pryvietie of any other Person; voluntarily, and of our own Minds: Desyrous to shew our selves such Subjects, as we have and do professle our selves to be: that ys to saye, not wylling to conceale any thyng, which may prejudice the State, and be hurtful to thys our natural Countrey of *England*. Of the which we agnise

agnise *ELIZABETH* to be our Soveraigne and Lawful Quene ; and we her obedyent Vassals and Subiects: Beseeching Almyghty God to preserve and defend her from al Enemyes, Foreyne or Domestical. *Amen.*

Your dayle Orator.

ROGER MARTYN.

N U M B. XXIX.

A trewe Note of certen Artycles, confessed and allowed by Mr. D. Feckenam, as well in Christmas Holiedays last past, as also at divers other Tymes before that; by Conference in Lerning before the Reverend Father in God, the Bisshoppe of Elye, and before D. Perne, Dean of Elye, Master Nicholas, Master Stanton, Master Crowe, Mr. Bowler, Chapleines to my Lord of Elye; and divers others, whose Names be here subscribed.

MSS: Burgh-
lian.

FIRST, That he doth believe in his Conscience, and before God, that the xiii. Chapter of the First to the Corinthes, is as truly to be understanded of the Common Service to be good in the Mother Tongue, to be understanded of the vulgar People, as of the Preaching, or Prophefyng in the Mother Tonge.

Secondly, That he doth find no Fault with any thinge, that is set forth in the Book of Common Service, now used in the Church of *England*: but his Desyre is to have all the rest of the ould Service, that was taken out, to be restored agayne: As the Prayer to the Sanctis, and for the Dead, and the Seven Sacraments, and external Sacrifice: And then he would most willingly come thereto. He liketh well to have the Sacrament ministred under both kinds to the Laye-People; so it were done by the Auctoritie of the Church.

Thirdly, He doth very well allowe of the Interpretation of the Othe for the Quenes Majesty her Supremacie, as it is interpreted in her Highness *Injunctions*; that is, that the Quenes Majesty under God have the Soveraintie and Rule over all manner of Persons, born within these her Realmes, Dominions and Countries, of what Estate, either Ecclesiastical or Temporal soever they be. The which Othe he offereth himself to be at all tymes readie most willinglie to receave, whensoever it shall be demanded of him by Auctoritie.

Fourthly, He being demaunded, whie he wyl not come to the Service in the Churche of *England*, as it is set forth this Day, seing he doth find no fault with it, and doth think it in his Conscience, that it may be lawful to have the Common Prayer in the Mother Tonge: he answered, Because he is not of our Church for lack of *Unitie*; some being therein *Protestants*, some *Puritanes*, and some of the *Familie of Love*. And for that it is not set forth by the Authoritie of General Councill.

Lastly, Mr. D. *Feckneham* will not conforme himselfe to our Religion, for that he can see nothing to be sought, but by the Spoyle of the Church, and of Bisshoppes Houses, and of Colleges Landes: Which he sayth maketh manye to pretend to be *Puritanes*, seking for the Frutes of the Church. Alwayes requesting Almighty God to put in her Majesties Mind, and her honorable Councill to make some good Stay therein; otherwise, he saythe, it will bringe in Ignorance

rance in her Highnesses Clergie, with a Subversion of Christiane Religion; and finally, all Wickedness and Paganisme.

Richard Ely,
Andrew Perne,
Gulielmus Stanton,

John Fecknam, Priest.

[N U M B. XXIX.]

Radulphus Gualter to Grindal Archbisop of Canterbury: Concerning
a Purpose in the Synode at Frankford, of framing a general Con-
fession of all the Protestant Churches; and an Harmony of Con-
fessions.

S. — In Germania passim [Dissensiones] dat Concordiae Formula, quam Epis. MSS.
Jacobus Andreae Brentii Successor, & Ubiquitatis Apostolus, cum suis Conju- Ecclesiastico.
ratis, cudit: Et cui tres Electores Principes, Saxo, Palatinus, & Brandenburgensis, me.
cum multis aliis, subscripserunt. Opponunt se se constanter Illusterrimus Prin- peregrinor. pen.
ceps Hessorum Gulielmus, & Anhaldinus. Octobri mense inter trium Electo-
rum Legatos, & Gulhelmum Hessum acerrima Actio fuit Cassellis. Cui Jacobus
Andrea etiam & Chelnitius Theologi interfuerunt. Sed virum se se præbuit Hessus;
neq; se a Sententia, & semel suscepso Veritatis patrocinio dimoveri passus est.
Interea ex Synodi Francofurtiana, quæ Anno 1577. mense Septembri habita fuit,
Decreto, Confessionem Fidei communem scripsit vir doctissimus Hieronym. Zan-
chus, quam D. Beza & nos [Ecclesiæ Helvetiorum] examinare debebamus: ut,
postea ab aliarum quoq; gentium Ecclesias cognosceretur. Quia vero D. Zan-
chus, dum multa diligentius more Scholastico persequitur; neq; brevitati, neq;
perspicuitati studere potuit, quæ in Causa hæc potissimum requiruntur; & vix
fieri potest, ut inter tanto locorum intervallo dissitas gentes, absq; longissimi tem-
poris morâ, & crebris conventibus, in unam Confessionem Consensus fiat; dum
qui huc usq; obscurius locuti sunt, suas Phrases retinere studebunt, ne sententiam
mutasse videantur: Alii verò a recepta & semper usitata perspicuitate discedere
neq; volent, neq; poterunt; putavimus consultius esse, ut Confessionum omnium
Harmonia conscribatur, adjectis interdum marginalibus Scholiis; quibus quæ
in nonnullis obscurius dicta videri possunt, illustrentur. Ut ex illâ deinde toti
Orbi constet nostrarum Ecclesiarum Consensus.

Laborant in hoc opere conficiendo D. Beza, Darlus & Selvardus. Et fortassis
jam illud ad finem deduxissent, nisi D. Beza adversa valetudo obstitisset. Qui
ex gravi morbo sub hujus anni initium, decubuit. Sed jam per Gratiam Dô-
mini nobis restitutus est. Quod si infelix illa discordis Concordiae Formula;
Electorum Principum subscriptione munita, prodierit, poterimus nos Harmoni-
am illam Confessionum plurimorum illi opponere. Quam piis omnibus jucun-
dum cognitu, & ad Veritatis defensionem utilissimum fore speramus.

De his tuam Amplitudinem, Reverendissime in Christo Pater, certiorem
facere libuit. Quam precor, ut hæc mea benigno vultu excipiat. Deus Opt.
Max. hostium suorum Consilia ubiq; gentium dissipet, Ecclesias servet, & te
quoq; dignissime Präful. servet ad nonnini sui gloriae, Amen. Tiguri 8. Mar-
tii; Anno nati in carnem æterni Filii Dei, 1580.

Cum nihil novi apud nos his Nundinis prodierit præter Psalmos, quos quidam
pius & doctus Frater Phalucio Carmine non infeliciter reddidit, eos Literis istis
conjugere libuit; quod lectu non indignos neq; ingratos putarem.

Reverendissimo in Christo Patri & Do-
mino, D. Edmundo Gryndallo, Ar-
chiepiscopo Cantuariensi dignissimo,
Domino suo summe obserwando.

Tuæ Amplitudine observantissimus,

RODOLPHUS GUALTHERUS.

N U M B.

N U M B. XXX.

The Apology of Mr. Robert Horn, (afterward Bishop of Winchester) Giving the Reasons of his Flight abroad in the Beginning of the Reign of Queen Mary. Set before his Translation of two Sermons of Mr. Calvin.

GRACE, Peace and Mercy from God, the Father of our Lord *Jesus Christ*. After that God had stricken our Head Shepherd under Christ, that worthy King and Confessor, *EDWARD VI.* (good Christian Brethren) which he threatned, by his faithful Servants long before, if we would not turn from our Sins and Wickedness; I perceived it could not be avoided, (God so disposing the Matter for our Unthankfulness) but that the Kingdom of God, at least for a Time, must be taken from us, and the Christian Flock dispersed. The which Thing began to appear to me more plainly, when I saw God's Book containing the Word of Life, taken forth of the Churches in the Bishopric of *Durham*; and a foul sort of Idols, called *Laymens Books*, brought in therefore: When the *Common Prayer*, commanded by Authority, set forth after *St. Paul's Rule*, to the edyfing of Christ's Congregation, in the Vulgar Tongue, was against God's Law, and also against the Law of the Realm, banished: and in the Place thereof, a kind of Prayer used far dissonant from God's Law, and the Example of the Primitive Church, in a strange Tongue, farced full of Superstition, Idolatry and false Fables; having nothing tolerable in it, saving, that the People could not understand it. And therefore were less harmed thereby. Although I suppose the Popish Prelates keep it in a strange Tongue, lest that if the common Sort of Men should hear it in their own Tongue, they should perceive it to be vain, false, lying Fables. And therefore credit their Doings much worse in all other things.

But especially when I saw the Lord's Table, whereon was ministred the holy Supper of the Lord, according to his own Institution and Ordinance, was caried away; the Communion abhorred as Heresy. And for these, *Baal's Altars* reared up, and his Priests, and Monkish Hypocrites returned to their abominable, blasphemous and idolatrous Mass, as Dogs to their Vomit.

Wherefore I began to record with my self, and call to my Remembrance, (not without earnest calling on God's Name for the Assistance of his Spirit) mine own State and Condition: and to examine more deeply, both the Doctrine which I had taught, whereof I perceived, that of Necessity I must render an Account, and that within short time; and also of my Duty of Allegiance unto the Queen's Higness. Wherein I found my self so clear and blameless, that if the Devil himself, and all mine Enemies should do their worst, they could not have accused me justly; neither of Word nor Deed, perpetrated against her Grace. And as concerning the Doctrine which I had taught, the more diligently I did examine it by the Holy Scriptures and the Testimony of the antient Fathers, the more sincere and pure it appeared: I was the more earnestly persuaded and settled in the Truth thereof. My Conscience did more plainly lay to my Charge, that I could not revoke, say against, or dissemble it, without blasphemous Contempt of God, and most horrible Denyal of his Son *Jesus Christ*. So that I found no fault in my self, as touching my Preaching; but that as an unprofitable Servant, I did not so much as I ought to have don; although I had done much more than some thought I should have Thanks for.

But whatsoever Men thought or spake, as touching thankful Reward for my Labour, I persuaded my self, that I should have all things weighed after Equity. And therefore considering both mine own Integrity, that I had offended no Law of the Realm, and lived like an obedient Subject: And also that the same Men bare the chief Rule under the Queen's Higness, and should be my Judges as did know, that the Sword was delivered them, for Defence of the good and obedi-

obedient Subjects ; so soon as I heard tell that I was exempted the Queen's Highnes Pardon, I took my Journey towards London, with so much convenient Speed as I might. Where I found all things far otherwise than I would have believed, if I had not been put in Experience thereof my self. For I found in that Place of Equity, Prejudice ; for Law, Lust ; for Reason, Will ; and such as should have given Sentence, according as Matter had been objected, and justly proved, played both the Part of the Accuser, and the Witnesses, and also of the Judge : and gave this Sentence immediately, that I should either understand that I had done, or else —— What that Or else meant, I knew well enough. For I had the Exposition thereof by his own Holy Ghost, [meaning Bishop Gardiner] then my good Lord Chancellor : Who was always sure at a Need. Perceiving [viz. Bishop Torval] that I stood to this, that I had offended no Law, to help at a pinch, objected, yea, three, or four time for failing, a Matter no less malicious than false. But because nothing would be left out that should help forward the Matter, this good old Father of Durham (who had played three parts [i. e. under King Henry VIII. King Edward VI. and now under Queen Mary] chargeeth me with a Matter, not only malicious and false, but so foolish, that I had much to do to refrain my self from Laughter ; I could not choose but smile.

At the last my Lord Chancellor, after certain Talk had unto me, and mine Answers made, concluded, that it was not only Preaching, wherewith I should be charged, the which he perceived I sufficiently defended by the King's Laws, (indeed I had asked Counsil of them that were learned in the Laws of the Realm) but also Matters touching the Queens Highnes, which were the same wherewith he and the Bishop of Durham had charged me before ; as I learned by three or four of the Bishops own Servants : who had made no false Report of their Master before, of my Matters ; but as they wrote home to Durfme to their Companions, what things I should be charged withal ; and what should be my Judgment: so afterwards I found it true.

And therefore upon the Monday at Afternoon, which was the 30th of October, after it was told me by a Friend of mine dwelling in London, who was familiar in that Bishop's House, and at that time frequented it, the more to hear somewhat as touching me, that he had learned, and was credibly informed both that all my Goods at Durham were seized on, in the Queen's Graces Name ; that I my self should on the Morrow be committed to the Tower : both because I had contemned the Queen's Highnes Letters ; and also for that I was a Scot. I say, after I heard these Things, considering, how many godly, learned Preachers were imprisoned, and commanded to their Houses, for Religion without all doubt, and yet another Pretence made : Perceiving, that abiding could not profit my self, nor yet the Congregation, and my Departure might do both ; I committed my self to the guiding of the Lord, and went my Ways ; not making any Man privy to my departing.

Mervail not, good Brethren, though after that I was entred into my Journey, I were troubled with sundry Cares ; but chiefly with this, lest that I should now be apprehended by mine Enemies : and so give them (that they would have been glad of) some honest Colour, wherfore they might have seemed justly to have wrought on me their Will. For that they were not ashamed to invent false and feigned Accusations ; how would they have rejoiced, yea, triumphed over me, when they might have laid to my Charge, flying the Queen's Realms ; and that not only without her Graces Licence ; but being convented before her Highnes Honourable Council, and commaunded to attend till they espyed a time for me. You may be assured a Lawyer's Wit, wanting neither Cunning, nor yet good Will, and having full Authority to say and do what he list, could easily have amplified this Crime ; and have formed of a small Gnat a mighty Elephant.

But after that the Lord had delivered me, at the least at that Time, out of the Mouth of the Lion : and saved me out of the Hand of all mine Enemies which hated me, I began to study with my self, and more diligently to consider, to what end God had wrought thus my Deliverance. Which was not

that I should now live as one that had no regard of God's Glory, nor of mine own Duty. But that, as I was appointed to be a Workman in his Vinyard, and a Watchman over the House of *Israel*, so I should now most earnestly hunt those wild Swine that destroy the Lord's Vinyard : Gather together (so much as in me lieth) the Lord's Sheep that now are dispersed throughout Mountains, Hills and Groves : and to give them warning of the fearful Sword that hangeth over their Heads. Which thing I shall not cease to do by the Aid of God's most Holy Spirit.

But forasmuch as I knew right well, the proud Papists, whose Mouths are full of Bitterness and cursed Speech, will not cease, yea, out of their Pulpits, with boasting and glorious Words to carp and flannder me, for my sudden Departure, as though thereby they had vanquished and overcome God's Truth, which I had set forth ; and my Kinsfolks and Friends will much lament my State ; taking this to be Unkindness, that I should not make them privy of my Purpose ; thinking that they should have turned my Mind : And also (which moveth me most of all) the weak Flock of Christ, which I had fed with the true Doctrine of the Gospel, may by the subtil Persuasions of the crafty Hypocrites be brought in doubt of the Verity thereof ; as though I my self should have forsaken it ; and thereby be offended, and brought from God : I say, for these Causes I thought best to answer the malicious Hypocrites ; whose Mouths although I could not stop, yet at the least they should not hereafter say, but that they were warned ; if that they would not cease to speak that they ought not, they should hear that they would not. And hereby satisfy my Kinsfolks and Friends, who I know of Friendship and Loving-kindness, look upon my Matter with a wrong Eye. And also to admonish the weak Christian Brethren, both to beware of the Leaven of the dissembling Hypocrites : who although they be clothed in Lamb-skins, yet by their Fruits they may know them to be ravening Wolves. And also to confirm themselves in that Doctrine which I have preached unto them : Which also they have received ; and not to be easily carried away into any other contrary, although an Angel should come from Heaven, and preach it to them, &c.

Horn a married Man.
Censured by
some.

The Tryal of
a Virgin Priest
once in Cam-
bridge.

But this I know they will charge me withal, and many others ; that herein I shewed my self a carnal Preacher, for that I did not live a sole Life, without Mariage, as they do. If they live chaste without Mariage, let them give God Thanks therefore. I do not envy in them that Gift of God. But surely God gave not me that Gift, that I could live a virginal, chaste Life, but after the maner of Hypocrites. And therefore did enter into that holy Estate of Matrimony ; (which is Honourable among all Men) to the End I might serve God, in pure Chastity of Matrimony, &c. I will not now enter in the Dispute of this Matter. I may be so occasioned, that I shall speak of it another Time. But I will herein purge my self of this Crime, whereof I and my Fellow Preachers are accused, as carnal, because we are maried. And I will purge my self after the Order of the Canon Law, as I saw it put in practice once in Cambridge, for the Purgation of a holy and learned Virgin, if all unmarried Priests be Virgins. The Order was, That being accused of Whoredome, four or five as honest as himself, and of no lower Degree in that University, must (after he himself have taken an Oath, that he is no Whoremonger) swear that they think his Oath to be true. Which done the Matter standeth clear ; and he may justly take an Occasion of Slaunger against them that accuse him. Nor do I affirm before my Judge, Jesus Christ, and the whole Church, that I have not sinned, because I took a Wife. And therefore again falsely accused, as a carnal and fleshly Man for so doing. And for my Purgation herein, and to prove my Saying to be true indeed, and also to approve my Doing herein, I take to Witness the Law of God, the Law of Nature, and the Civil Laws, till Three Hundred Years after Christ's Ascension ; the Example of Christ's Apostles, St. Paul's Counsil to the *Corinthians* ; and in many other Places ; the Council of *Nice*, and all the Fathers of the Church to the Second *Carthage* Council ; which was 420 Years after Christ's Ascension.

After

Afterwards speaking of King Edward's Reign, and the Preachers then, thus he wrot. The Rulers themselves took us so much contrary to Flatterers, and Men-pleasers, that they did much blame us of too bold and plain rebuking their Sins. Insomuch, that they would at the last hear no more Sermons. Which was a manifest Token that God's Plague was at Hand: as indeed it shortly followed upon them, and the whole Realm. And for the Lordly loitering Prelats, with all their Sentinel of dumb Dogs, I trust they will bear us witness, we flat-tered them no deal, &c.

Preachers in
K. Edward's
Days no Flat-
terers.

And then in Excuse of the Flight of Professors in those Times. But is it any mervail that we run away from the cruel Claws of these wild Beasts, in whose Hands there is no Mercy? We fled not, because we did suspect our Doctrine; but because we knew well their Cruelty. We went not away, because we would not abide by our Doctrine, and prove it true; but for that Truth could not be heard with indifferent Judgment. I pray you make this Practice, and look, if the like were found in any History. They cast the chiefest Learned Men in Prison, or commanded them to keep their Houses, or not to come abroad; or banished them the Realm: As *P. Martyr, John a Lasco*, with others. And when they be sure of them, that they shall not meddle, (for they were not able to abide their Learning) then they blind the Eyes of the People: They pretend a Disputation; and call the Matter into question, when there is no Man to answer them, as they think: And also when they be already determined, let the Truth appear never so plain to the contrary, what they will decree.

Flight of the
Protestants
justified.

Then cryeth a stout Champion at *Paul's Cross* boldly, Where be our new Preachers now? Why do they not now come forth, and dispute? Think you this lusty *Roijerkin* doth not know full well, that they be fast enough? They may not come to answer him. Yet by those whom God hath delivered out of their Hands, although they be nothing to be compared in Learning with them they have locked fast up, it shall plainly appear to all indifferent Men, that their Doctrine is true, and may easily be maintained by the Scripture and Testimony of the antient Fathers of Christ's Church: And that the contrary can-not be defended, neither by God's Word, the antient Church, nor by no honest way. And therefore they are drove, and with shame enough, to bolster and keep it up with Fire and Sword; with *Thus will we, and thus it shall be*. And because they woud seem in the Face of the World to do it by Learning, and the Consent of most part of Learned Men of the Realm; they gather a sort of blind Priests together into the *Convocation House*; whose Living hangeth, as they called it, of making Christ's Body; and of pretended Chasity: being for the most Part unlearned Asses, and filthy Whoremongers. And these with a shout, Yea, yea, yea, or Nay, nay, nay, must determine these Matters.

A stout Cham-
pion at Paul's
Cross.

Convocation
House.

Another Practice, (which in very deed was that moved me to save my self from them, by fleeing out of the Realm) they have not lately invented, but derived from their Forefathers, the *Jewish Pharisees*, and yet put not in ure of many Years: And that is, they will not leave alive one learned Man in the Realm; which is not of their own Sect. No, nor yet ere they have done, one Nobleman, that now liveth. Although they will not pretend Religion to be the Cause; but invent some other weighty Matter. I must needs here give the Noblemen warning of that I heard, because I love them, and am sory to hear of Strangers this Dishonour of them; that they are not able to rule themselves; and therefore must desire a Pole-shorn Bishop to govern them, and the whole Realm.

Not a learned
Man to be left
alive.
Nor Noble-
man.

At my last being at *London*, waiting, at the Parliament House, on my Lords of the Council, as I was commanded, I met with a familiar Acquaintance of mine; although not of my Opinion in Religion; but one that for Matters of Religion doth favour the Popish Bishops: and is both familiar with the best of them, and also taken to be a wise Man, and of great Foresight, as he is indeed. He asked me of my State, saying thus unto me, Did not I tell you, that your Religion would not continue? And so would have persuaded me to give Place, and revoke my Opinion. Wherein when he saw he prevailed not, he said friendly, He was sory for me, and wished that he were of Power to do me

Pleasure. To whom I said, It was sufficient for me, that he would continue his familiar Friendship with me. And thereupon I charged him, as I was often wont, of Friendship to tell me, what he thought of our Bishop-like Proceedings. Whereto he answered, As to Matters of Religion, very well. But in other Matters, nothing so. For, saith he, I have entred Talk with some, that be most nigh of their Counsil; and I perceive this by all their Proceedings and Purposes, that they are fully bent to set up the Power of the Clergy, as high as ever they were above the Laity. And I have good reason that moves me also to think this to be true. Whereunto I said, that can never be brought to pass. For although the Noblemen do favour their Religion; yet they will never suffer them to climbe so high again. Tush, said he, They shall first of all help them to bring to pass at this Parlament that they would. And then they will have their Heads off one after another. What, said I, They will never so do: for the Nobility favouret them. Yea, said he, And they favour some of them again. But they love none of them so well, but they love themselves better. They see that the whole Youth of the Realm, and especially of the Nobles and the Worshiptul, are affected with this Heresy and *New Learning*: and they shall hereafter undoe again all that they now do: and then the latter End shall be worse than the Beginning. And therefore will they chop off the Heads of the Fathers. And thereby both their Children are disinherited, and shall be hable to do no harm. And also they may in their place make Noblemen of their own Kindred and Friends.

Bishop of Durham. Horn's fatal Enemy.

What, said I, It were too much Cruelty. Whereunto he saith, Yea, yea, they think it is better, an Inconvenience than a Mischief. God deliver the noble Bloud of *England* out of the Danger of these dissembling Wolves. And let the Noblemen consider, how many of their own Friends, and most dear Darlings, with whom they were joyned in Confederacy for the Bishop of *Rome*, wretched *Winchester* and devilish dreaming *Durham*, have brought to Confusion. And they shall have sufficient Warning, how they may trust these bloody Butchers. If Dr. Ridley were alive, the Bishop of *Durham*'s Chaplain, and one *Hard*, he would vouch it to his Face, as he did the last time he ever did speak to him: That he careth not whose Bloud he shed, to bring his Purpose about. What would this unsatiable bloudsucking Hypocrite have cared, to have wrought my Destruction, whom he took to be an Enemy to his devilish Devices? He invented all the Ways he could to bring me to revoke the Truth. He caused two Noblemen to charge me with preaching, as he termed it, *Heresy*. He himself accused me that I had infected the whole Dioces with *New Learning*. But when that would not serve, because I had done nothing but that was confirmed by the Laws of the Realm, he was not ashamed to lay to my Charge, that I was not an *Englishman* born: That I had exercised his Office in his Bishoprick: That I had brought a Wife of mine own into that Church, wherein never Woman came before. And then the Lord Chancellor chargeth me with Contempt of the Queens Highnes; as though I should have received three Letters of Commandment to repair, and make mine Appearance before the Council; and would appear for none of them. If both these Butchers had been so well known to King *Henry VIII*, for rank Traitors to the Crown of *England*, as they were indeed: which now they shew plainl,

Falsely accused by Winchester and Durham.

The Church of Durham.

Clears it to himself.

(As I am well known to be a mere natural *Englishman*,) they should never have brought that noble Realm now in danger to be overrun and conquered by Strangers. The which thing Men that be half blind may plainly see they go about. I never meddled with his Office. I was in danger of much Displeasure, as the Honourable Council did well know, because I would not take upon me his Office. And herein he uttereth his malicious Hypocrisy, and what an unshamefaced Baud he hath been, is and will be to the Monks of *Durham*, when he saith, there never came Woman within that House, before my Wife came there. For he knoweth right well that the Church of *Durham* was replenished with maried Priests. For Bishop *William* by the Help of *Lanfrank*, Archbishop of *Canterbury*, did obtain Licence from Pope *Hildebrand*, to banish the maried Priests, and to bring Monks from *Wearmouth* and *Jarrow*, [the former Place in *Northumberland*,

Northumberland, the latter in *Durham*.] And also it is not unknown to him, nor to his Chancellor, nor to any one of his Officers, that every Monk of them all for the most Part hath a Concubine in the Town : who hath come, and doth come to their Church and Chamber, and no fault found. And the honest Men of the Town, and also of the Country, are offended therewith ; but dare say nothing, for fear of the great *Baud*, their Patron. Yea, the Bishop and his Monks know well enough, that I did know too much of their juggling. And therefore it is time to rid me out of the way.

The Monks
there had their
Concubines in
the Town.

But when *Winclester* came in also with his false Accusation, (for I never received one Letter, nor Token of Commandment from her Highness, nor from her Honorable Council ; but a Letter the Post delivered me by the Way as I was coming to *London*.) and laid it earnestly to my Charge, as though I had been a stubborn Rebell ; I perceived they would serve me, as they had done others ; I False Witness-
ses ready to accuse him of Treason. mean, to punish me for Religion, and pretend Treason ; and suborned 2 or 3 to affirm that I had made some Offence to the Queen's Highness, &c. Wherefore I thought it best to deliver my self out of their Hands, by forsaking my native Country ; seeing there was neither Equity, nor just Judgment to be looked for ; although my Doctrine was never so pure, my Behaviour never so upright ; and I never so able to answer with Truth to that was objected.

And therefore my Friends and Kinsfolks have no Cause to be sorry for me. His Christian Department under his Loss of all. For though I have lost a great Living, all my Goods I have, not one Farthing left me ; am banished my native Country ; shall use no more the familiar Company of my Friends. What have I lost ? Nothing : But shall be a great Gainer. For if to save these Things, a Man loose his own Soul, what hath he won ? And if the Departure from these have everlasting Life to reward, what damage is there ? Our Saviour Christ, whose Promise is much more sure and precious than the uncertain and flattering Glory of the World, hath made faithful Promise, that *whoever forsaketh House, Brethren, Sisters, Father, Mother, Wife, Children, for his Name's sake, the same shall receive an hundred fold, and shall inherit everlasting Life*. As for Living, he that feedeth the Sparrows, will not see me unprovided for. *Godliness is great Riches, when a Man is content with that he bath.* When we have Food and Rayment, let us be therewith content. For this is a plain Case, We brought nothing into this World, nor we can carry nothing away. We have here no Dwelling Place, but we seek a City to come, the Heavenly *Jerusalem* ; where our Saviour *Jesus Christ* is. For whose sake I count all things but Loss, and do judge them but dung, that I may win him.

And then as to his own Translation of Calvin's Two Sermons, he skewed : That he did it for the sake of his Friends that were left in the midst of so much Idolatry at home ; that they might learn to bear Christ's Cross on their backs, and to follow him strongly, he translated for them Two Sermons of that great, learned, and godly Man, *John Calvin*, made for the Purpose. These I have done travailing ; having no Place certain, where I will remain. But I trust shortly to be, where I will stick down the Stake, till God call me home again.

And forasmuch as the Bishop of *Durham* did openly to my Face call the Doctrine which I taught, as touching the Popish Mass, *Heresy*. I shall, by *What he intended to write* God's Grace, declare and prove by the Testimony of Scripture, and the ancient Fathers of Christ's Church, that the Popish Mass is the greatest Heresy, Blasphemy and Idolatry, that ever was in the Church. Which shall be the next Thing, that you shall look for from me, by God's Grace.

NUMB. XXXI.

The Answer of Elmer Bishop of London, to divers Objections made to him; for Felling and Sale of the Woods, belonging to the See.

Paper Office. *Objection.* To Kendal and Wray, 300 Timber Trees.

Answer. A Piece of Wood stocked by Edmund, Bishop of London. And a few Trees left in it, in the Time of Edwin Bishop of London. The same Trees were cut down by the Middle; in the Name of Lopping: which for the most part grew Seare, and withered. Which the said Bishop confesseth to have sold. For else they would have withered all. And not thirty Timber Trees among them.

Object. To Parkinson; for one Hundred Trees of Timber. *Answer.* I do confess the Sale of so many in two Years: but all such as were withered in the Tops, and Seare. The most part of those that remain; which if they be not felled, will shortly decay. The Choise of these my Predecessors sold for 4 s. a Tree.

Object. To Mr. Cholmely an Hundred Timber Trees. *Answer.* To him, being my Steward, I think I sold eight, or thereabout.

Object. To Tarry and Kimberly, twenty Timber Trees. *Answer.* This Article is untrue.

Object. To the repairing of an House in Harnesey, bought by my Lord, 40 Trees. *Answer.* I bought no House in Harnesey; but a Lease of a Copy-hold: where I have bestowed eight Trees, being the Lands of the See; and the Trees seare.

Object. To two Brewers of London 30 Acres: 4 l. the Acre. *Answer.* In two Years I sold Coppice Wood 21 Acres. Which I might lawfully do, saving the Spring.

Object. To the Dutches of Suffolk 6 or 8 Acres. *Answer.* Onely I sold to her of Coppice Wood, two Acres.

Object. To Kimberley 6 or 8 Acres. *Answer.* Onely one Acre. The Springe whereof being my Woodwards, he destroyed. Whereof I have him in Suite.

Object. Lopt and Topt a great Number of Trees. *Answer.* Lopt and Topt for the Poor certain Trees.

Object. Wood and Timber sold since Michaelmas, in Finchley and Sowe Wood, the great Park and little Park, for the Sum of 400 l. *Answer.* It is utterly untrue.

Object. To Mr. Clark and Peacock Sixscore Acres of Wood, at 4 l. the Acre. To every Acre two Timber Trees. *Answer.* I confess so much sold by my Lord Dyers Arbitrement; and the Consent of the Tenants; sold before by Edmund Bishop of London: allowing two Pollards to every Acre. Which were no Timber Trees, nor never so taken.

Object. To Barret and Kimberley Sixscore Acres. Two Timber Trees to every Acre. *Answer.* Barret I know not; but I confess I sold these three Years, Anno 1577, 1578, 1579. of Coppice Woods Sixscore Acres by his said Arbitrement; with two lopt and doated Trees to every Acre, *ut supra*. Which I will justify to be an increase of Wood. For when I have, and shall have 300 l. at the next Sale, the Spring being kept, there are that will give 500 l.

Object. To Lynford 7 Acres and 60 Timber Trees. *Answer.* I confess 5 Acres, and no Timber Trees. The 60 Trees I confess: but not 10 s. a Tree.

Object. To Kimberley 9 Acres. *Answer.* I deny this Article. But being but Copt Wood, I might lawfully have done it.

Object. To Lynford and Paxton 200 Trees. *Answer.* I confess so many, but Pollards, and not Timber Trees. For the best of them will not be sawed to Boards. And if with great Labour they be sawed, some for Timber; yet in the Sawing they fall insunder. So that they are compelled to pin them together.

Object.

Object. The Sales in the whole amount to 1000*l.* *Answer.* I think all the Sales in three Years come to 600*l.* First, Note, that in these three Years I have and must pay to her Majesty 1800*l.* besides my House-keeping. In which I have Threescore Persons, young and old. I have bought my Fewel at Fulham wholly. At London and Harneye Coals, sparing Wood. Which comes to Six-score Pounds yearly. In the whole, in Fewel Eightscore Pounds. The burning of my House-Charges, 200 Marks. And I am able to prove, that where 400 Acres of Wood be destroyed by my late Predecessor, and three Acres in my Time are, but within these dozen Years, the See shall be better yearly by an 100*l.*

NUMB. XXXII.

A Form of Government by Rural Deans, or Superintendents; Exhibited by the Chancellor of Norwich, from the Bishop.

THE Strength of God's Enemies being grown so universal; and their *Cotton Library.*
spreading so dangerous to the State; and licentious Looseness of Life
Cicerostr., F. L.
through Corruption of Ecclesiastical Officers so untamed; that it is time, that
Ecclesiastical Government be put in due and severe Execution, without Affecti-
on and Corruption, according to the wholesome Laws, provided and established
in that behalf.

And for that the Bishop is counted in the Law the Pastor of the whole Dio-
ces, in consideration thereof that antient Father cryeth out; *Vae! mihi: non*
effem de numero Damnatorum, si non effem de numero Prelatorum. And therefore
bound to have a special Knowledge of every particular Man of his Dioceſs,
as near as possibly he may. And he must devise and practise the most certain
and ready way, to ſet before his Eyes, as it were in one view, the true Estate
and Platform, and every ſeveral Part thereof.

To which End, ſince it appears by antient Records in the Bishop's Office, for
theſe three Hundred Years, that certain choife, picked Men were appointed and
authorized in every ſeveral Deanry, called in Law *Decani rurales;* and in the
Bishop's Canons, *Superintendentes:* that is, ſome Preachers, Resident in the
Deanry, orderly, grave, learned, discrete, and zealous: it is neceſſary to renew
and revive that antient, commendable Practice.

Whereby the Commissaries and Officials, to the great Eafe of the Country,
and avoiding exceilive Charges, may be enjoyed to keep their Circuits; and
once a Year, or twice at the moft; whereto Law reſtraineth them.

In whose Viſitation, what ſelling of the Peoples Sins, without any Regard
or Consideration of Duty at all; what unſiling of Verdicts for Moeny; what
manifold Corruptions and Briberies are uſed by Abuse of Registers; all the
whole Country, with Deteflation, feeth. And thereupon moft Men by the
Abuse, do utterly contemne all Ecclesiastical Government.

Whereas the *Dean Rural* or *Superintendent,* (if *Propheſe* may continue) to
Propheſy: if not, to a Sermon every Month, may call the Miniftry and Queſt-
men. And then and there inquire of all Disorders. And to compound and re-
form the leſſer, and certify to the Bishop the greater.

Which *Superintendent* ſhall make faithful, careful and diligent Enquiry; not
only of every Minister in the Deanry, but alſo of every Man of Account;
which may either be profitable or dangerous to the State, in their ſeveral Pa-
rishes. And exhibit their Naiues, according to every ſeveral Deanry, in a fair
long Parchment Scrole, to the Bishop, or his Chancellor; to remain with them,
or either of them: Giving Advertiſement from time to time, of their Amend-
ment, or waxing worse and worse. Whereby the Bishop ſhall be able to cut off
any Mischief, as it firſt ſpringeth forth; and be a moft notable Inſtrument of
advertising and preserving the Estate. Besides, by the Authority resident, and
as

as it were overwatching the Behaviour of the Neighbours round about, all smaller, usual Offences, as Swearing, Drunkenness, leud, lascivious Talk, and such other Enormities, which are as it were Entrances into the more grievous and enormous Sins, may be restrained and punished. Which now are jesting Matters, of small Account.

The better Countenance and Assistance of which *Deans Rural*, such Justices of the Peace as are zealous in Religion, and Favourers of the Gospel and State, are to be moved and required, to help and fortify their lawful Proceedings: to be present at their solemne Assemblies and Preachings; to their better Encouragement, and the good Example of the common Sort.

And whereas there hath been a solemne Order of long time commonly observed, that every Sunday a publick Sermon hath been used and frequented in the *Greenyard in Norwich*; it were very convenient, that these *Superintendents*, having open warning of their Days appointed at the Synod, should as it were in Course be called, to supply that Place: Not onely to testify to all the World, and to make manifest to the Enemies of the Truth, the Uniformity and Consent in Religion; but also to confer with the Bishop, and his Chancellor, touching the several Scrolls of every Deanry, exhibited, as before; to impart unto them of the Amendment of the former Abuses certified. And to take both Order and Courage to procede in the same or other, accordingly.

And whereas now the usual Synods are gathered together only, as a Briday, to set and spend their Mony (the Synod-Mony not commonly received then, but committed over to the Registers at their Pleasure otherwise) these *Superintendents*, whom the Law termeth *Tessell Synodales*, assembling and meeting there, and having Countenance of the Bishop or Chancellor, setting openly, as their Assistants, if any slothful or disorderly Minister, or other Person whatsoever, after his often private or publick Admonitions, should not amend and conform himself he might there be rebuked, or suspended, before all the Clergy of the Diocels, and the whole Congregation there assembled; to his speedy Amendment, and the Example and Terror of others. Where also the Bishop or his Chancellor, being advertised by Conference with them of all Disorders, might give present Order for Redrefs. And for the undoubted Fears of maintaining Schismes and Factions in *Propheſyngs*, if they were established, or Preachings otherwise, these *Superintendents*, being conformable Men, are to be appointed Moderators of the Exercise.

And whereas Law hath plainly forbidden, that Proces out of the Court should be awarded to be served by the adverse Party, or any of his Assignment, whereof we see by daily Experience the Inconveniency; for that the Adversary keeping the Proces by him, will await such Time and Busines of the Party, that he cannot appear, and often such slender Returns are made as bear no credit: It were greatly to the Furtherance of Justice and indifferent Dealing, all Proces should be directed to the *Superintendents* in their several Deanries, by their Officers to be executed, and returned authentically according to Law. Whereby the Subject shall have no Cause of Grief; and Justice better may be executed.

If it be objected, that the usual Courts of *Archdeacons* should hereby be abridged: Nay, the lawful Authority of Archdeacons shall be renewed and esterblished; and their unlawful usurping, to the great Charges and Trouble of the Country restrained; and Law dueley exercised without Corruption. Beside, that this Office of *Superintendent* is presumed by Common Law to be joynly at the Bishops and the Archdeacons appointment; unless the Custome and Prerogative of the Bishop be otherwise. Which is to be proved by Continuance above 300 Years, by antient Record, without Interruption, only to appertain to the Bishop of *Norwich*. Whereby the Archdeacon's Right is shut out, in appointing himself joynly with the Bishop: howsoever he be in Law a common Officer of both.

And whereas *Probates* of Wills, and granting of Administration, as Matter of Civil Law, are therefore committed to the Queen's Disposition and Jurisdiction: for that the Law presumeth the Bishop, for his Profession to be a Man of

of that Conscience ; and for his Wisdom a Man of that Policy and Care, most tenderly to provide for the State of Widows and Orphans ; their Parents and Husbands so deceased. The Corruption of the Officers hath been such, and the Greediness of Registers so intolerable, that Men of these Countries, presuming for a little Money thereupon, have not feared, either to suppress the Testators true Will, making him dy intestate ; or to alter and forge his Will after his Decease. For that the Officers, one greedily snatching before another; without due Examination or Consideration of the Circumstances, either unawares, or wittingly through Corruption, prove these Wills by a Proctor. Whereby the Party deemes himself to have taken no Oath : And therefore may do what he list, as most free. For remedy whereof these *Superintendents* might do great Service to us, if any should dy within their Deanry, to send for the Minister, or some of the Parish, to examine the Truth of the Will without Alteration ; or the Occasion of his dying intestate.

Which all might be very well done at their Assembly at *Propheſies*, or Preaching every Month, or Fortnight. Whereby all those which otherwise of Devotion would not peradventure frequent those Exercises, might upon occasion of necessary Busines do it. Then the *Superintendents* upon Tryal and Knowledge, taking the Parties Oath, to forth it to the Officers, there to be proved accordingly. This one Service of the *Superintendents* would stay infinite Suites.

And whereas the Strength and Comfort of God's People consisteth in mutual Love, Peace and Amity, how many wrangling Suites of Defamation, Tiths and other Causes, shall his Wisdom and Discretion cut off, before they rise, even at home ; for the perfect Knowledge he may quickly, or must already needs have of his Neighbours Causes.

If it be objected, that the Archdeacons may prove Wills, (although by common Law they cannot) yet let them set down what by Prescription, or Composition they may truly chalenge : and let every Man have his own. Or let Order be set down, what Value the Commissary or Official shall or may prove. And let them enjoy the same. But in the mean Season let not that frivolous Delay hinder the Course of Ecclesiastical Discipline : Which all good Men groan for ; and without the which speedily put, and wisely and strongly, in Execution, the Enemy will even swallow up the State.

And whereas the Lewdnes of *Apparitors*, scouring of the Countries ; following their Masters Trade and Exercise ; some have been detected of 40 Marks Bribery, in half a Quarter of a Year, in half a Deanry ; the *Superintendent* shall cause some honest, religious, quick Person, to whom he shall upon his Credit commit those things he shall be put in Trust with. Who attending every Consistory Day upon the Court, may certify, and return all Processes, and advertise of all Abuses needing Reformation.

And if the making of Ministers be according to the late Canon ordered, as well for their competent Sufficiency, as publick Ordering upon due and severe Examination of half a dozen of such incorrupt Persons, as the Bishop shall name, with a Testimonial of their Allowance, subscribed and delivered to the Bishop under their Hands : And further, for such as be, upon Presentation, made by their Patrons, instituted to any Benefice, one Day in the Week, and one Time appointed, when and where they come to be examined : and then and there in Prefence of the Bishop or Chancellor, with four, five, or six others, orderly appointed, and requested to take pains therein : That as well the Parties Sufficiency, thorowly sifted and known ; and Consideration of the Greatnes of his Charge, the Quantity of his Living, and the Necesſity of the Time, and the Party likewise ; to pass their Allowance subscribed under their own Hands. Which exhibited to the Bishop, the Bishop then to set to his Hand of Allowance. And not otherwise to pass the Chancellor ; to whom the Institution by my Lord Bishops Graunt appertaineth.

I do not see, but the Minister thus sifted, before his Entrance into the Ministry, or taking any Benefice, and by watchful Oversight of *Superintendents*, urged to usual speaking at the Exercises, and restrained by Admonitions, and other Censures Ecclesiastical, from their loose, loitering or gredy, covetous

Life ; the Preaching of the Gospel, and other usual Exercises of Religion so frequented ; but the Word of God would flourish, the Enemie be daunted, who could not lurk in any Corner ; and her Majesty have an assured, safe and quiet Government : My Lord Bishop in part perform his great Charge ; and his Officers enjoy the true Comfort of performing their Duty to the uttermost of their Power. And that which is worth all the World, the Number of the Elect appear more and more, by the Means of Preaching, the ordinary and effectual Means of their Vocation. But this must be done without Revocation —— and it must be ready to be put in Execution before it be known to the Enemy.

NUMB. XXXIII.

A Letter of the Lord Burghley, High Chancellor of the University of Cambridge, to the Vicechancellor, and the Heads of the said University : Sending them his Determination of two Graces : Wheroft there had been great Debate, between the Heads and the other Doctors : Sent by Dr. Barrow.

MSS. Academic. pen. ms.

AT THE very harty and loving Commendations, with wish unto you all in general, and particular, the Grace of God's Spirit, to lead and conserue you in Concord and Peace. So as the Knowledge of God may encrease among you, that by your Altercations and Dissensions the Enemies of Learning and of the Gospel have not just Occasion to rejoice thereof ; and spread abroad flaunderous Reports, to the Defamation of the whole Body of that famous University. And not without Cause do I simply begin thus to write, that from the bottome of my Heart, perceiving as I have done by late Letters received, sealed with your Common Seal, and subscribed in the Name of you, the Vicechancellor and Senate ; and other Letters also from all the Heads and Masters of Colleges, subscribed with their own proper Names : That there is arisen some Cloud, containing a Matter of some Tempest of Controversy, among you. Which, if by some favourable Wind of Admonition in God's Name, the Father of Peace, it be not blown over, or dispersed, is like to pour out upon the whole Body of that University, some contagious and pestilent Humour of Contention, Sedition, or some worse thing than I will name.

And upon the Receipt of these contradictory Letters, and perusing the Grounds and Causes thereof, I was somewhat comforted in that both Parties had so courteously and reverently (which I mean in respect of the Office I have, to be your chief Chancellor) referred the Order and Direction of all these begun Controversies to my Censure. Wherein although I think by direct Laws, Ordinances and antient Customs of that University, I might chalenge to my self such a Power, so to do ; yet I cannot but very thankfully and comfortably accept this your courteous and loving Manner of yielding to be ordered by me. And therefore I have been more careful, how to discharge my self herein. For which Purpose, without using any prejudicial Conceit of Judgment, by mine own Consideration of the Cause, I did by my special Letters partly recommend this Controversy, and the whole Cause, to the most Reverend Father in God, my very good Lord, the Archbishop of Canterbury's Grace : Requiring him, both to consider of your Letters, and to hear as well Mr. D. Barrow, coming with the Letters from you, the Vicechancellor ; as Mr. D. Howland, Master of S. John's College ; coming from all the Heads of the Colleges : and to peruse the Statutes mentioned in this Controversy. And to call to his Grace also some Persons of Experience in such University Matters. Which I perceive, and so Mr. D. Barrow can inform you, his Grace hath done very diligently and painfullly, as by his Letters, his Grace hath signified : Declaring to me at good length, what either Party hath alledged for Maintenance, or Disallowance of the two Motions, called *Graces* ; whereupon the Controversies have principally arisen.

arisen. And thereupon his Grace hath plainly imparted to me, what he thinketh thereof. Wherewith, after some further Consideration of the particular Chapter of the Statutes, against which these Graces have been preferred, I do concur. And so, although verbally I have pronounced mine Opinion to be, the foresaid Doctors being the Messagers at this Time, whom I think sufficient to declare the same unto either Part; yet I have thought my self not discharged in Conscience and Office, without also expressing my Censure and Determination, as your Chancellor and chief Officer. In writing which I most earnestly require *per omnes charitates* to accept, as from one, that herein am touched with no particular Affection towards any Person; but in the Sight of God, whose Assistance, by the Spirit of Peace, I have invoked, I do declare my Mind as followeth: Which, as your Chancellor, I require to be obeyed and allowed.

I do think and judge it meet and necessary, that the two late *Graces* should be reputed as void and none. Whereof one was a Motion to have all other Doctors, not being Heads of Colleges, to be joyned with the Doctors that are Heads of Colleges, in the pointing or pricking of Officers; though by the Statutes the same be expressly limited to the Heads. The Second was, that Doctors in Divinity should be compellible to preach as frequently as other younger Divines. Which two, called by you *Graces*, though indeed *Disgraces* to the Queen's Majesties Statutes, may percase not be in precise Words well avouched; because the same I have not present with me at the Writing hereof: Yet my Meaning is manifest unto you, that I do deem and adjudge them to be void, and not to be accepted, as things to bind any Person thereby. And though I have and do see many Reasons to move me hereunto, whereof I have expressed some to Mr. D. *Barrow*; and that I hope there will be none so unruly among you, as to impugne this my Sentence; yet as briefly as I may in a Letter, I will touch to you a few Reasons, as followeth.

First, I cannot allow to have any Decrease attempted, to please a Multitude, to the Violation or Alteration of any her Majesties Statutes, so lately with great Deliberation and Advice made; and by that whole University accepted and approved: Except there shall be better Consideration beforehand had than was in those Proceedings. Wherein I may not forget to remember you, that in respect of the Office I have to be your high Officer, and have never shewed my self careless of your Causes, it had been at this Time meet and convenient, and so hereafter ought to be, to have made me first acquainted; and to have had my clear Consent, as well to the violating or changing of your Statutes; as I was at first a principal Author to procure them to be made. And though I perceive, and hear by some Report, that some of you have in your Defence, alledged, that you had heretofore on your part moved this Matter to me, as indeed you did, and that I had allowed thereof, which is not so; I omit Words of worse sense, to controle such Reporters. And some hath, as I hear, in open Assembly alledged, that I did to that End write my Letters to M. D. *Howland*, then Vice-chancellor, which he was charged to have suppress'd: I am sorry, in this my common Letter to you all, to be constrained to use some sharper Speech than my Nature alloweth of, to be contained in a Letter from a Chancellor to his loving Scholars, as generally I esteem you to be: My Speeches shall onely touch the private Persons, that have forgotten their Dutyes, to alledge an Untruth against me. And not contented to speak of me untruly, being absent; but have hazarded rashly their Credit against D. *Howland*, that was Vicechancellor, charging him with Suppression of my Letters. But in few Words I affirm, that I never did consent to this Motion: Neither did I write any such Letters to D. *Howland* for that Purpose.

When M. D. *Hatcher*, and, I think, his Son in Law, D. *Lougher*, and D. *Barrow*, as I remember, moved me herein; and added another Matter, that the Vicechancellor, and Heads of Colleges, did not use to make the *Cyprian* Doctors acquainted with the University Causes: I answered, That I thought it reasonable, they should be called as others of there Degrees were; to be made acquainted with the Causes of the University. But to have Authority with the

Heads in Causes against the Statute, I never asserted. But I said, I would speak with the Heads of Colleges therein ; as I did, and found good Cause in my Opinion, as yet I do, to the contrary. And that is principally, because I think the Statute very good, as it is ; to reduce the Nomination of these kind of publick Officers to be done by a Number ; neither too few, for lack of Consideration ; nor committed unto too many, for fear of Confusion. And none other can I think than the Heads of Colleges, or, in their Absence, their Vicegerents : who are to be thought to have best knowledge of their Companies, both for Discretion and Learning : and fewer do I not think, than all the Heads of the Colleges : lest some Colleges might lack Preferment. And contrariwise to encrease this Multitude by foreign Doctors, that have not *Domicilia fixa*, but are here and there at their pleasures ; and have not either special Care, or certain Knowledge of the Learning and Discretion of Scholars in Colleges ; must needs cary an Absurdity two ways. The one is, That the Number of such extraordinary or extravagant Doctors may exceed the Number of the Heads ; to confrown their Censures, grounded upon Knowledge. The Second is, That there may be by Faction drawn a Devotion of Scholars from their Heads, to serve the Appetites of Foreigners : and so leave their own Fathers, for Stepfathers.

But because I see I should excede the Limits of a Letter, if I should prosecute this Matter, I will alter my Purpose, with concluding my former Sentence for both the *Graces* : which without the Allegation of any Arguments ought to be accepted in Favour of Continuance of Laws, against any that will take the Office to abrogate : Which you know, how in some Commonwealths were so disliked, as they were ordered to speak thereof with Ropes about their Necks : you can tell why. And yet I do not, like a *Stoic*, maintain this Opinion : but I do know, how the same may be limited in Times and Places.

As for the Intention of your last *Grace*, to compel Doctors to preach more oftner, than by Constraint they need ; I like well of all voluntary Actions ; especially in such Action as Preaching is. Wherein I think Admonition more convenient, than to make new Laws so suddenly against Laws in use. And so far forth am I moved to have them preach, as I wish them to lese the Name and Preferment of Doctors, that will leave the Office of *Doctors* ; which is by Etymology to Teach.

I must now end, with my most harty Exhortation to move you all to Concord ; and to shew your Earnestnes in observing the Laws which you have : And especially to be more careful for Government of the Youth, being, by common Report, far out of Order, in following all Sensuality in fundry Things that I will not now name. For I shoud then speak of sundry Things ungrateful to hear ; and yet not unknown to you that are Heads of Colleges, nor to you that by Marriage are Heads of Families.

N U M B . XXXIV.

A Part of a Letter of the Bishop of Ely, to the Lord Burghley ; Of the ill State of St. John's College : For want of Statutes.

*Epiſt. Epales.
pen. me.*

AL I U D est, quod *Ædes D. Johannis* maxime attingit. Jam agitur Triennium ferè, quod Gregis illius nescio quam Visitationem molimur. Statutis illis fraudavimus. Hactenus enim nullis Statutis, nullis Regulis, nullo regimine, & nullo ordine continentur, nullis ferè Lectionibus, nullis ferè Disputationibus, nulla proſus Obedientia, nulla Reverentia, omnia confusè, aguntur. Seniorum vix pars dimidia adesse dicitur. Omnes ferè huc illucq; sparguntur, atq; evaguntur. Magister bonus homo ; sed ſæpe procul abest, sacerdotiſq; ſuis ſæpe vacare cogitur.

Desideratur & meus & tuus *Ithellus*. Ex cuius quidem morte, ne unus quidem ex Visitatoribus ad me accessit. Unde in tanta tanti Collegii Confusione & diſipatione,

sipatione, ad te solum in tam gravi & horribili hominum Malitia confegere invitus cogor. Scio enim quam undiq; maximis variisq; negotiis adhuc obrueris atq; involveris. Facile quidem hoc negotium meo judicio absolvere poteris ; si vel antiqua Statuta reddideris Authoritate Regia confirmata, & admodum paucis mutatis, & in ordinem redactis. Hoc autem meo judicio facile tu quidem effeceris, si vel acutius calcar addere digneris istis in Academia substitutis. Ipsi enim ad tuum incitamentum in re tanta, tam pia, festinabunt, currentq;. Est enim, ut *Ithellus* mihi retulit, ad umbilicum perducta. Utinam autem, ut res tanta perficiatur, priusquam ipse fatis concessero : quod mox futurum esse spectrandum est. Dom. Jesus Christus te nobis diutissimè servet in columni. *Dowmam*, 18 Junii, 1580.

Tua Celsitudini ex animo longe carissimus,
RICHARDUS COXUS.

NUMB. XXXV.

The Names of all the Noblemen and Great Officers of the Queen, from the Beginning of her Reign till about the Year, 1580. Drawn up by the Lord Treasurer Burghley's own Hand.

Note, Those that have a † standing before their Names were then deceased.

Lord Chancellors.	Lord Treasurers.	Great Chamberlain.
† A Rchbishop Hethe.	Marques of Winchester.	† Earl of Oxford, the Father.
+ Sir Nich. Bacon.	Lord Burghley.	Earl of Oxford, the Son.
Sir Thomas Bromley.		
Lord Privy Seal.	Lord Marshal.	Lord Admiral.
Lord Paget.	† Duke of Norfolk.	Earl of Lincoln.
Lord Howard.	Earl of Salop.	

Lords of the Privy Council.

† Archbishop of York.	Earl of Darby.	Sir James Croftes.
† Sir Nicolas Bacon.	Earl of Warwick.	† Sir Edward Rogers.
Sir Thomas Bromley.	Earl of Bedford.	Sir Francis Knowles.
† Marquis of Winchester.	† Earl of Pembroke.	Sir Henry Sydney.
Lord Burghley.	Earl of Leicester.	Sir Christopher Hatton.
† Earl of Arundel.	† Lord Howard.	† Sir Thomas Smith.
† Earl of Salop.	Lord Hunsdon.	Sir Francis Wasingham.
Earl of Salop.	† Sir Thomas Cheny.	Dr. Wylyon.
Earl of Suffex.	† Sir Thomas Parry.	† Sir William Petre.
† Sir Ambrose Cave.	† Dr. Wotton.	
† Sir John Mason.	Sir Ralph Sadleir.	
Sir Richard Sackville.	Sir Walter Mildmay.	

Officers of the Household.

Lord Steward.	Lord Chamberlain.	Treasurer.
† Earl of Arundel.	† Lord Howard.	Sir Thomas Cheny.
Earl of Pembroke.	Earl of Suffex.	Sir Thomas Parry.
		Sir Edward Rogers.
		Sir Frances Knowles.

Con-

Comptroller.

Sir Thomas Parry,
Sir Edward Rogers.
Sir James Crofts.

Master of the Horse.

Earl of Leicester.

Vicechamberlain.

Sir Edward Rogers.
Sir Francis Knowles.
Sir Christopher Hatton.

Captain of the Guard.

Sir William Saint Loe.
Sir Francie Knowles.
Sir Christopher Hatton.

Treasurer of the Chamber.

Sir John Mason.
Sir Francis Knowles.
Sir Thomas Heneage.

Master of the Requests.

Dr. Haddon.
Dr. Wylyon.
Thomas Sackford.
Dr. Dale.

Master of the Jewel-House.

John Astley.
Mr. Waldgrave.

Master of the Wardrobe.

John Fortescue.

Master of the Revels.

Sir Thomas Benger.
——— Tylney.

Master of the Posts.

Sir John Mason.
Mr. Randolph.

Steward of the Marshalsea.

Thomas Sackford.

Knight Marshal.

Sir [Owen] Hopton.
——— Hopton.
Sir George Carey.

Officers for Justice.*Lord Chancellor.**Chief Justice of England.**Chief Justice of the Common-Pleas.*

Sir Robert Catlyn.
Sir Christopher Wray.

Sir James Dyer.
Sir [Edmund] Anderson.

*Master of the Rolls.**Lord President of Wales.**L. President of the North.*

Sir William Cordal.
Sir Gilbert Gerard.

Lord Williams of Thame.
[Sir Henry Sydney.]
[Earl of Pembroke.]

Earl of Salop.
Earl of Rutland.
Archbishop Young.
Earl of Sussex.
Earl of Huntington.

Warden of the Stannery.

Lord Loughborough.
Earl of Bedford.
[Sir Walter Rawleigh afterward.]

Officers for the Revenue.*Lord Treasurer.*

Marques of Winchester:
Lord Burghley.

Chancellor.

Sir Thomas Baker.
Sir Walter Mildmay.

Chief Baron.

Sir Edward Sanders.
Sir Robert Bell.
Sir John Jeffrey.
Sir Roger Mynwood.

Under-

Undertreasurer.

Sir John Baker.
Sir Richard Sackfield.
Sir Walter Mildmay.

<i>Chancellor of the Dutchy.</i>	<i>Master of the Wards.</i>
Sir Edward Waldgrave.	Sir Francis Englefield.
Sir Ambrose Cave.	Sir Thomas Parry.
Sir Ralph Sadler.	Lord Burghley.

N U M B. XXXVI.

A Catalogue of all the English Popish Books, writ against the Reformation of the Church of England; from Queen Elizabeth's first Entrance to the Year 1580. With the Names of such learned Divines, as answered them.

- I. *H*arding against the *Apology of the English Church*. Answered by *Jewel*.
- II. *Harding's Answer to Jewel's Challenge*. Answered by *Jewel*.
- III. *Harding's Rejoynder to Jewel*. Answered by *Edward Deering*.
- IV. *Cole's Quarells against Mr. Jewel*. Answered by *Mr. Jewel*.
- V. *Rastell's Return of Untruths*. Answered by *Mr. Jewel*.
- VI. *Rastell against Mr. Jewel's Challenge*. Answered by *William Fulk*.
- VII. *Dorman against Mr. Jewel*. Answered by *Mr. Nowel*.
- VIII. *Dorman's Disproof of Mr. Nowel's Reproof*. Answered by *Mr. Nowel*.
- IX. *The Man of Chester*, answered by *Mr. Pilkinton, Bishop of Duresme*.
- X. *Sanders of the Sacrament*. In part answered by *Mr. Nowel*.
- XI. *Fecknam's Scruples*. Answered by *Mr. Horn Bishop of Winchester*.
- XII. *Fecknam's Apology*. Answered by *William Fulk*.
- XIII. *Fecknam's Objections against Mr. Gough's Sermon*. Answered by *Mr. Gouge, and Mr. Lawrence Thomson*.
- XIV. *Stapleton's Counterblast*. Answered by *Mr. Bridges*.
- XV. *Marshal his Defence of the Cross*. Answered by *Mr. Caulfield*.
- XVI. *Fowler's Psalter*. Answered by *Mr. Sampson*.
- XVII. An infamous Libell or Letter (*incerto Autore*) against the Teachers of the Divine Providence and Predestination. Answered by *Mr. Robert Crowley*.

XVIII.

XVIII. *Allen's Defence of Purgatory.* Answered by *William Fulk.*

XIX. *Heskin's Parliament.* Repealed by *William Fulk.*

XX. *Ribton's Challenge.* Answered by *William Fulk,* and *Oliver Carter.*

XXI. *Hofius of God's express Word,* translated into *English.* Answered by *William Fulk.*

XXII. *Sander's Rock of the Church.* Undermined by *William Fulk.*

XXIII. *Sander's Defence of Images.* Answered by *William Fulk.*

XXIV. *Shacklock's Pearl.* Answered by *Mr. Hartwel.*

XXV. *The Hatchet of Heresies.* Answered by *Mr. Bartlet.*

XXVI. *Mr. Evan's.* Answered by himself.

XXVII. A Defence of the private Mass. Answered (by Conjecture) by *Mr. Cooper,* Bishop of *Lincoln.*

XXVIII. Certain Assertions, tending to maintain the Church of *Rome*, to be the true and Catholic Church. Confuted by *John Knewstubb.*

XXIX. *Sander upon the Lord's Supper.* Fully answered by *D. Fulk.*

XXX. *Bristow's Motives and Demands.* Answered by *D. Fulk.*

XXXI. *Stapleton's Differences, and Fortrefs of the Faith.* Answered by *D. Fulk.*

XXXII. *Allen's Defence of Priests Authority to remit Sins;* and of the Popish Churches Meaning concerning *Indulgences.* Answered by *Dr. Fulk.*

XXXIII. *Marshall's Reply to Mr. Calfhill.* Answered by *Dr. Fulk.*

XXXIV. *Friars railing Declaration.* Answered by *Dr. Fulk.*

These Popish Treatises ensuing are in answering.

I. *Stapleton's Returns of Untruths.* II. *Rastell's Reply.* III. *Vaux his Catechisme.* IV. *Canisius his Catechism translated.*

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